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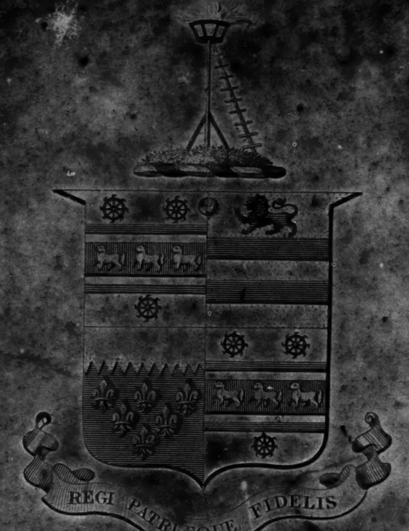

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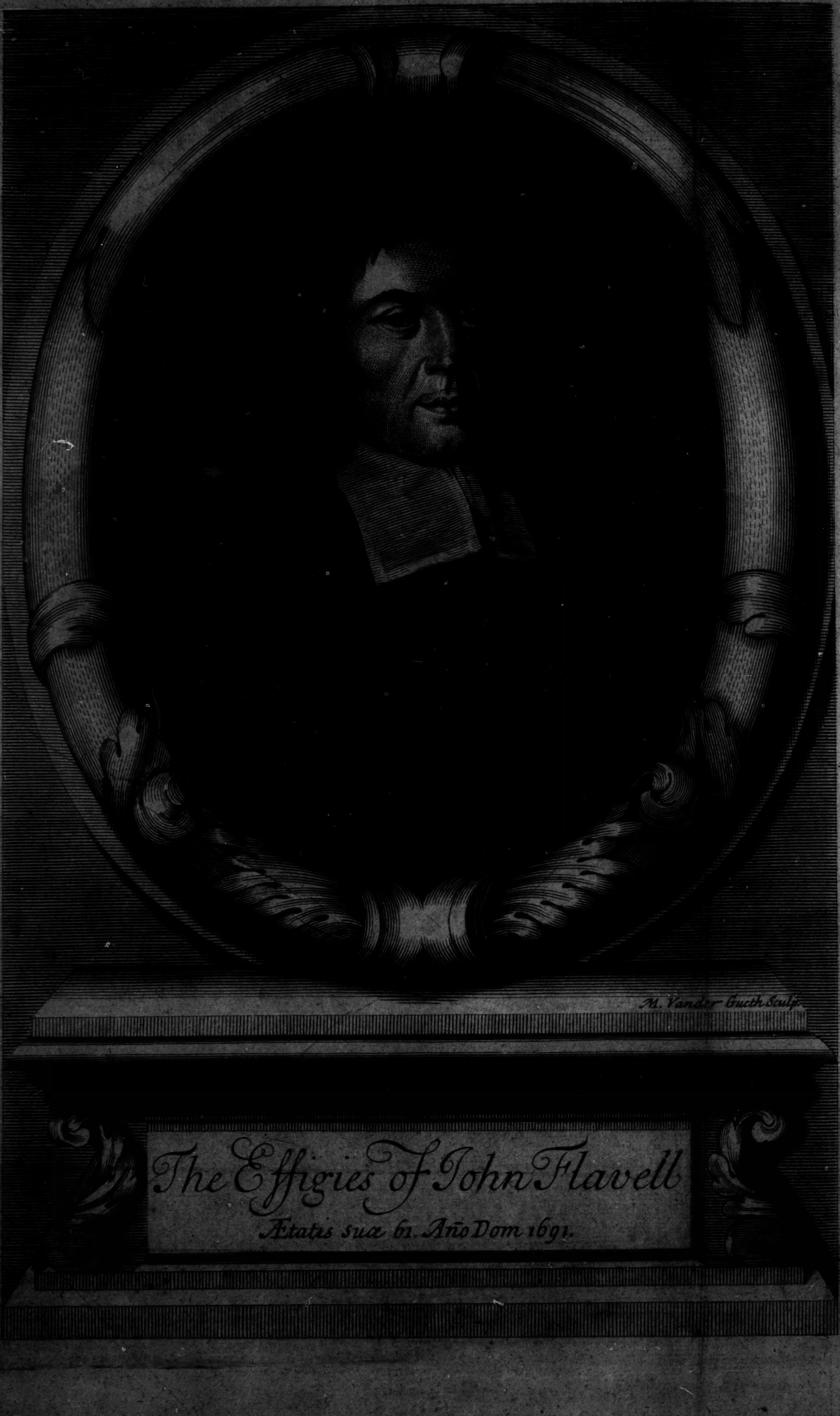
M. Vander Gucth Sculp.

The Effigies of John Flavell
Ætatis suæ 61. Año Dom 1691.

THE WHOLE

WORKS

Of the Reverend

Mr. JOHN FLAVEL,

Late Miniſter at *DARTMOUTH* in *DEVON*,

In Two VOLUMES.

VOLUME I.

CONTAINING,

The Life of Mr. *Flavel.*

The Fountain of Life opened; or, A Diſplay of Chriſt in his Eſſential and Mediatorial Glory.

The Method of Grace in bringing home the Eternal Redemption.

A Treatiſe of the Soul of Man.

Two Treatiſes, 1. Of Fear. And, 2. Of Evil Days.

A Diſcourſe of Mental Errors.

VOLUME II.

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An Expoſition of the Aſſemblies Catechiſm.

A Treatiſe of Baptiſm.

Sacramental Meditations.

The Reaſonableneſs of Perſonal Reformation.

His Remains.

A Table or Scheme of the Sins and Duties of Believers.

To which are added,
Alphabetical TABLES and INDEXES of the
Texts of Scripture Explained in the Whole.

Now Firſt Collected together.

LONDON:
Printed by *R. J.* for *Tho. Parkhurſt*, at the *Bible* and *Three Crowns* in
Cheapſide; *Hugh Newman*, at the *Graſhopper* in the *Poultrey*; *Andrew*
Bell, at the *Bible* and *Croſs-Keys* in *Cornhill*; and *Tho. Cockerill*, at
the *Bible* and *Three Legs* in the *Poultrey*. M.DCC.I.

THE
LIFE
OF
Mr. JOHN FLAVEL,
Miniſter of *DARTMOUTH.*

THoſe of the Name of *Flavel*, derive their Pedigree from one who was the Third Great Officer that came over with *William the Conqueror*; but this Worthy Divine was far from that Weakneſs and Vanity to boaſt of any thing of that Nature, being of the Poet's Mind, who ſaid,

> *Et genus, & proavos, & quæ non fecimus ipſi,*
> *Vix ea noſtra Voco*———

His Father was Mr. *Richard Flavel*, a Painful and Eminent Miniſter: He was firſt Miniſter at *Bromſgrove* in *Worceſterſhire*, then at *Haſler*, and removed from thence to *Willerſey* in *Glouceſterſhire*, where he continued till 1660. that he was Outed upon the Reſtoration of King *Charles* II. becauſe it was a Sequeſtred Living, and the Incumbent then alive: This did not ſo much affect Mr. *Flavel*, as that he wanted a fixed Place for the Exerciſe of his Paſtoral Function. He was a Perſon of ſuch Extraordinary Piety, that thoſe who converſ'd with him, ſaid, they never heard one Vain Word drop from his Mouth. A little before the Turning out of the Nonconformiſt Miniſters, being near *Totneſs* in *Devon*, He preach'd from Hoſea. 7. 9. *The Days of Viſitation are come, the Days of Recompence are come,* Iſrael *ſhall know it.* His Application was ſo cloſe that it offended ſome People, and occaſioned his being carried before ſome Juſtices of the Peace, but they could not reach him, ſo that he was Diſcharged. He afterwards quitted that Country, and his Son's Houſe, which was his Retiring Place, and came to *London*, where he continued in a Faithful and Acceptable diſcharge of his Office, till the time of the dreadful Plague in 1665. that he was Taken and Impriſoned in the manner following. He was at Mr. *Blake*'s Houſe in *Covent-Garden*, where ſome People had met privately for Worſhip: Whilſt he was at Prayer, a Party of Soldiers brake in upon them with their Swords drawn, and demanded their Preacher, threatning ſome, and flattering others, to diſcover him, but in Vain. Some of the Company threw a Coloured Cloak over him, and in this diſguiſe he was, together with his Hearers, carried to *Whitehall*; the Women were diſmiſſed, but the Men detain'd, and forc'd to lye all that night upon the bare Floor; and becauſe they would not pay Five Pound each, were ſent to *Newgate*, where the Peſtilence raged moſt Violently, as in other places of the City. Here Mr. *Flavel* and his Wife were ſhut up, and ſeized with the Sickneſs; they were Bailed out, but Died of the Contagion; of which their Son *John* had a Divine Monition given him by a Dream, as we ſhall obſerve in its proper place. Mr. *Richard Flavel* left two Sons behind him, both Miniſters of the Goſpel, *viz. John* and *Phineas*.

John the Eldeſt was Born in *Worceſterſhire*. It was obſervable, that whilſt his Mother Lay-in with him, a Nightingale made her Neſt in the outſide of the Chamber Window, where ſhe us'd to ſing moſt ſweetly. He was Religiouſly Educated by his Father, and having profitted well at the Grammar Schools, was ſent early to *Oxford*, and ſettled a Commoner in *Univerſity-Colledge*. He plied his Studies hard, and exceeded many of his Contemporaries in Univerſity-Learning.

Soon after his Commencing Batchelor of Arts, Mr. *Walplate*, the Miniſter of *Diptford* in the County of *Devon*, was rendred uncapable of performing his Office by reaſon of his Age and Infirmity, and ſent to *Oxford* for an Aſſiſtant; Mr. *Flavel*, tho' but young, was recommended to him as a Perſon duly qualified, and was accordingly ſettled there by the Standing Committee of *Devon*, *April* 27. 1650. to Preach as a Probationer and Aſſiſtant to Mr. *Walplate*.

Mr. *Flavel* conſidering the Weight of his Charge, applied himſelf to the Work of his Calling with great Diligence; and being aſſiduous in Reading, Meditation and Prayer, he increas'd in Miniſterial Knowledge daily, (for he found himſelf that he came raw enough in that reſpect from the Univerſity) ſo that he attain'd to an high Degree of Eminency and Reputation for his uſeful Labours in the Church.

About Six Months after his ſettling at *Diptford*, he heard of an Ordination to be at *Salisbury*, and therefore went thither with his Teſtimonials, and offer'd himſelf to be Examined and Ordain'd by the Presbytery there: They appointed him a Text, upon which he Preach'd to their General Satisfaction; and having afterwards examin'd him as to his Learning, *&c.* they ſet him apart to the Work of the Miniſtry with Prayer and Impoſition of Hands, on the 17th day of *October*, 1650.

Mr. *Flavel* being thus Ordain'd, return'd to *Diptford*, and after Mr. *Walplate*'s Death ſucceeded in the Rectory. To avoid all Incumbrances from the World, and Avocations from his Studies and Miniſterial Work, he choſe a Perſon of Worth and Reputation in the Pariſh (of whom he had a good Aſſurance that he would be Faithful to himſelf and Kind to his Pariſhioners) and Let him the whole Tythes much below the Real Value, which was very well pleaſing to his People. By this Means he was the better able to deal with them in private, ſince the Hire of his Labours was no way a hindrance to the ſucceſs of them.

Whilſt he was at *Diptford* he Married one Mrs. *Joan Randall*, a pious Gentlewoman, of a Good Family, who died in Travail of her firſt Child without being delivered. His Year of Mourning being expired, his Acquaintance and Intimate Friends adviſ'd him to Marry a ſecond time, wherein he was again very happy. Some time after this ſecond Marriage, the People of *Dartmouth* (a Great and Noted Sea-port in the County of *Devon*, formerly under the Charge of the Reverend Mr. *Anthony Hartford* deceas'd, unanimouſly choſe Mr. *Flavel* to ſucceed him. They urg'd him to accept their Call, (1.) Becauſe there were Exceptions made againſt all the other Candidates, but none againſt him. (2) Becauſe being acceptable to the whole Town, he was the more like to be an Inſtrument of healing the Breaches amongſt the good People there. (3.) Becauſe *Dartmouth* being a Conſiderable and Populous Town, requir'd an Able and Eminent Miniſter, which was not ſo neceſſary for a Country Pariſh, that might beſides be more eaſily ſupplied with another Paſtor than *Dartmouth*.

Elizabeth Morrice.

That which made them more Preſſing and Earneſt with Mr. *Flavel*, was this; at a Provincial Synod in that County, Mr. *Flavel*, tho' but a young Man, was Voted into the Chair as Moderator, where he opened the Aſſembly with a moſt Devout and Pertinent Prayer, he examin'd the Candidates who offered themſelves to their Trials for the Miniſtry with great Learning, ſtated the Caſes and Queſtions propos'd to them with much Acuteneſs and Judgment, and in the whole, demean'd himſelf with that Gravity, Piety, and Seriouſneſs, during his Preſidency, that all the Miniſters of the Aſſembly Admir'd and Lov'd him. The Reverend Mr. *Hartford*, his Predeceſſor at *Dartmouth*, took particular Notice of him, from that time forward Contracted a ſtrict Friendſhip with him, and ſpoke of him among the Magiſtrates and People of *Dartmouth*, as an Extraordinary Perſon, who was like to be a great Light in the Church: This, with their having ſeveral times heard him Preach, occaſioned their Importunity with Mr. *Flavel* to come and be their Miniſter; upon which having ſpread his Caſe before the Lord, and ſubmitted to the Deciſion of his Neighbouring Miniſters, he was prevail'd upon to remove to *Dartmouth*, to his Great Loſs in Temporals, the Rectory of *Diptford* being a much Greater Benefice.

Mr. *Flavel* being ſettled at *Dartmouth* by the Election of the People, and an Order from *Whitehall* by the Commiſſioners for Approbation of Publick Preachers of the 19th of *December*, 1656. he was aſſociated with Mr. *Allein Geere*, a very Worthy, but Sickly, Man. The Miniſterial Work was thus divided betwixt them, Mr. *Flavel* was to preach on the Lord's Day at *Townſtall*, the Mother-Church, ſtanding upon a Hill without the Town; and every Fortnight in his Turn at the *Wedneſday*'s Lecture in *Dartmouth*. Here God Crowned his Labours with many Converſions. One of his Judicious Hearers expreſs'd himſelf thus concerning him, 'I could ſay much, tho' not enough, of the Excellency of his Preaching, of his Seaſonable, Suitable and Spiritual Matter, of his Plain Expoſitions of Scripture, his Taking Method, his Genuine and Natural Deductions, his Convincing Arguments, his Clear and Powerful Demonſtrations, his Heart-ſearching Applications, and his Comfortable Supports to thoſe that were Afflicted in Conſcience. In ſhort, that Perſon muſt have a very ſoft Head, or a very hard Heart, or both, that could ſit under his Miniſtry unaffected.

By his unwearied application to Study he had acquir'd a Great Stock both of Divine and Humane Learning. He was Maſter of the Controverſies betwixt the *Jews* and *Chriſtians*, *Papiſts* and *Proteſtants*, *Lutherans* and *Calviniſts*, and betwixt the *Orthodox*, and the *Arminians*, and *Socinians*. He was likewiſe well read in the Controverſies about *Church Diſcipline*, *Infant-Baptiſm*, and *Antinomianiſm*. He was well acquainted with the *School Divinity*, and drew up a Judicious and Ingenious Scheme of the whole Body of that Theology in good *Latin*; which he preſented to a Perſon of Quality, but 'twas never printed. He was ſingularly well Verſ'd and Exact in the Oriental Languages. He had one way of improving his Knowledge, which is very proper for Young Divines; Whatever remarkable Paſſage he heard in private Conference, if he was familiar with the Relator, he would deſire him to repeat it again, and inſert it into his *Averſaria*: By theſe Methods he acquir'd a Vaſt Stock of proper Materials for his popular Sermons in the Pulpit, and his more elaborate Works for the Preſs.

He had an Excellent Gift of Prayer, and was never at a Loſs in all his Various Occaſions for ſuitable Matter and Words; and which was the moſt remarkable of all, he always brought with him a Broken Heart and Moving Affections; His Tongue and Spirit were touch'd with a Live Coal from the Altar, and he was evidently aſſiſted by the Holy Spirit of Grace and Supplication in that Divine Ordinance. Thoſe who Liv'd in his family ſay, that he was always full and copious in Prayer, ſeem'd conſtantly to exceed himſelf, and rarely made uſe twice of the ſame Expreſſions.

When the Act of Uniformity turn'd him out with the Reſt of his Nonconforming Brethren, he did not thereupon quit his Relation to his Church, he thought the Souls of his Flock to be more precious than to be ſo tamely neglected: He took all Opportunities of miniſtring the Word, and Sacraments to them in private Meetings, and join'd with other Miniſters in Solemn Days of Faſting and Humiliation, to Pray that God would once more reſtore the Ark of his Covenant unto his afflicted *Iſrael.* About four Months after that fatal *Bartholomew-day*, his Reverend Collegue, Mr. *Allein Geere*, died, ſo that the whole Care of the Flock devolv'd upon Mr. *Flavel*, which tho' a heavy and preſſing Burden he undertook very cheerfully.

Upon the Execution of the *Oxford* Act, which Baniſh'd all Nonconformiſt Miniſters Five Miles from any Towns which ſent Members to Parliament, he was forced to leave *Dartmouth*, to the Great Sorrow of his People, who follow'd him out of Town, and at *Townſtall* Churchyard they took ſuch a Mournful Farewel of one another, as the Place might very well have been call'd *Bochim*. He remov'd to *Slapton*, a Pariſh Five Miles from *Dartmouth*, or any other Corporation, which put him out of the Legal Reach of his Adverſaries. Here he met with Signal Inſtances of God's Fatherly Care and Protection, and Preach'd twice every Lord's Day to ſuch as durſt adventure to hear him, which many of his own People and others did, notwithſtanding the Rigor and Severity of the Act againſt Conventicles. He many times Slipp'd privately into *Dartmouth*, where by Preaching and Converſation he edified his Flock to the Great Refreſhment of his own Soul and theirs, tho' with very much Danger, becauſe of his Watchful Adverſaries, who conſtantly laid Wait for him, ſo that he could not make any long ſtay in the Town.

In thoſe Times Mr. *Flavel* being at *Exeter*, was invited to Preach by many good People of that City, who for ſafety choſe a Wood about Three Miles from the City, to be the Place of their Aſſembly, where they were broke up by their Enemies by that time the Sermon was well begun. Mr. *Flavel*, by the Care of the People, made his eſcape thro' the middle of his enraged Enemies; and, tho' many of his Hearers were taken, carried before Juſtice *Tuckfield*, and Fined; yet the reſt being nothing diſcourag'd, reaſſembled, and carrying Mr. *Flavel* to another Wood, he Preach'd to them without any Diſturbance, and after he had concluded, Rode to a Gentleman's Houſe near the Wood, who tho' an abſolute Stranger to Mr. *Flavel*, Entertain'd him with great Civility that Night, and next Day he returned to *Exeter* in Safety. Amongſt thoſe taken at this time, there was a Tanner who had a Numerous Family, and but a Small Stock: He was Fined notwithſtanding Forty Pound; at which he was nothing diſcourag'd, but told a Friend who ask'd him how he bore up under his Loſs, *That he took the Spoiling of his Goods Joyfully for the ſake of his Lord Jeſus, for whom his Life, and all that he had, was too little.*

As ſoon as the Nonconformiſts had any reſpite from their Trouble, Mr. *Flavel* laid hold on the Opportunity, and return'd to *Dartmouth*, where during the firſt Indulgence granted by King *Charles* II. he kept open Doors, and Preach'd freely to all that would come and hear him; and when that Liberty was revok'd, he made it his Buſineſs notwithſtanding to Preach in Seaſon and out of Seaſon, and ſeldom miſs'd of an Opportunity of Preaching on the Lord's Day. During this time, God was pleas'd to deprive him of his ſecond Wife, which was a Great Affliction, ſhe having been a Help meet for him; and ſuch an one he ſtood much in need of, as being a Man of an Infirm and Weak Conſtitution, who labour'd under many Infirmities. In convenient time he Married a third Wife, Mrs. *Ann Downe*, Daughter of Mr. *Thomas Downe*, Miniſter of *Exeter*, who lived very happily with him Eleven Years, and left him Two Sons, who are Youths of great Hopes.

The Perſecution againſt the Nonconformiſts being renew'd, Mr. *Flavel* found it unſafe to ſtay at *Dartmouth*, and therefore reſolv'd to go to *London*, where he hop'd to be in leſs Danger, and to have more Liberty to exerciſe his Function. The Night before he Embark'd for that End, he had the following Premonition by a Dream. He thought he was on Board the Ship, and that a Storm aroſe, which exceedingly terrified the Paſſengers; during their Conſternation, there ſat writing at the Table a Perſon of Admirable Sagacity and Gravity, who had a Child in a Cradle by him that was very froward; he thought he ſaw the Father take up a little Whip, and give the Child a Laſh, ſaying, *Child, be quiet, I will diſcipline, but not hurt thee.* Upon this Mr. *Flavel* awak'd, and muſing on his Dream, he concluded that he ſhould meet with ſome Trouble in his Paſſage: His Friends being at Dinner with him, aſſur'd him of a pleaſant Paſſage, becauſe the Wind and Weather were very fair; Mr. *Flavel* replied, *That he was not of their Mind, but expected much Trouble becauſe of his Dream*; adding, *That when he had ſuch Repreſentations made to him in his Sleep, they ſeldom or never fail'd.*

Accordingly when they were advanc'd within Five Leagues of *Portland* in their Voyage, they were overtaken by a dreadful Tempeſt, inſomuch that betwixt One and Two in the Morning the Maſter and Seamen concluded, That unleſs God chang'd the Wind, there was no hope of Life; it was impoſſible for 'em to Weather *Portland*, ſo that they muſt of neceſſity be Wrack'd on the Rocks or on the Shoar. Upon this Mr. *Flavel* call'd all the Hands that could be ſpared into the Cabbin to Prayer; but the Violence of the Tempeſt was ſuch, that they could not prevent themſelves from being thrown from the one ſide unto the other as the Ship was toſs'd; and not only ſo, but mighty Seas broke in upon them, as if they would have drown'd them in the very Cabbin. Mr. *Flavel* in this Danger took hold of the two Pillars of the Cabbin-Bed, and calling upon God, begg'd Mercy for himſelf and the reſt in the Ship. Amongſt other Arguments in Prayer, he made uſe of this, *That if he and his Company periſh'd in that Storm, the Name of God would be blaſphem'd, the Enemies of Religion would ſay, That tho' he eſcaped their Hands on Shoar, yet Divine Vengeance had overtaken him at Sea.* In the midſt of Prayer his Faith and Hope were rais'd, inſomuch that he expected a gracious Anſwer; ſo that committing himſelf and his Company to the Mercy of God, he concluded the Duty. No ſooner was Prayer ended, but one came down from the Deck, crying, *De-*

liverance! Deliverance! God is a God hearing Prayer! In a Moment the Wind is come fair Weſt! And ſo Sailing before it, they were brought ſafely to *London*. Mr. *Flavel* found many of his Old Friends there; and God rais'd him New Ones, with Abundance of Work, and Extraordinary Encouragement in it. During his ſtay in *London*, he Married his fourth Wife, a Widow Gentlewoman (Daughter to Mr. *George Jefferies* formerly Miniſter of *King's-Bridge*) but now his ſorrowful Relict.

Mr. *Flavel*, while he was in *London*, narrowly eſcaped being taken with the Reverend Mr. *Jenkins*, at Mr. *Foxe's* in *Moorfields*, where they were keeping a Day of Faſting and Prayer. He was ſo near, that he heard the Inſolence of the Officers and Soldiers to Mr. *Jenkins* when they had taken him; and obſerv'd it in his Diary, that Mr. *Jenkins* might have eſcap'd as well as himſelf, had it not been for a piece of Vanity in a Lady whoſe long Train hinder'd his going down Stairs, Mr. *Jenkins* out of his too great Civility having let her paſs before him.

Mr. *Flavel* after this return'd to *Dartmouth*, where with his Family and Dear People he bleſs'd God for his Mercies towards him. He was in a little time after Confin'd Cloſe Priſoner to his Houſe, where many of his Dear Flock ſtole in over Night, or betimes on the Lord's Day in the Morning, to enjoy the benefit of his Labours, and ſpend the Sabbath in Hearing, Praying, Singing of Pſalms, and holy Diſcourſes.

Mr. *Jenkins* above-mentioned dying in Priſon, his People gave Mr. *Flavel* a Call to the Paſtoral Office among them, and Mr. *Reeves* his People did the like. Mr. *Flavel* Communicated thoſe Calls unto his Flock, and kept a Day of Prayer with them to beg Direction from God in this Important Affair; he was graciouſly pleas'd to anſwer them by fixing Mr. *Flavel's* Reſolution to ſtay with his Flock at *Dartmouth*. Many Arguments were made uſe of to perſwade him to come to *London*, as that ſince he was turn'd out by the *Act of Uniformity*, he had had but very little Maintenance from his Church; that thoſe at *London* were Rich and Numerous Congregations; that he had a Family and Children to provide for; and that the City was a Theatre of Honour and Reputation; but none of thoſe things could prevail with him to leave his Poor People at *Dartmouth*.

In 1687. when it pleas'd God ſo to over-rule Affairs, that King *James* II. thought it his Intereſt to diſpence with the Penal Laws againſt them, Mr. *Flavel*, who had formerly been confin'd to a Corner, ſhone Brightly, as a flaming Beacon upon the Top of an Hill. His Affectionate People prepar'd a large Place for him, where God bleſs'd his Labours to the Conviction of many People by his Sermons on *Revelations* 3. 20. *Behold I ſtand at the Door and knock.* This encourag'd him to Print thoſe Sermons under the Title of *England's Duty*, &c. hoping that it might do good abroad as well as in his own Congregation. He had made a Vow to the Lord under his Confinement, that if he ſhould be once more entruſted with publick Liberty, he would improve it to the Advantage of the Goſpel; this he perform'd in a moſt Conſcientious Manner, Preaching twice every Lord's Day, and Lectur'd every *Wedneſday*, in which he went over moſt of the Third Chapter of St. *John*, ſhewing the Indiſpenſible Neceſſity of Regeneration. He Preach'd likewiſe every *Thurſday* before the Sacrament, and then after Examination admitted Communicants. He had no Aſſiſtance on Sacrament-days, ſo that he was many times almoſt Spent before he diſtributed the Elements. When the Duty of the Day were over, he would often complain of a ſore Breaſt, an aking Head, and a pained Back; yet he would be early at Study again next *Monday*. He allow'd himſelf very little Recreation, accounting Time a Precious Jewel that ought to be improv'd at any rate.

He was not only a Zealous Preacher in the Pulpit, but a Sincere Chriſtian in his Cloſet, Frequent in Self-Examination, as well as in preſſing it upon others; being afraid, leſt while he Preach'd to others, he himſelf ſhould be a Caſtaway. To prove this, I ſhall tranſcribe what follows from his own Diary.

'To make ſure of Eternal Life, ſaid he, is the great Buſineſs which the Sons of Death have to do in this World. Whether a Man conſider the Immortality of his own Soul, the ineffable Joys and Glory of Heaven, the extream and endleſs Torments of Hell, the unconceivable Sweetneſs of Peace of Conſcience, or the Miſery of being ſubject to the Terrors thereof.' All theſe put a Neceſſity, a Solemnity, a Glory upon this Work. But, Oh! the Difficulties and Dangers attending it! How many? And how great are theſe? What Judgment, Faithfulneſs, Reſolution, and Watchfulneſs, doth it require? Such is the Deceitfulneſs, Darkneſs and Inconſtancy of our Hearts, and ſuch the Malice, Policy and Diligence of Satan to manage and improve it, that he who attempts this Work had need both to watch his Seaſons for it, and frequently look up to God for his Guidance and Illumination, and to ſpend many ſad and ſerious Thoughts, before he adventure upon a Determination and Concluſion of the State of his Soul.

'To the end therefore that this moſt important Work may not miſcarry in my Hands, I have Collected, with all the Care I can, the Beſt and Soundeſt Characters I can find in the Writings of our Modern Divines, taken out of the Scripture, and by their Labours illuſtrated and prepared for uſe, that I might make a right Application of them.

'1. I have earneſtly beſought the Lord for the Aſſiſtance of his Spirit, which can only manifeſt my own Heart unto me, and ſhow me the true State thereof, which is that thing my Soul doth moſt earneſtly deſire to know; and I hope the Lord will anſwer my deſire therein according to his Promiſes, *Luke* 11. 13. *John* 14. 26.

'2. I have endeavoured to caſt out and lay aſide Self-love, leſt my Heart being prepoſſeſſed therewith, my Judgment ſhould be perverted, and become partial in paſſing Sentence on my Eſtate. I have in ſome Meaſure brought my Heart to be willing to Judge and Condemn my ſelf for an Hypocrite, if ſuch I ſhall be found on Trial, as to approve my ſelf for Sincere and

‘Upright. Yea, I would have it ſo far from being grievous to me ſo to do, that if I have been all this while miſtaken and deceived, I ſhall rejoice and bleſs the Lord with my Soul, that now at laſt it may be diſcovered to me, and I may be ſet right, tho' I lay the Foundation new again. This I have laboured to bring my Heart to, knowing that Thouſands have daſhed and ſplit to pieces upon this Rock. And indeed he that will own the Perſon of a Judge, muſt put off the Perſon of a Friend.

‘3. It hath been my Endeavour to keep upon my Heart a deep Senſe of that great Judgment-Day throughout this Work; as knowing by experience what a potent Influence this hath on the Conſcience, to make it Deliberate, Serious, and Faithful in its Work. And therefore I have demanded of my own Conſcience before the Reſolution of each Queſtion, O! My Conſcience, deal faithfully with me in this particular, and ſay no more to me than thou wilt own and ſtand to in the Great Day, when the Counſels of all Hearts ſhall be made manifeſt.

‘4. Having ſeriouſly weighed each Mark, and conſidered wherein the Weight and Subſtance of it lyeth, I have gone to the Lord in Prayer for his Aſſiſtance, e'er I have drawn up the anſwer of my Conſcience; and as my Heart hath been perſwaded therein, ſo have I determined and reſolved; what hath been clear to my Experience, I have ſo ſet down; and what hath been dubious, I have here left it ſo.

‘5. I have made choice of the fitteſt Seaſons I had for this Work, and ſet to it when I have found my Heart in the moſt quiet and ſerious Frame. For as he that will ſee his Face in a Glaſs, muſt be fixt, not in Motion, or in the Water, muſt make no Commotion in it; ſo it is in this Caſe.

‘6. Laſtly, To the end I may be ſucceſsful in this Work, I have laboured all along carefully to diſtinguiſh betwixt ſuch Sins as are Grounds of Doubting, and ſuch as are only Grounds of Humiliation. Knowing that not every Evil is a Ground of Doubting, tho' all, even the ſmalleſt Infirmities, adminiſter Matter of Humiliation. And thus I have deſired to Enterprize this great Buſineſs. O Lord, aſſiſt thy Servant, that he may not miſtake herein! But if his Conſcience do now condemn him, he may lay a better Foundation whilſt he hath time. And if it ſhall now acquit him, he may alſo have Boldneſs in the Day of Judgment.

Theſe things being previouſly diſpatch'd, he tried himſelf by the Scripture Marks of Sincerity and Regeneration; by this means he attained to a well-grounded Aſſurance; the raviſhing Comforts of which were many times ſhed abroad in his Soul; this made him a powerful and ſucceſsful Preacher, as one who ſpoke from his own Heart to thoſe of others. He preached what he felt, what he had handled, what he had ſeen and and taſted of the Word of Life, and they felt it alſo.

We may gueſs what a ſweet and bleſſed Intercourſe he had with Heaven from that Hiſtory we meet with in his *Πνευματολογία*, P. which I refer to, and likewiſe from that Revelation he had of his Father and Mothers Death, Page . He was a mighty Wreſtler with God in ſecret Prayer, and particularly begg'd of him to Crown his Sermons, printed Books, and private Diſcourſes, with the Converſion of poor Sinners, a Work which his Heart was much ſet upon. It pleas'd God to anſwer him by many Inſtances, of which the two that follow deſerve peculiar Notice.

In 1673. there came into *Dartmouth* Port a Ship of *Pool*, in her return from *Virginia*; the Chirurgeon of this Ship, a luſty young Man of 23 Years of Age, fell into a deep Melancholy, which the Devil improved to make him Murder himſelf. This he attempted on the Lord's-Day early in the Morning; when he was in Bed with his Brother, he firſt cut his own Throat with a Knife he had prepar'd on purpoſe, and leaping out of the Bed, thruſt it likewiſe into his Stomach, and ſo lay wallowing in his own Blood, till his Brother awak'd and cry'd for help; a Phyſician and Chirurgeon were brought, who concluded the Wound in his Throat Mortal. They ſtitch'd it up however, and applied a Plaiſter, but without hopes of cure, becauſe he already breathed thro' the Wound, and his Voice was become inarticulate. Mr. *Flavel* came to viſit him in this Condition, and apprehending him to be within a few Minutes of Eternity, labour'd to prepare him for it; he ask'd him his own Apprehenſions of his Condition, and the young Man anſwered, that he hop'd in God for Eternal Life. Mr. *Flavel* replied, that he feared his Hopes were ill-grounded; the Scripture tells us, that *no Murderer hath Eternal Life abiding in him*; Self-Murder was the Groſſeſt of all Murder, *&c.* Mr. *Flavel* inſiſted ſo much upon the Aggravations of the Crime, that the young Man's Conſcience began to fail, his Heart began to melt, and then he broke out into Tears, bewailing his Sin and Miſery, and ask'd Mr. *Flavel*, if there might yet be any Hope for him? He told him there might; and finding him altogether unaccquainted with the Nature of Faith and Repentance, he opened them to him. The poor Man ſuck'd in this Doctrine greedily, prayed with great Vehemence to God that he would work them on his Soul, and intreated Mr. *Flavel* to pray with him, and for him, that he might be, tho' late, a ſincere Goſpel Penitent, and Sound Believer. Mr. *Flavel* prayed with him accordingly, and it pleas'd God exceedingly to melt the young Man's Heart during the Performance of that Duty. He was very loth to part with Mr. *Flavel*, but the Duty of the Day obliging him to be gone, in a few Words he ſumm'd up thoſe Counſels that he thought moſt Neceſſary, and ſo took his Farewel of him, never expecting to ſee him any more in this World. But it pleaſed God to order it otherwiſe; the young Man continued alive contrary to all Expectation, panted earneſtly after the Lord Jeſus, and no Diſcourſe was pleaſing to him, but that of Chriſt and Faith. In this Frame Mr. *Flavel* found him in the Evening; he rejoiced greatly when he ſaw him come again, intreated him to continue his Diſcourſe upon thoſe Subjects, and told him, Sir, the Lord hath given me Repentance for this and for all my other Sins; I ſee the Evil of them now, ſo as I never ſaw them before, O I loath my ſelf! I do alſo believe, Lord, help my Unbelief. I am heartily willing to take Chriſt upon his own Terms, but one thing troubles me. I doubt this Bloody Sin will not be pardoned. Will Jeſus Chriſt, ſaid he, apply his Blood to me, that have ſhed my own Blood? Mr. *Flavel* told him, that the Lord Jeſus ſhed his Blood for them that with wicked Hands had ſhed his own Blood, which was a a greater Sin than the ſhedding of his; to which the Wounded Man replied, I will caſt my ſelf upon Chriſt, let him do what he will. In this Condition Mr. *Flavel* left him that Night.

Next Morning his Wounds were to be opened, and the Chirurgeon's Opinion was, that he would immediately expire; Mr. *Flavel* was again requeſted to give him a Viſit, which he did, found him in a very ſerious Frame, and pray'd with him. The Wound in his Stomach was afterwards opened, when the Ventricle was ſo much Swoln, that it came out at the Orifice of the Wound, and lay like a lived diſcoloured Tripe upon his Body, and was alſo cut through; every one thought it impoſſible for him to live; however the Chirurgeon enlarg'd the Orifice of the Wound, fomented it, and wrought the Ventricle again into his Body; and ſtitching up the Wound, left his Patient to the diſpoſal of Providence.

It pleaſed God that he was cured of thoſe dangerous Wounds in his Body; and upon ſolid Grounds of a Rational Charity, there was ground to believe that he was alſo cured of that more dangerous Wound which Sin had made in his Soul. Mr. *Flavel* ſpent many Hours with him, during his Sickneſs; and when the Chirurgeon Return'd to *Pool*, after his Recovery, Mr. *Samuel Hardy*, that worthy Miniſter there, thank'd Mr. *Flavel* in a Letter for the great Pains he had taken with that young Man, and congratulated his ſucceſs, aſſuring him, that if ever a great and thorough Work was wrought, it was upon that Man.

The ſecond Inſtance is this, Mr. *Flavel* being in *London* in 1673. his old Bookſeller, Mr. *Boulter*, gave him this following Relation, *viz.* That ſome time before, there came into his Shop a Sparkiſh Gentleman to enquire for ſome Play-Books, Mr. *Boulter* told him he had none, but ſhew'd him Mr. *Flavel*'s little Treatiſe of *Keeping the Heart*, intreated him to read it, and aſſur'd him it would do him more good than Play-Books. The Gentleman read the Title, and glancing upon ſeveral Pages here and there, broke out into theſe and ſuch other Expreſſions, What a damnable Phanatick was he, who made this Book? Mr. *Boulter* begg'd of him to buy and read it, and told him he had no cauſe to cenſure it ſo bitterly; at laſt he bought it, but told him he would not read it; what will you do with it then, ſaid Mr. *Boulter*? I will tear and burn it, ſaid he, and ſend it to the Devil; Mr. *Boulter* told him then he ſhould not have it; upon this the Gentleman promis'd to read it; and Mr. *Boulter* told him, if he diſlik'd it upon reading, he would return him his Money. About a Month after, the Gentleman came to the Shop again in a very modeſt Habit, and with a ſerious Countenance beſpeaks Mr. *Boulter* thus; Sir, I moſt heartily thank you for putting this Book into my Hands; I bleſs God that mov'd you to do it, it hath ſaved my Soul; bleſſed be God that ever I came into your Shop; and then he bought a Hundred more of thoſe Books of him, told him he would give them to the Poor who could not buy them, and ſo left him, praiſing and admiring the Goodneſs of God. Thus it pleaſed God to bleſs the Sermons, Diſcourſes and Writings of Mr. *Flavel*.

He never delighted in Controverſies, but was oblig'd, contrary to his Inclinations, to write againſt Mr. *Cary*, the principal Anabaptiſt in *Dartmouth*, with whom however he maintain'd a Friendly and Chriſtian Correſpondence; when he wrote his *Planelogia: Or, Blow at the Root*, he declar'd to his Friends, that tho' thoſe Studies were very Neceſſary, he took no Pleaſure in them, but had rather be imployed in practical Divinity. When he compos'd his *Reaſonableneſs of Perſonal Reformation*, he told an intimate Acquaintance of his, that he ſeldom had a vain Thought to interrupt him, which made him hope it would do the more good in the World. He purpos'd to have enlarg'd his Book of *Sacramental Meditations*, and had moſt judiciouſly ſtated and handled ſeveral Caſes of Conſcience on that Occaſion, which he deſign'd to have inſerted in the next Edition, but liv'd not to finiſh them for the Preſs.

Many times when he preach'd abroad, he has had Letters ſent him from unknown Perſons, informing him how God had bleſſed his Miniſtry to their Souls, and converted them from being bitter Enemies to Religion. This encouraged him when he rode abroad, not only to accept of Invitations to preach, but many times to offer his Labours unto thoſe that would be pleas'd to hear him; tho' for this he had no Occaſion where he was known, the People being generally Importunate with him. One Day after a long and hard Journey, an Intimate Friend of his, out of a tender Regard to him, preſs'd him with Cogent Arguments to forbear preaching at that Seaſon, but could not prevail with him; his Bowels of Compaſſion to needy and periſhing Souls made him over-look all Conſiderations of himſelf; he preach'd an excellent Sermon, by which there was one converted, as he declar'd himſelf afterwards upon his admiſſion to the Lord's Table.

The laſt Sermon that he preach'd to his People at *Dartmouth*, was on a publick Day of Faſting and Humiliation; in the Cloſe of which he was enlarg'd in ſuch an extraordinary Manner, when offering up Praiſes to God for Mercies received, that he ſeem'd to be in an Extaſie; this happened about a Week before his Death, and may juſtly be accounted a Foretaſte of thoſe heavenly Raptures that he now enjoys amongſt the bleſſed Spirits above.

The laſt Sermon he preach'd was on the 21ſt of *June* 1691. at *Aſhburton*, from 1 *Cor.* 10. 12. *Wherefore let him that ſtandeth, take heed leſt he fall.* It was a very Pathetical and Excellent Diſcourſe, tending to awaken careleſs Profeſſors, and to ſtir them up to be Solicitous about their Souls. After having preach'd this Sermon, he went to *Exeter*, and at *Topſham*, within three

Miles of that City, he preſided as Moderator in an Aſſembly of the Nonconformiſt Miniſters of *Devonſhire*, who unanimouſly Voted him into the Chair; the Occaſion of their meeting was about an Union betwixt the Presbyterians and Independants, which Mr. *Flavel* was very Zealous to promote, and brought to ſo good an Iſſue in thoſe parts, that the Miniſters declar'd their Satisfaction with the Heads of Agreement concluded on by the *London* Miniſters of thoſe Denominations. Mr. *Flavel* cloſed the Work of the Day with Prayer and Praiſes, in which his Spirit was carried out with wonderful Enlargement and Affection.

He wrote a Letter to an Eminent Miniſter in *London*, with an Account of their Proceedings that ſame Day that he died; Providence ordering it ſo, that he ſhould finiſh that good Work his Heart was ſo intent upon, before he finiſhed his Courſe.

The Manner of his Death was ſuddain and ſurprizing; his Friends thought him as well that Day in the Evening of which he died, as he had been for many Years. Towards the End of Supper, he complain'd of a Deadneſs in one of his Hands, that he could not lift it to his Head. This ſtruck his Wife, and his Friends about him, into an Aſtoniſhment; they us'd ſome means to recover it to its former Strength, but inſtead thereof, to their great Grief, the Diſtemper ſeiz'd upon all one ſide of his Body. They put him to Bed with all Speed, and ſent for Phyſicians, but to no purpoſe; his Diſtemper prevail'd upon him ſo faſt, that in a ſhort time it made him Speechleſs. He was ſenſible of his approaching Death; and when they carried him up Stairs, expreſs'd his Opinion that it would be the laſt time; but added, I know that it will be well with me; which were ſome of his laſt Words. Thus died this Holy Man of God Suddenly, and without Pain, not giving ſo much as one Groan. He exchanged this Life for a better, on the 26th Day of *June* 1691. in the 64th Year of his Age.

His Corps was carried from *Exeter* to *Dartmouth*, attended by ſeveral Miniſters, and a great many other Perſons of good Quality; abundance of People rode out from *Dartmouth*, *Totneſs*, *Newton*, *Aſhburton*, and other places, to meet the Corps; when it was taken out of the Hearſe at the Water-ſide, his People and other Friends could not forbear expreſſing the Senſe of their great Loſs by Floods of Tears, and a bitter Lamentation. It was Interr'd that ſame Night in *Dartmouth* Church, and next Day Mr. *George Troſſe*, a Miniſter of *Exeter*, preach'd his Funeral Sermon from *Eliſha*'s Lamentation upon the Tranſlation of *Elijah*, 2 Kin. 2. 12. *My Father, my Father, the Chariot of Iſrael, and the Horſemen thereof.*

We ſhall conclude with a Character of Mr. *Flavel*. He was a Man of a Middle Stature, and full of Life and Activity. He was very thoughtful, and when not diſcourſing or reading, much taken up in Meditation, which made him digeſt his Notions well. He was ready to learn from every Body, and as free to communicate what he knew. He was bountiful to his own Relations, and very charitable to the Poor, but eſpecially to the Houſhold of Faith, and the neceſſitous Members of his own Church, to whom, during their Sickneſs, he always ſent ſuitable Supplies. He freely taught Academical Learning to four young Men whom he bred to the Miniſtry, and one of them he maintain'd all the while at his own Charge. He was exceedingly Affectionate to all the People of *Dartmouth*, of which we ſhall give one remarkable Inſtance. When our Fleet was firſt engaged with the *French*, he called his People together to a Solemn Faſt, and like a Man in an Agony, wreſtled with God in Prayer for the Church and Nation, and particularly for the poor Seamen of *Dartmouth*, that they might obtain Mercy; the Lord heard and anſwer'd him, for not one of that Town was killed in the Fight, tho' many of 'em were in the Engagement. As he was a faithful Ambaſſador to his Maſter, he made his Example the Rule of his own practice; and was ſo far from reviling again thoſe that revil'd him, that he pray'd for thoſe that deſpitefully us'd him; one remarkable Inſtance of which is as follows. In 1685. ſome of the People of *Dartmouth*, accompanied too by ſome of the Magiſtrates, made up his Effigies, carried it through the Streets in deriſion, with the Covenant and Bill of Excluſion pinn'd to it, and ſet it upon a Bonefire, and burnt it; ſome of the Spectators were ſo much affected with the reproach and ignominy done to this Reverend and Pious Miniſter, that they Wept, and others Scoff'd and Jeer'd; it was obſervable, that at the very ſame time, tho' he knew nothing of the Matter, he was heaping Coals of Fire of another Nature upon the Heads of thoſe Wicked Men; for he was then praying for the Town of *Dartmouth*, its Magiſtrates and Inhabitants; and when News was brought him, upon the Concluſion of his Prayer, what they had been doing, he lift up this Prayer unto God for them in our Saviour's Words, *Father, forgive them, for they know not what they do.*

THE
Fountain of Life
OPENED:
Or, *A Diſplay of Chriſt in His Eſſential and Mediatorial Glory. Containing Forty-two Sermons on Various Texts.*

To his much Honoured and Beloved Kinſman, Mr. *John Flavel* of *London*, Merchant, and his Vertuous Conſort, the Author wiſheth Grace, Mercy, and Peace.

My Dear and Honoured Friends,

IF my Pen were both able and at leiſure to get Glory in Paper, it would be but a Paper-glory when I had gotten it: but if by diſplaying (which is the deſign of theſe Papers) the tranſcendent Excellency of Jeſus Chriſt, I may win Glory to him from you, to whom I humbly offer them, or from any other into whoſe Hands Providence ſhall caſt them, that will be Glory indeed, and an occaſion of glorifying God to all Eternity.

It is not the deſign of this Epiſtle to compliment, *but to* benefit *you; not to blazon your Excellencies, but* Chriſt's; *not to acquaint the World how much you have* endeared *me to your ſelf, but to increaſe and ſtrengthen the* Endearments *betwixt Chriſt and* you, *upon your part. I might indeed (this being a proper Place for it) pay you my Acknowledgments for your great Kindneſſes to me and mine; of which I aſſure you I have, and ever ſhall have, deep Reſentments: but you and I are Theatre enough to one another, and can ſatisfie our ſelves with the incloſed Comforts and Delights of our mutual Love and Friendſhip: But let me tell you, the whole World is not a Theatre large enough to ſhew the Glory of Chriſt upon, or unfold the one half of the unſearchable Riches that lye hid in him. Theſe things will be far better underſtood, and ſpoken of in Heaven, by the noon-day Divinity, in which the immediately illuminated Aſſembly do there Preach his Praiſes, than by ſuch a ſtammering Tongue, and ſcribling Pen as mine, which doth but marr them.*

Alas! I write his Praiſes but by Moon-light; I cannot Praiſe him ſo much as by halves. Indeed, no Tongue but his own (as Nazianzen *ſaid of* Baſil) *is ſufficient to undertake that Task. What ſhall I ſay of Chriſt? The excelling Glory of that Object dazles all Apprehenſion, ſwallows up all Expreſſion. When we have borrowed Metaphors from every Creature that hath any Excellency or lovely Property in it, till we have ſtript the whole Creation bare of all its Ornaments, and cloathed Chriſt with all that Glory; when we have worn our Tongues to the ſtumps, in aſcribing Praiſes to him, alas! we have done nothing, when all is done.*

Yet wo is me! how do I every Day behold reaſonable Souls moſt unreaſonably diſaffected to my lovely Lord Jeſus! denying Love to one who is able to compel Love from the ſtonieſt Heart! yea, though they can never make ſo much of their Love (would they ſet it to ſale) as Chriſt bids for it.

It's horrid and amazing to ſee how the Minds of many are captivated and inſnared by every ſilly trifle; and how others can indifferently turn them with a kind of ſpontaneity to this Object, or to that (as their fancy ſtrikes) among the whole Univerſe of Beings, and ſcarce ever reluctate, recoil, or nauſeate, till they be perſwaded to Chriſt; and then 'tis as eaſie to melt the obdurate Rocks into Sweet Syrup, as their Hearts into Divine Love.

How do the great Men of the World ambitiouſly court the Honours and Pleaſures of it? the Merchants of the Earth trade and ſtrive for the dear-bought Treaſures of it; whilſt *the Price of Chriſt (alas! ever too low) falls every day lower and lower upon the Exchange of this World! I ſpeak it as a ſad Truth, if there were no quicker a Trade (as dead as they ſay it is) for the periſhing Treaſures of the Earth than there is for Chriſt this Day in* England, *the Exchange would quickly be ſhut up, and all the Trading Companies diſſolv'd.*

Dear Sir, Chriſt is the peerleſs Pearl hid in the field, Mat. 13. 46. *Will you be that* wiſe Merchant *that reſolves to win and compaſs that Treaſure, whatever it ſhall coſt you? Ah Sir, Chriſt is a Commodity that can never be bought too dear.*

My dear Kinſman, my Fleſh and my Blood; my Soul thirſteth for your Salvation, and the Salvation of your Family. Shall you and I reſolve, with good Joſhua, *that whatever others do,* we and our Families will ſerve the Lord; *That we will walk as the Redeemed of his Blood, ſhewing forth his Vertues and Praiſes in the World? that as God hath made us one in Name, and one in Affection; ſo we may be one in Chriſt: That it may be ſaid of us, as it was of* Auſtin *and* Alippius *long ago, that they were* ſanguine Chriſti conglutinati, *glued together by the Blood of* Chriſt.

For my own part, I have given in my Name to him long ſince; wo to me, if I have not given in my Heart alſo: For ſhould I deceive my ſelf in ſo deep a Point as that, how would my Profeſſion *as a* Chriſtian, *my* Calling *as a* Miniſter, *yea, theſe very* Sermons *now in your hands, riſe in* Judgment *to condemn me? Which God forbid.*

And doubtleſs, Sir, your Eyes have ſeen both the Vanity of all Creatures, and the neceſſity and infinite worth of Chriſt. You cannot forget what a Vanity the World appeared to you, when in the Year 1668. *you were ſummoned by the Meſſengers of Death (as you and all that were about you then apprehended) to ſhoot the Gulf of vaſt Eternity; when a malignant* Fever *and* Pleuriſie *(whereof your * Phyſician hath given an account to the World) did ſhake the whole frame of the Tabernacle wherein your Soul through Mercy yet dwells; and long may it dwell there, for the ſervice and praiſe of your great Deliverer. I hope you have not, nor ever will forget how the vain world appeared to your Eye; when you looked back (as it were over your ſhoulder) and ſaw how it ſhrunk away from you. Nor will you ever forget the awful apprehenſions of Eternity, that then ſeized your Spirit, or the Value you then had for Chriſt; which things I hope ſtill do, and ever will remain with you.*

* Dr. Thomſon's 'Αιματίοσις, p. 91

And for you, Dear Couſin, as it becomes a Daughter of Sarah, *let your Soul be adorned with the Excellencies of Chriſt, and Beauties of Holineſs. A King from Heaven makes ſuit for your Love. If he eſpouſe your Soul now, he will fetch it home to himſelf at Death in his Chariot of Salvation; and great ſhall be your Joy, when the Marrage of the Lamb is came. Look often upon Chriſt in this Glaſs; he is fairer than the Children of Men. View him believingly, and you cannot but like and love him.* For (*as one well ſaith*) Love when it ſeeth, cannot but caſt out its Spirit and Strength upon amiable Objects, and things love-worthy. And what fairer things than Chriſt! O fair Sun, and fair Moon, and fair Stars, and fair Flowers, and fair Roſes, and fair Lilies, and fair Creatures! but O ten thouſand, thouſand times fairer Lord Jeſus! Alas, I wronged him in making the compariſon this way. O black Sun and Moon; but O fair Lord Jeſus! O black Flowers, and black Lilies, and Roſes; but O fair, fair, ever fair Lord Jeſus! O all fair things, black, deformed and without Beauty, when ye are ſet beſide the faireſt Lord Jeſus. O black Heavens, but O fair Chriſt! O black Angels, but O ſurpaſſingly fair Lord Jeſus!

Ep. *S.R.*

Mr. Baxter's Directions to the Converted for their Eſtabliſhment, p. 96.

I hope you both are agreed with Chriſt, according to the Articles of Peace propounded to you in the Goſpel; and that you are every day driving on Salvation-work, betwixt him and you in your Family, and in your Cloſets.

And now my dear Friends, if theſe Diſcoveries of Chriſt, which I humbly offer to your hands, may be any way uſeful to your Souls, to aſſiſt them either in obtaining, or in clearing their Intereſt in him, my Heart ſhall rejoice, even mine: for none under Heaven can be more willing (though many are more able) to help you thither, than is

From my Study in
Dartmouth, March
14. 1671.

Your moſt affectionate
and obliged Kinſman
and Servant,

JOHN FLAVEL.

To the Chriſtian Readers, eſpecially thoſe in the Town and Corporation of *Dartmouth*, and Parts adjacent; who have either befriended, or attended theſe Lectures.

Honoured and Worthy Friends,

KNowledge is Man's Excellency above the Beaſts that periſh, Pſal. 32. 9. *the Knowledge of Chriſt is the Chriſtian's Excellency above the Heathen*, 1 Cor. 1. 23, 24. *Practical and ſaving Knowledge of Chriſt is the ſincere Chriſtian's Excellency above the ſelf-cozening Hypocrite*, Heb. 6. 4, 6. *but methodical and well digeſted Knowledge of Chriſt is the ſtrong Chriſtian's Excellency above the weak*, Heb. 5. 12, 13, 14. *A ſaving, tho' an immethodical knowledge of Chriſt, will bring us to Heaven*, John 17. 2. *but a regular, and methodical, as well as ſaving knowledge of him, will bring Heaven into us*, Col. 2. 2, 3.

For ſuch is the Excellency thereof, even above all other knowledge of Chriſt, that it renders the Underſtanding judicious, the Memory tenacious, and the Heart highly and fixedly joyous. How it ſerves to confirm and perfect the Underſtanding, is excellently diſcovered by a worthy Divine of our own, in theſe words.

Mr. Baxter's *Directions to the Converted for their Eſtabliſhment*, p. 96.

A young ungrounded Chriſtian, when he ſeeth all the fundamental Truths, and ſeeth good Evedence and Reaſons of them, perhaps may be yet ignorant of the right order and place of every Truth: It's a rare thing to have young Profeſſors to underſtand the neceſſary Truths methodically; and this is a very great Defect. For a great part of the uſefulneſs and excellency of particular Truths, conſiſteth in the reſpect they have to one another. This therefore will be a very conſiderable part of your Confirmation, and growth in your Underſtandings, to ſee the Body of the Chriſtian Doctrine as it were at one view, as the ſeveral parts of it are united in one perfect Frame; and to know what aſpect one Point hath upon another, and which is their due places. There is a great difference betwixt the ſight of the ſeveral parts of a Clock or Watch, as they are disjointed and ſcattered abroad, and the ſeeing of them conjoined, and in uſe and motion. To ſee here a Pin, and there a Wheel, and not know how to ſet them all together, nor ever ſee them in their due places, will give but little ſatisfaction: It is the frame and deſign of holy Doctrine that muſt be known, and every part ſhould be diſcerned as it hath its particular uſe to that Deſign, and as it is connected with the other parts.

By this means only can the true nature of Theology, together with the harmony and perfection of Truth, be clearly underſtood. And every ſingle Truth alſo will be much better perceived by him that ſeeth its place and order, than by any other: For one Truth exceedingly illuſtrates, and leads in another into the Underſtanding——*Study therefore to grow in the more methodical knowledge of the ſame Truths, which you have received, and tho' you are not ripe enough to diſcern the whole Body of Theology in due method, yet ſee ſo much as you have attained to know, in the right order, and placing of every part. As in Anatomy, it's hard for the wiſeſt Phyſician to diſcern the courſe of every branch of the Veins and Arteries; but yet they may eaſily diſcern the place and order of the principal parts, and greater Veſſels, (and ſurely in the Body of Religion there runs not a branch of greater or more neceſſary Truth than theſe) ſo it is in Divinity, where no Man hath a perfect view of the whole, till he come to the ſtate of perfection with God; but every true Chriſtian hath the knowledge of all the Eſſentials, and may know the orders and places of them all.*

And as it ſerves to render the Mind more judicious, ſo it cauſes the Memory to be more tenacious, and retentive of Truths. The Chain of Truth is eaſily held in the Memory, when one Truth links in another; but the looſing of a Link indangers the ſcattering of the whole Chain. We uſe to ſay, Order is the Mother of Memory; I am ſure it's a ſingular Friend to it: Hence it's obſerved, thoſe that write of the Art of Memory, lay ſo great a ſtreſs upon Place and Number. The Memory would not ſo ſoon be overcharged with a multitude of Truths, if that multitude were but orderly diſpoſed. It's the incoherence, and confuſion of Truths, rather than their number, that diſtracts. Let but the Underſtanding receive them regularly, and the Memory will retain them with much more facility. A bad Memory is a common complaint among Chriſtians. All the benefit that many of you have in hearing, is from the preſent influence of Truths upon your Hearts. There is but little that ſticks by you, to make a ſecond and third Impreſſion upon them. I know it may be ſaid of ſome of you, that if your Affections were not better than your Memories, you would need a very large Charity to paſs for Chriſtians. I confeſs it's better to have a well-ordered Heart, than a methodical Head; but ſurely both are better than either. And for you that have conſtantly attended theſe Exerciſes, and followed us through the whole ſeries and deduction of theſe Truths, from Text to Text, and from Point to Point; who have begun one Sabbath, where you left another; it will be your inexcuſable fault, if theſe things be not fixed in your Underſtanding and Memories, as Nails faſtned in a ſure place; eſpecially Providence hath now brought to your Eyes, what hath been ſo often ſounded in your Ears, which is no ſmall help to fix theſe Truths upon you, and prevent that great hazard of them, which commonly attends bare hearing: for now you may have recourſe as often as you will to them, view, and review them, till they become your own.

But tho' this be a great and ſingular advan-

tage, yet it is not all you may have by a methodical underſtanding of the Doctrine of Chriſt: Its more than a judicious underſtanding them, or faithful remembring them that you and I muſt deſign, even the warm, vital, animating Influences of theſe Trubs upon our Hearts, without which we ſhall be never the better; yea, much the worſe for knowing and remembring them.

Truth is the ſanctifying Inſtrument, Joh. 17. 17. the Mould into which our Souls are caſt, Rom. 6. 17. according therefore to the Stamps and Impreſſions it makes upon our Underſtandings, and the order in which Truths lie there, will be the depth and laſtingneſs of their Impreſſions and Influences upon the Heart; as the more Weight is laid upon the Seal, the more fair and laſting Impreſs is made upon the Wax. He that ſees the grounds and reaſons of his Peace and Comfort moſt clearly, is like to maintain it the more conſtantly.

Great therefore is the advantage Chriſtians have by ſuch methodical Syſtems. Surely they may ſet down among the deſiderata Chriſtianorum, the moſt deſired things of Chriſtians.

*Mr. Wall's None but Chriſt.
† Mr. Iſaac Ambroſe his Looking to Jeſus.

Divers worthy modern Pens have indeed undertaken this noble Subject before me, ſome more* ſuccinctly, others more † copiouſly: Theſe have done worthily, and their praiſes are in the Churches of Chriſt? Yet ſuch a Breadth there is in the Knowledge of Chriſt, that not only thoſe who have written on this Subject before me, but a thouſand Authors more may imploy their Pens after us, and not one interfere with, or ſtraiten another.

And ſuch is the Deliciouſneſs of this Subject, that were there ten thouſand Volumes written upon it, they would never cloy, or become nauſeous to a gracious Heart. We uſe to ſay one things tires, and its true that it doth ſo, except that one thing be vertually, and eminently all things, as Chriſt is; and then one thing can never tire: For ſuch is the variety of Sweetneſs in Chriſt, who is the deliciæ humani generis, the Delights of the Children of men, that every time he is opened to Believers, from Pulpit or Preſs, it is as if Heaven had furniſhed them with a new Chriſt; and yet he is the ſame Chriſt ſtill.

The Synopſis prefixed to this Treatiſe will ſhew you, that the Method is wholly new; and the Treatiſe it ſelf will ſatisfie you, that I have not boaſted in another Man's Line, of things made ready to my Hand: which I ſpeak not in the leaſt to win any Praiſe to my ſelf from the Undertaking, but to remove Prejudice from it; for I ſee more defects in it, than moſt of my Readers will ſee, and can forethink more Faults to be found in it, than I ſhall now ſtand to tell thee of, or make Anſwer for. It was written in a time of great Diſtractions; and didſt thou but know how oft this Work hath died, and revived under my Hand, thou wouldſt wonder that ever it came to thine.

I am ſenſible it may fall under ſome cenſorious (it may be envious) Eyes, and that far different Judgments will paſs upon it; for pro captu lectoris habent ſua fata libelli: And no wonder if a Treatiſe of Chriſt be, when Chriſt himſelf was to ſome a ſtone of ſtumbling, and a rock of offence. I expect not to pleaſe every Reader, eſpecially the envious; magna debet eſſe eloquentia, quæ invitis placet. It is as hard for ſome to look upon other Mens Gifts without Envy, as it is to look upon their own without Pride: nor will I be any farther concerned with ſuch Readers, than to pity them; well knowing that every proud Contempt and envious Cenſure is a Granado that breaks in the Hand of him that caſts it.

But to the ingenious and candid Reader, I owe Satisfaction for the Obſcurity of ſome part of this Diſcourſe occaſioned by the Conciſeneſs of the Stile; to which I have this only to ſay, that I was willing to crowd as much matter as I could into this number of Sheets into thy Hand, that I might therein eaſe thee, both in thy Pains and Purſe. I confeſs the Sermons were preached in a more relaxed Style, and moſt of theſe things were enlarged in the Pulpit, which are deſignedly contracted in the Preſs, that the Volume might not ſwell above the Ability of common Readers. And it was my purpoſe at firſt to have compriſed the ſecond Part, viz. the Application of the Redemption that is with Chriſt unto Sinners, in one Volume, which occaſioned the contraction of this; but that making a juſt Volume it ſelf, muſt await another Seaſon to ſee the light. If the Reader will be but a little the more intent, and conſiderate in reading, this Conciſeneſs will turn to his advantage.

This may ſuffice to ſhew the uſefulneſs of ſuch Compoſures, and to prevent offence; but ſomething yet remains with me, to ſay to the Readers in general, to thoſe of this Town in ſpecial, and to the Flock committed by Chriſt to my Charge more eſpecially.

1. To Readers in general, according as their different States and Conditions may be, there are ſix things earneſtly to be requeſted of them.

(1.) If you be yet Strangers to Chriſt, let theſe things begin, and beget your firſt acquaintance with him. I aſſure thee, Reader, it was a principal part of the Deſign thereof; and here thou wilt find many Directions, Helps, and ſweet Incouragements, to aſſiſt a poor Stranger, as thou art, in that great Work. Say not, I am an Enemy to Chriſt, and there is no hope of Reconcilation; for here thou wilt ſee, how God was in Chriſt, reconciling the Word to himſelf. Say not, all this is nothing, except God had told thee ſo, and appointed ſome to treat with thee about it; for he hath committed unto us the Word of this Reconciliation. Say not, Yea, that may be from your own Pity and Compaſſion for us, and not from any Commiſſion you have for it; for we are Ambaſſadours for Chriſt, 1 Cor. 5. 19.

Say not, O but my Sins are greater than can be forgiven; the difficulties of my Salvation too great to be overcome, eſpecially by a poor Creature as ~~I am~~, that am able to do nothing, no not to raiſe one penny towards the diſcharge of that great Debt I owe to God: for here thou wilt find upon thy Union with Chriſt, that there is Merit enough in his Blood, and Mercy enough in his Bowels to juſtify, and ſave ſuch an one as thou art. Yea, and I will add for thine incouragement, that it is a righteous thing with God to juſtifie and ſave thee, that canſt not pay him one penny of all the vaſt Sums thou oweſt him, when by the ſame Rule of Juſtice he condemns the moſt ſtrict, ſelf righteous Phariſee that thinks thereby to quit ſcores with him. It is righteous for a Judge to caſt him that hath paid ninety nine Pounds of the hundred *which he owed, becauſe the Payment was not full; and to acquit him, whoſe Surety hath paid all, tho' himſelf did not, and freely confeſs that he cannot pay one farthing of the whole Debt.*

(2.) *If thou be a ſelf-deceiving Soul, that eaſily takeſt up thy ſatisfaction about thine Intereſt in Chriſt, look to it as thou valueſt thy Soul,* Reader, *that a fond and groundleſs conceit of thine Intereſt in Chriſt do not effectually and finally obſtruct a true and ſaving Intereſt in him. This is the common and fatal Error in which Multitudes of Souls are inſnared and ruined: for look as a conceit of great Wiſdom hinders many from the attaining of it; ſo a groundleſs Conceit that Chriſt is already thine, may prove the greateſt Obſtacle betwixt Chriſt and thee. But here thou wilt meet with many Rules that will not deceive thee, Trials that will open thy true Condition to thee.*

Quam multi ſapuiſſent niſi ſe prius ſapere putaſſent? *Sen.*

Thou ſometimes reflecteſt upon the State of thy Soul, and enquirſt, is Chriſt mine? May I depend upon it, that my Condition is ſafe? Thy Heart returns thee an Anſwer of Peace, it ſpeaks as thou wouldſt have it; but remember (Friend) and mark this Line, Thy final Sentence is not yet come from the Mouth of thy Judge; and what if after all thy ſelf-flattering Hopes and groundleſs Confidences a Sentence ſhould come from him quite croſs to that of thine own Heart? where art thou then? what a confounded Perſon wilt thou be? Chriſtleſs, ſpeechleſs, and hopeleſs all at once!

O therefore build ſure for Eternity; take heed leſt the loſs of thine eternal Happineſs be at laſt imputed by thee to the deceitfulneſs, and lazineſs of thine own Heart; leſt thy Heart ſay to thee in Hell, as the Heart of Apollodorus *ſeemed in his ſufferings to ſay to him,* I am the cauſe of all this Miſery to thee.

Ἐγὼ σοὶ τέων αἰτία.

(3.) *If thou be one whoſe Heart is eagerly ſet upon this vain World, I beſeech thee to take heed, leſt it interpoſe it ſelf betwixt Chriſt and thy Soul, and ſo cut thee off from him for ever. O beware leſt the Duſt of the Earth getting into thine Eyes, ſo blind thee, that thou never ſee the Beauty or Neceſſity of Chriſt: the God of this World ſo blinds the Eyes of them that believe not. And what are the ſparkling Pleaſures that dazle the Eyes of ſome, and the diſtracting Cares that wholly divert the Minds of others, but as a Napkin drawn by Satan over the Eyes of them that are to be turned off into* Hell? 1 Cor. 4. 3, 4.

Some general Aims, and faint Wiſhes after Chriſt you may have; but alas! the World has centered thy Heart, intangled thy Affections, and will daily find new diverſions for thee from the great buſineſs of Life: ſo that if the Lord break not this Snare, thou wilt never be able to deliver my Soul.

(4.) *If thou be a looſe and careleſs Profeſſor of Chriſt, I beſeech thee, let the things thou ſhalt read in this Treatiſe of Chriſt, convince, ſhame, and reclaim thee from thy vain Converſation. Here thou wilt find how contrary thy Converſation is to the grand Deſigns of the Death and Reſurrection of Chriſt. O methinks, as thou art reading the deep Humiliation, and unſpeakable Sorrows Chriſt underwent for the expiating of Sin, thou ſhouldeſt thenceforth look upon Sin as a tender Child would upon that Knife that ſtab'd his Father to the Heart! Thou ſhouldeſt never whet, and ſharpen it again, to wound the Son of God afreſh. To ſuch looſe, and careleſs Profeſſors, I particularly recommend the laſt* general Uſe *of this Diſcourſe, containing many great motives to Reformation, and ſtrict Godlineſs, in all that call upon the Name of the Lord Jeſus.*

(5.) *If thou haſt been a profane and vain Perſon, but now art pardoned, and doſt experience the ſuper-abounding riches of Grace; my requeſt to thee is, that thou love Jeſus Chriſt with a more fervent Love than ever yet thou hadſt for him. Here thou wilt find many great Incentives, many mighty Arguments to ſuch a love of Chriſt. Poor Soul! conſider what thou haſt been, what the Morning of thy Life was; what Treaſures of Guilt thou laidſt up in thoſe Days; and then think, Can ſuch a one as I receive Mercy, and that Mercy not break my Heart? Can I read my Pardon, and mine Eyes not drop? What! Mercy for ſuch a Wretch as I! a Pardon for ſuch a Rebel! O what an ingenious Thaw ſhould this cauſe upon thy Heart! if it do not, what a ſtrange Heart is thine!*

Did the Love of Chriſt break through ſo many Impediments, to come to thee? Did it make its way through the Law, through the Wrath of God, through the Grave, through thine own Unbelief and great Unworthineſs, to come to thee? O what a Love was the Love of Chriſt to thy Soul! And is not thy Love ſtrong enough to break through the Vanities and Trifles of this World which intangle it, to go to Chriſt? How poor, how low and weak is thy Love to Chriſt then?

(6.) *Laſtly, Art thou one that haſt through Mercy at laſt attain'd Aſſurance, or good Hope, through Grace, of thy Intereſt in Chriſt? Rejoice then in thy preſent Mercy, and long ardently to be with thine own Chriſt in his Glory. There be many things diſperſed through this Treatiſe of Chriſt, to animate ſuch Joy, and excite ſuch Longings. It was truly obſerved by a worthy Author, (whoſe Words I have mentioned more freely than his Name in this Diſcourſe)* that it is in a manner as natural

Mr. *S. R.*

tural for us to leap when we ſee the New *Jeruſalem*, as it is to laugh when we are tickled. Joy is not under the Soul's command, when Chriſt kiſſeth it. *And for your deſires to be with Chriſt, what Conſiderations can you find in this World ſtrong enough to rein them in! O when you ſhall conſider what he hath done, ſuffered, and purchaſed for you, where he is now, and how much he longs for your coming, your very Hearts ſhould groan out thoſe Words*, Phil. 1. 23. I deſire to be diſſolved, and to be with Chriſt. The Lord direct your Hearts into the Love of God, and into the patient waiting for of Chriſt.

2. *Having delivered my Meſſage to the Reader in general, I have ſomewhat more particularly to ſay to you of this Place.*

You are a People that were born under, and bred up with the Goſpel. It hath been your ſingular Priviledge, above many Towns and Pariſhes in England, *to enjoy more than ſixty Years together an able and fruitful Miniſtry among you. The Dews of Heaven lay upon you, as it did upon* Gideon'*s Fleece, when the Ground was dry in other Places about you. You have been richly watered with Goſpel-Showers: You, with* Capernaum, *have been exalted to Heaven in the Means of* Grace. *And it muſt be owned to your Praiſe, that you teſtified more Reſpect to the Goſpel, than many other Places have done, and treated Chriſt's Ambaſſadors with more Civility, whilſt they propheſied in Sackcloth, than ſome other Places did. Theſe things are praiſe-worthy in you. But all this, and much more than this, amounts not to that which Jeſus Chriſt expects from you, and which in his Name I would now perſwade you to. And O that I (the leaſt and unworthieſt of all the Meſſengers of Chriſt to you) might indeed prevail with all that are Chriſtleſs among you,* (1.) *To anſwer the long-continued Calls of God to you, by a thorough and ſound Converſion*, that the long-ſuffering of God may be your Salvation, *and you may not re*ceive all this Grace of God in vain. *O that the Damned might never be ſet a wondering, to ſee a People of your Advantages for Heaven, ſinking as much below many of themſelves in Miſery, as you now are above them in Means and Mercy.*

Dear Friends, my Heart's Deſire and Prayer to God for you is, that you may be ſaved. O that I knew how to engage this whole Town to Jeſus Chriſt, and make faſt the Marriage-knot betwixt him and you, albeit after that I ſhould preſently go to the place of Silence, and ſee Man no more, with the Inhabitants of the World. Ah Sirs, methinks I ſee the Lord Jeſus laying the merciful Hand of a Holy Violence upon you; methinks he calls to you, as the Angel *to* Lot, *ſaying*, Ariſe, leſt ye be conſumed: and while he lingred, the men laid hold upon his hand, the Lord being merciful unto him. And they brought him without the City, and ſaid, Eſcape for thy Life, ſtay not in all the Plain; eſcape to the Mountain, leſt thou be conſumed, *Gen.* 19. 15. *How often (to allude to this) hath Jeſus Chriſt in like manner laid hold upon you in the Preaching of the Goſpel, and will you not fly for Refuge to him? Will you rather be conſumed than endeavour an eſcape? A Beaſt will not be driven into the Fire, and will not you be kept out? The merciful Lord Jeſus, by his admirable Patience and Bounty hath convinced you, how loth he is to leave or loſe you. To this Day his Arms are ſtretched forth to gather you, and will you not be gathered? Alas for my poor Neighbours! Muſt ſo many of them periſh at laſt? What ſhall I do for the Daughter of my People?*

Lord, by what Arguments ſhall they be perſwaded to be happy? What will win them effectually to thy Chriſt? They have many of them eſcaped the Pollutions of the World through the knowledge of the Lord and Saviour. They are a People that love thine Ordinances, they take delight in approaching to God; thou haſt beautified many of them with lovely and obliging Tempers and Diſpoſitions: Thus far they are come, there they ſtick; and beyond this no Power but thine can move them. O thou to whoſe Hand this Work is and muſt be left, put forth thy ſaving Power, and reveal thine Arm for their Salvation: Thou haſt glorified thy Name in many among them; Lord, glorifie it again.

(2.) *My next Requeſt is, that you will all be perſwaded, whether Converted or Unconverted, to ſet up all the Duties of Religion in your Families, and govern your Children and Servants as Men that muſt give an Account to God for them in the great Day. O that there were not a Prayerleſs Family in this Town! How little will your Tables differ from a Manger, where Beaſts feed together, if God be not owned and acknowledged there, in your Eating and Drinking? And how can you expect Bleſſings ſhould dwell in your Tabernacles, if God be not called on three? Say not, you want Time for it, or that your Neceſſities will not allow it; for had you been more careful of thoſe Duties, it's like you had not been expoſed to ſuch Neceſſities: Beſides, you can find time to be idle, you can waſte a part of every Day vainly: Why could not that Time be redeemed for God? More-*

over, you will not deny, but the Succeſs of all your Affairs at home and abroad depends upon the Bleſſing of God; and if ſo, think you it is not the right way, even to temporal Proſperity, to engage his Preſence and Bleſſing with you, in whoſe Hand your All is? Say not, your Children and Servants are ignorant of God, and therefore you cannot comfortably join with them in thoſe Duties; for the neglect of theſe Duties is the cauſe of their Ignorance; and it is not like they will be better, till you uſe God's means to make them ſo.

Beſides, Prayer is a part of natural Worſhip, and the vileſt among Men are bound to pray, elſe the neglect of it were none of their Sin. O let not a Duty, upon which ſo many and great Bleſſings hang, fall to the Ground, upon ſuch ſilly (not to ſay wicked) pretences to ſhift it off. Remember, Death will ſhortly break up all your Families, and disband them; and who then, think you, will have moſt Comfort in beholding their Dead? The Day of Account alſo haſtens, and then who will have the moſt comfortable appearing before the Juſt and Holy God? Set up, I beſeech you, the ancient and comfortable Duties of reading the Scriptures, ſinging of Pſalms, and Prayer in all your dwelling-places; and do all theſe conſcientiouſly, as Men that have to do with God; and try the Lord herewith, if he will not return in a way of Mercy to you, and reſtore even your outward Proſperity to you again. However, to be ſure, far greater Encouragements than that lye before you, to oblige you to your Duties.

3. *More eſpecially I have a few things to ſay to you, that have attended on the Miniſtry, or are under my overſight in a more particular manner, and then I have done. And,*

1ſt, *I cannot but with deep reſentments obſerve to you the Goodneſs of our God, yea, the Riches of his Goodneſs:*

Who freely gave Jeſus Chriſt out of his own Boſom for us, and hath not withheld his Spirit, Ordinances and Miniſters, to reveal and apply him to us. Here's Love that wants an Epithet to match it!

Who engaged my Heart upon this tranſcendent Subject in the courſe of my Miniſtry among you: A Subject which Angels ſtudy and admire as well as we.

Who ſo ſignally protected and overſhadowed our Aſſembly in thoſe Days of trouble, wherein theſe Truths were delivered to you. You then ſate down under his Shadow with great delight, and his Fruit was ſweet to your Taſte. His Banner over you was Love; your Bread was then ſure, and your Waters failed not. Yea, ſuch was his peculiar Indulgence, and ſpecial Tenderneſs to you, that he ſuffered no Man to do you harm; and it can hardly be imagined any could attempt it, that had but known this, and no worſe than this, to be your only deſign and buſineſs.

Who made theſe Meditations of Chriſt a ſtrong Support, and ſweet Relief to mine, *now with Chriſt, and no leſs to me, under the greateſt Exerciſes and Trials that ever befel me in this World: Preſerving me yet (though a broken Veſſel) for ſome farther uſe and ſervice to your Souls.*

Who in the Years that are paſt left not himſelf without witneſs among us, bleſſing my Labours to the Converſion and Edification of many; ſome of which yet remain with us, but ſome are fallen aſleep.

Who hath made many of you that yet remain, a willing and obedient People, who have in ſome meaſure ſupported the Reputation of Religion by your Stability and Integrity in Days of abounding Iniquity; my Joy, and my Crown; ſo ſtand ye faſt in the Lord.

Who after all the Days of Fears and Troubles, through which we have paſt, hath at laſt given us and his Churches reſt; that we being delivered out of the hands of our Enemies, might ſerve him without Fear in Righteouſneſs and Holineſs (*which doing, this Mercy may be extended to us*) all the Days of our Life.

In Teſtimony of a thankful Heart for theſe invaluable Mercies, I humbly and cheerfully reer up this Pillar of remembrance, inſcribing it with EBENEZER, *and* JEHOVAH JIEREH.

2ly, *As I could not but obſerve theſe things to you, ſo I have a few things to requeſt of you, in neither of which I can bear a denial; ſo deeply doth Chriſt's, your own, and my Intereſt lye in them.*

(1.) *Look to it (my dear Friends) that none of you be found Chriſtleſs at your appearance before him. Thoſe that continue Chriſtleſs now, will be left ſpeechleſs then. God forbid that you that have heard ſo much of Chriſt, and you that have profeſſed ſo much of Chriſt, ſhould at laſt fall into a worſe Condition than thoſe that never heard the Name of Chriſt.*

(2.) *See that you daily grow more Chriſt-like by converſing with him, as you do, in his precious Ordinances. Let it be with your Souls, as it is with a piece of Cloth, which receives a deeper dye every time it is dipt into a Fat. If not, you may not expect the continuance of your Mercies much longer to you.*

(3.) *Get theſe great Truths well digeſted both in your Heads and Hearts, and let the Power of them be diſplayed in your Lives; elſe the Pen of the Scribe, and Tongue of the Preacher, are both in vain. Theſe things*

Dabit poſterior ætas tractabiliores fortè animas, mitiora pectora, quàm noſtra habent ſecula. *Arit. Prob.*

that ſo often warm'd your Hearts from the Pulpit, *return now to make a ſecond Impreſſion upon them from the* Preſs. *Hereby you will recover and fix thoſe Truths, which it's like are in great part already vaniſht from you. This is the Fruit I promiſe my ſelf from you; and whatever Entertainment it meet with from others, in this Chriſt-deſpiſing Age, yet two things relieve me; one is, that future Times may produce more humble and hungry Chriſtians than this glutted Age enjoys, to whom it will be welcome: The other is, that Duty is diſcharged, and Endeavours uſed to bring Men to Chriſt, and build them up in him; wherein he doth and will rejoice, who is a well-wiſher to the Souls of Men.*

John Flavel.

Ὑποτύπωσις TOTIUS OPERIS.

Redemption hath Two Parts, *viz.* Meritorious IMPETRATION, *Part* I. and Efficatious APPLICATION, *Part* II. In the Impetration of it, after a Preliminary Commendation of the Subject, *Sermon* 1. We therein consider,

- I. The Redeemer, who is considered Two ways, *viz.*
  - 1. As eternally delighting in his Father's Boſom. *Serm.* 2.
  - 2. As prepared for this work by Five Eminent Qualifications, *viz.*
    - 1. His Covenant with his Father. *Serm.* 3.
    - 2. His Father's Donation of him. *Serm.* 4.
    - 3. His Aſſumption of our Nature. *Serm.* 5.
    - 4. His Commiſſion under the Great Seal. *Serm.* 6.
    - 5. His Solemn Conſecration to that Work. *Serm.* 7.
- II. The Work of Mediation he came about opened in general. *Serm.* 8.
- III. The Offices fitting him for that Work, *viz.*
  - 1. *Prophet*, as ſuch,
    - 1. Faithfully revealing God's Mind to Men. *Serm.* 9.
    - 2. Opening their Underſtandings to receive it. *Serm.* 10.
  - 2. *Prieſt*, in which Office are conſiderable,
    - 1. Its general Nature and Neceſſity. *Serm.* 11.
    - 2. Its Parts, *viz.*
      - 1. Oblation. *Serm.* 12.
      - 2. Interceſſion. *Serm.* 13.
    - 3. Its Fruits, *viz.*
      - 1. Satisfaction. *Serm.* 14.
      - 2. Acquiſition. *Serm.* 15.
  - 3. *King*, whoſe Kingdom is either,
    - 1. Internal and Spiritual. *Serm.* 16.
    - 2. External and Providential. *Serm.* 17.
- IV. The Execution of them in his double ſtate. *viz.* of,
  - 1. Humiliation, *viz.* in his,
    - 1. Conception and Birth. *Serm.* 18.
    - 2. Life and Converſation. *Serm.* 19.
    - 3. Death, wherein we conſider,
      - 1. The Preparatives to it, by,
        - 1. Bleſſing his Family. *Serm.* 20.
        - 2. Inſtituting his Supper. *Serm.* 21.
        - 3. Prayer in the Garden. *Serm.* 22.
        - 4. *Judas* his Treaſon. *Serm.* 23.
        - 5. Trial and Sentence. *Serm.* 24.
        - 6. Going to *Golgotha*. *Serm.* 25.
      - 2. Execution of it on the Croſs. *Serm.* 26.
      - 3. The manner of his Suffering it, *viz.*
        - 1. Innocently. *Serm.* 27.
        - 2. Solitarily. *Serm.* 28.
        - 3. Patiently. *Serm.* 29.
        - 4. Inſtructively in his ſeven laſt Words, *viz.*
          - 1. Word. *Serm.* 30.
          - 2. Word. *Serm.* 31.
          - 3. Word. *Serm.* 32.
          - 4. Word. *Serm.* 33.
          - 5. Word. *Serm.* 34.
          - 6. Word. *Serm.* 35.
          - 7. Word. *Serm.* 36.
    - 4. Burial. *Serm.* 37.
    - In all which, among many others, four great and principal Ends were accompliſhed. *Serm.* 38.
  - 2. Exaltation in the Four famous Steps or Degrees thereof, *viz.*
    - 1. His Wonderful Reſurrection. *Serm.* 39.
    - 2. His Triumphant Aſcenſion. *Serm.* 40.
    - 3. His Seſſion at God's Right Hand. *Serm.* 41.
    - 4. His Coming to Judgment. *Serm.* 42.

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The Fountain of Life.

SERMON I.

Serm. 1. *Opens the Excellency of the Subject.*

1 COR. II. 11.

For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

THE former Verſe contains an Apology for the plain and familiar manner of the Apoſtle's Preaching, which was not (as he there tells them) with excellency of Speech, or of Wiſdom; *i. e.* he ſtudied not to gratifie their curioſity with Rhetorical ſtrains, or Philoſophical niceties. In this he gives the Reaſon, *for I determined not to know any thing among you, ſave Jeſus Chriſt*, &c.

Non τεχνολογεῖν, ſed θεολογεῖν.

I determined not to know.] The meaning is not, that he ſimply deſpiſed, or contemned all other ſtudies and knowledge; but ſo far only as they ſtand in competition with, or oppoſition to the ſtudy and knowledge of Jeſus Chriſt. And it is as if he ſhould ſay, It is my ſtated, ſettled Judgment, not a haſty, inconſiderate Cenſure; but the product, and iſſue of my moſt ſerious and exquiſite enquiries. After I have well weighed the caſe, turned it round, and viewed it exactly on every ſide, ballanced all advantages and diſadvantages, pondered all things that are fit to come into conſideration about it, this is the reſult and final determination, that all other Knowledge, how profitable, how pleaſant ſoever, is not worthy to be named in the ſame day with the knowledge of Jeſus Chriſt. This therefore I reſolve to make the ſcope and end of my Miniſtry, and the end regulates the means. Such pedantick Toys and airy Notions as injudicious ears affect, would rather obſtruct than promote my grand deſign among you: Therefore wholly waving that way, I applied my ſelf to a plain, popular, unaffected Dialect, fitted rather to pierce the Heart, and convince the Conſcience, than to tickle the Fancy. This is the ſcope of the Words. In which three things fall under conſideration.

Ἔκρινα ſignificat æſtimare, aut eximium durare; in hoc autem non temnit, nec damnat omnem aliam ſcientiam, niſi ut opponitur ſcientiæ Chriſti, *&c. Wall.*

Firſt, The ſubject-matter of his Doctrine, to wit, *Jeſus Chriſt*. *I determined to know nothing*, i. e. to ſtudy nothing my ſelf, to teach nothing to you but *Jeſus Chriſt*. Chriſt ſhall be the Center to which all the lines of my Miniſtry ſhall be drawn. I have ſpoken and written of many other Subjects in my Sermons and Epiſtles, but it is all *reductively* the Preaching and Diſcovery of Jeſus Chriſt: Of all Subjects in the World, this is the ſweeteſt: If there be any thing on this ſide Heaven worthy our time and ſtudies, this is it. Thus he magnifies his Doctrine, from the excellency of its ſubject-matter, accounting all other Doctrines but airy things, compared with this.

Secondly, We have here *that ſpecial reſpect or conſideration of Chriſt*, which he ſingled out from all the reſt of the excellent Truths of Chriſt, to ſpend the main ſtrength of his Miniſtry upon; and that is, *Chriſt as crucified*: And the rather, becauſe hereby he would obviate the vulgar prejudice raiſed againſt him upon the account of his Croſs: For *Chriſt crucified was to the Jews a Stumbling-block, and to the Greeks* Fooliſhneſs, chap. 1. 23. This alſo beſt ſuited his end, to draw them on to Chriſt: As Chriſt above all other Subjects, ſo Chriſt Crucified above all things in Chriſt: There is therefore a great Emphaſis in this Word, *And him Crucified*.

Vehementem habet ἔμφασιν quod adjecit, & hunc crucifixum. *Pet. Martyr in loc.*

Thirdly, The manner in which he diſcourſed this tranſcendent Subject to them is alſo remarkable: He not only preached Chriſt Crucified, but he preached him aſſidiouſly and plainly: He preach'd Chriſt frequently; and whenever he preach'd of Chriſt crucified, he preach'd him in a crucified Stile. This is the ſum of the Words; to let them know that his Spirit was ſo intent upon this Subject, as if he neither knew, or cared to ſpeak of any other: All his Sermons were ſo full of Chriſt, that his Hearers might have thought he was acquainted with no other Doctrine. Hence obſerve,

Chriſtum crucifixum ſtylo crucifixo prædicabat.

Doct. *That there is no Doctrine more excellent in it ſelf, or more neceſſary to be preached and ſtudied, than the Doctrine of Jeſus Chriſt, and him Crucified.*

All other Knowledge, how much ſoever it be magnified in the World, is and ought to be eſteemed but Droſs, in compariſon of the excellency of the knowledge of Jeſus Chriſt, *Phil.* 3. 8. *In him are hid all the Treaſures of Wiſdom and Knowledge*, Col. 2. 3.

Eudoxus was ſo affected with the Glory of the Sun, that he thought he was born only to behold it: Much more ſhould a Chriſtian judge himſelf born only to behold and delight in the glory of the Lord Jeſus.

The truth of this Propoſition will be made out by a double conſideration of the Doctrine of Chriſt.

Firſt, Let it be conſidered *abſolutely*, and then theſe lovely Properties with which it is naturally clothed, will render it ſuperior to all other Sciences and Studies.

1. The knowledge of Jeſus Chriſt is the very marrow and kernel of all the Scriptures; the ſcope and center of all Divine Revelations: Both Teſtaments meet in Chriſt. The Ceremonial Law is full of Chriſt, and all the Goſpel full of Chriſt: The bleſſed lines of both Teſtaments meet in him; and how they both harmonize, and ſweetly concenter in Jeſus Chriſt, it is the chief ſcope of that excellent *Epiſtle to the Hebrews*, to diſcover; for we may call that *Epiſtle* the ſweet Harmony of both Teſtaments. This argues the unſpeakable excellency of this Doctrine, the knowledge whereof muſt needs therefore be a Key to unlock the greateſt part of the ſacred Scriptures: For it is in the underſtanding of Scripture, much as it is in the knowledge men have in Logick and Philoſophy. If a Scholar once come to underſtand the bottom Principle, upon which, as upon its Hinge, the Controverſie turns, the true knowledge of that Principle ſhall carry him through the whole Controverſie, and furniſh him with a Solution to every Argument: Even ſo the right knowledge of Jeſus Chriſt, like a Clew, leads you thro' the whole Labyrinth of the Scriptures.

Qui ſcientiam ſecularem præponit ſtudio aut cognitioni huic ſacræ, is theſauro quiſquilias præfert. *Daven. in Col.* 2. *v.*3.

2. The knowledge of Jeſus Chriſt is a *fundamental knowledge*; and Foundations are moſt uſeful, tho' leaſt ſeen: The knowledge of Chriſt is fundamental to all *Graces*, *Duties*, *Comforts*, and *Happineſs*.

(1.) It's fundamental to all Graces: They all begin in Knowledge; *Col.* 3. 10. *The new man is renewed in Knowledge.* As the old, ſo the new Creation begins in Light; the opening of the Eyes is the firſt work of the Spirit. And as the beginnings of Grace, ſo all the after Improvements thereof depend upon this increaſing knowledge; 2 *Pet.* 3. 18. *But grow in Grace, and in the Knowledge of our Lord and Saviour.* See how theſe two, Grace and Knowledge, keep equal pace in the Soul of a Chriſtian; in what degree the one increaſes, the other increaſes anſwerably.

(2.) The Knowledge of Chriſt is fundamental to all Duties: The Duties, as well as Graces of Chriſtians, are all founded in the Knowledge of Chriſt. Muſt a Chriſtian believe? That he can never do without the knowledge of Chriſt. Faith is ſo much dependent upon his Knowledge, that it is denominated by it, *Iſa.* 53. 11. *By his Knowledge ſhall my righteous Servant juſtifie many:* And hence, *Joh.* 6. 40. Seeing and Believing are made the ſame thing. Would a man exerciſe Hope in God? That he can never do without the Knowledge of Chriſt, for he is the Author of that Hope, 1 *Pet.* 1. 3. He is alſo its Object, *Heb.* 6. 19. its Ground-work and Support, *Col.* 1. 27. And as you cannot believe or hope, ſo neither can you pray acceptably, without a competent degree of this Knowledge. The very Heathen could ſay, *Non loquendum de Deo ſine lumine*, (i. e.) Men muſt not ſpeak of God without Light: The true way of converſing with, and enjoying God in Prayer, is by acting Faith on him through a Mediator: So much of Faith and Chriſt as is in a Duty, ſo much Comfort and true Excellency there is in it, and no more. O then how indiſpenſible is the Knowledge of Chriſt to all that do addreſs themſelves to God in any Duty!

(3.) It's fundamental to all Comforts: all the Comforts of Believers are ſtreams from this Fountain. Jeſus Chriſt is the very object-matter of a Believer's Joy, *Phil.* 3. 3. *Our rejoicing is in Chriſt Jeſus:* Take away the knowledge of Chriſt, and a Chriſtian is the moſt ſad and melancholy creature in the World: Again, let Chriſt but manifeſt himſelf, and dart the beams of his Light into their Souls, it will make them kiſs the Stakes, ſing in Flames, and ſhout in the pangs of Death, as men that divide the ſpoil.

Laſtly, This Knowledge is fundamental to the eternal happineſs of Souls: As we can perform no duty, enjoy no comfort, ſo neither can we be ſaved without it. *John* 17. 3. *This is life eternal, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* And if it be eternal life to know Chriſt; then it is eternal Damnation to be ignorant of Chriſt: As *Chriſt* is the *Door* that opens Heaven, ſo *Knowledge* is the *Key* that opens Chriſt. The excellent gifts, and renowned parts of the Moral *Heathens*, tho' they purchaſed to them great eſteem and honour among men; yet left them in a ſtate of perdition, becauſe of this grand defect: They were ignorant of Chriſt, 1 *Cor.* 1. 21. Thus you ſee how fundamental the knowledge of Chriſt is, and eſſentially neceſſary to all the Graces, Duties, Comforts, and Happineſs of Souls.

3. The Knowledge of Chriſt is profound and large: All other Sciences are but Shallows; this, a boundleſs, bottomleſs Ocean: No creature hath a line long enough to fathom the depth of it: There is heighth, length, depth, and breadth aſcribed to it, *Eph.* 3. 14. yea, it paſſeth knowledge: There is *a manifold Wiſdom of God in Chriſt*, *Eph.* 3. 10. It is of many ſorts and forms, of many folds and plights: It is indeed ſimple, pure and unmixed with any thing but it ſelf, yet it is manifold in degrees, kinds and adminiſtrations: Tho' ſomething of Chriſt be unfolded in one Age, and ſomething in another, yet Eternity it ſelf cannot fully unfold him. I ſee ſomething (ſaid *Luther*) which bleſſed *Auſtin* ſaw not; and thoſe that come after me, will ſee that which I ſee not. It is in the ſtudying of Chriſt, as in the planting of a new diſcovered Country; at firſt men ſit down by the Sea ſide, upon the skirts and borders of the Land, and there they dwell, but by degrees they ſearch farther and farther into the heart of the Country: Ah, the

Πολυποίκιλος σοφία Θεοῦ. multiformis ſapientia Dei. *Caryl in Job* 11. 6.

the beſt of us are yet but upon the borders of this vaſt Continent!

4. The ſtudy of Jeſus Chriſt is the moſt noble Subject that ever a Soul ſpent it ſelf upon, thoſe that rack and torture their brains upon other ſtudies, like Children, weary themſelves at a low game: The Eagle plays at the Sun it ſelf; the Angels ſtudy this Doctrine, and ſtoop down, to look into this deep abyſs: What are the Truths diſcovered in Chriſt, but the very ſecrets that from Eternity lay hid in the boſom of God? *Eph.* 3. 8, 9. God's heart is opened to men in Chriſt, *John* 1. 18. this makes the Goſpel ſuch a glorious diſpenſation, becauſe Chriſt is ſo glorioully revealed therein, 2 *Cor.* 3. 9. and the ſtudying of Chriſt in the Goſpel, ſtamps ſuch a Heavenly Glory upon the contemplating Soul, *v.* 18.

5. It is the moſt ſweet and comfortable knowledge; to be ſtudying Jeſus Chriſt, what is it, but to be digging among all the veins and ſprings of comfort? And the deeper you dig, the more do thoſe ſprings flow upon you. How are hearts raviſhed with the diſcoveries of Chriſt in the Goſpel? What extaſies, meltings, tranſports, do gracious Souls meet there? Doubtleſs, *Philip*'s extaſie, *John* 1. 45. ἐυρήκαμεν Ἰεσῦν, *we have found Jeſus!* was far beyond that of *Archimedes*. A Believer could ſit from Morning to Night, to hear Diſcourſes of Chriſt; *his mouth is moſt ſweet*, Cant. 5. 16.

Omnis cognitio tuæ veritatis longe jucundiſſima eſt, ſuaviſſima & amœniſſima etiamque proſtat pro foribus, & obviam cuique ſeſe ſponte data; quantum deliciarum eſt illius, quam in intimis penetralibus reconditam apud te habes, multiſque ſeris, & repagulis clauſam? *Brightman in Cant.*

Secondly, Let us compare this Knowledge with all other knowledge, and thereby the excellency of it will further appear.

Firſt, All other knowledge is natural, but this wholly ſupernatural; *Matth.* 11. 27. *No man knoweth the Son, but the Father; neither knoweth any the Father, ſave the Son, and he to whomſoever the Son will reveal him.* The wiſeſt *Heathens* could never make a diſcovery of Chriſt by their deepeſt ſearches into Nature; the moſt eagle-eyed *Philoſophers* were but Children in knowledge, compared with the moſt illiterate Chriſtians.

Secondly, Other knowledge is unattainable by many: All the helps and means in the World would never enable ſome Chriſtians to attain the learned Arts and Languages: Men of the beſt Wits, and moſt pregnant Parts, are moſt excellent in theſe; but here is the myſtery and excellency of the Knowledge of Chriſt, that Men of moſt blunt, dull, and contemptible Parts, attain (thro' the teaching of the Spirit) to this Knowledge, in which the more acute and ingenious are utterly blind. *Matth.* 11. 25. *I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes.* 1 Cor. 1. 26, 27. *You ſee your calling, Brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called: but God hath choſen the fooliſh things of the World, to confound the wiſe*, &c.

Thirdly, Other knowledge, tho' you ſhould attain the higheſt degree of it, would never bring you to Heaven, being defective and lame both in the *integrity of Parts*, the principal thing, *viz.* Chriſt, being wanting, and in the *purity of its nature:* For the knowing *Heathens* grew vain in their imaginations, *Rom.* 1. 21. and in the *efficacy* and *influence* of it on the heart and life, *They held the truth in unrighteouſneſs:* Their luſts were ſtronger than their light, *Rom.* 1. 18. But this Knowledge hath potent Influences, changing Souls into its own image, 2 *Cor.* 3. 18. and ſo proves a ſaving knowledge unto men, 1 *Tim.* 2. 4. And thus I have in a few particulars pointed out the tranſcendency of the Knowledge of Chriſt.

The uſe of all this I ſhall give you in a few Inferences, on which I ſhall not enlarge, the whole being only preliminary to the Doctrine of Chriſt; only for the preſent I ſhall hence infer,

Inference 1.

The ſufficiency of the Doctrine of Chriſt, to make Men wiſe unto Salvation. *Paul* deſired to know nothing elſe, and indeed nothing elſe is of abſolute neceſſity to be known: A little of this knowledge (if ſaving and effectual upon thy heart) will do thy Soul more Service than all the vain Speculations and profound Parts that others ſo much glory in. Poor Chriſtian, be not dejected, becauſe thou ſeeſt thy ſelf outſtripp'd, and excelled by ſo many in other parts of knowledge: If thou know Jeſus Chriſt, thou knoweſt enough to comfort and ſave thy Soul. Many learned Philoſophers are now in Hell, and many illiterate Chriſtians in Heaven.

Plenè ſapit, qui evangelium didicit; prorſus inſanit, qui cognitionem ſalutarem alibi quarit; hic enim omnes theſauri. *Dav. in Col.*

Inference 2.

If there be ſuch Excellency in the Knowledge of Chriſt, let it humble all, both Saints and Sinners, that we have no more of this clear and effectual Knowledge in us, notwithſtanding the excellent Advantages we have had for it. Sinners, concerning you I may ſigh and ſay with the Apoſtle, 1 *Cor.* 15. 34. *Some have not the Knowledge of Chriſt, I ſpeak this to your ſhame.* This, O this is the Condemnation; and even for you that are enlightned in this Knowledge, how little do you know of Jeſus Chriſt, in compariſon of what you might have known of him? What a ſhame is it, that you ſhould need to be taught the very firſt Truths, *when for the time you might have been Teachers of others?* Heb. 5. 12, 13, 14. That your Miniſters cannot ſpeak unto you as ſpiritual, *but as unto carnal, even as unto Babes in Chriſt*, 1 Cor. 3. 1, 2. O how much time is ſpent in other Studies, in vain Diſcourſes, frivolous Pamphlets, worldly Employments? How little in the ſearch and ſtudy of Jeſus Chriſt?

Inference 3.

How ſad is their Condition, that have a knowledge of Chriſt, and yet, as to themſelves, it had been better they had never had it! Many there be that content themſelves with an unpractical, ineffectual, and meerly notional knowledge of him; of whom the Apoſtle ſaith, *It had been better for them not to have known*, 2 Pet. 2. 21. it ſerves only to aggravate Sin and Miſery: For tho' it be not enough to ſave them, yet it puts ſome weak reſtraints upon Sin, which their impetuous Luſts breaking down, expoſes them thereby to a greater Damnation.

Vid. Zanch. in Eph. 4. p. 161. de duplici cognitione Chriſti.

Inference 4.

Fourthly, This may inform us by what Rule to judge both Miniſters and Doctrines; certainly that is the higheſt Commendation of a Miniſter, to be an able Miniſter of the New-Teſtament; not of the Letter, but of the Spirit, 2 *Cor.* 3. 6. He is the beſt Artiſt, that can moſt livelily and powerfully diſplay Jeſus Chriſt before the People, evidently ſetting him forth as crucified among them; and that is the beſt Sermon that is moſt full of Chriſt, not of Art and Language. I know that a holy Dialect well becometh Chriſt's Miniſters, they ſhould not be rude and careleſs in language or method: But ſurely the Excellency of a Sermon lyes not in that, but in the plaineſt Diſcoveries and livelieſt Applications of Jeſus Chriſt.

Inference 5.

Let all that mind the honour of Religion, or the peace and comfort of their own Souls, wholly ſequeſter and apply themſelves to the ſtudy of Jeſus Chriſt and him crucified. Wherefore ſpend we our ſelves upon other Studies, when all Excellency, Sweetneſs and Deſireableneſs is concenter'd in this one? Jeſus Chriſt is fairer than the Children of Men, the chiefeſt among ten thouſands, *as the Apple-tree among the trees of the Wood*; *Quæ faciunt diviſa beatum, in hoc mixta fluunt*; theſe things which ſingly raviſh and delight the Souls of Men, are all found conjunctly in Chriſt. O what a bleſſed Chriſt is this! whom to know is Eternal Life. From the Knowledge of Jeſus Chriſt do bud forth all the Fruits of Comfort, and that for all Seaſons and Conditions. Hence *Rev.* 22. 2. he is called *the Tree of Life which bears twelve manner of Fruits, and yields its Fruit every Month, and the very Leaves of this Tree are for healing*. In Chriſt Souls have, (1.) All Neceſſaries for Food and Phyſick. (2.) All Varieties of Fruits, twelve manner of Fruits, a diſtinct Sweetneſs in this, in that,and in the other Attribute,Promiſe,Ordinance. (3.) In him are theſe Fruits at all times, he bears Fruit every Month; there is precious Fruit in Jeſus Chriſt, even in the black Month; Winter Fruits, as well as Summer Fruits. O then ſtudy Chriſt, ſtudy to know him more *extenſively*. There be many excellent things in Chriſt, that the moſt Eagle-eyed Believer hath not yet ſeen: Ah 'tis pity that any thing of Chriſt ſhould lye hid from his People! Study to know Chriſt more *intenſively*, to get the experimental Taſte, and lively Power of his Knowledge upon your Hearts and Affections: This is the Knowledge that carries all the ſweetneſs and comfort in it. Chriſtian, I dare appeal to thy Experience, whether the Experimental Taſte of Jeſus Chriſt in Ordinances and Duties have not a higher and ſweeter reliſh than any created Enjoyment thou ever taſted in this World? O then ſeparate, devote, and wholly give thy Self, thy Time, thy Strength, to this moſt ſweet tranſcendent Study.

I am ſure (ſaith a holy one) the Saints at their beſt, are but Strangers to the weight and worth of the incomparable ſweetneſs of Chriſt: He is ſo new, ſo freſh in excellency every day to thoſe that ſearch more and more into him, as if Heaven could furniſh us many new Chriſts (if I may ſo ſpeak) as there are days betwixt him and us; and yet he is one and the ſame ſtill: O we love an unknown lover when we love Chriſt!

Inference 6.

Laſtly, Let me cloſe the whole with a double Caution, one to our ſelves, who by our Callings and Profeſſions are the Miniſters of Chriſt; another to thoſe that ſit under the Doctrine of Chriſt daily.

Firſt, If this Doctrine be the moſt excellent, neceſſary, fundamental, profound, noble, and comfortable Doctrine, let us then take heed leſt while we ſtudy to be exact in other things, we be found ignorant in this. Ye know it's ignominious by the common Suffrage of the civiliz'd World, for any Man to be unacquainted with his own Calling, or not to intend the proper Buſineſs of it. It's our Calling (as the Bridegroom's Friends) to woo and win Souls to Chriſt, to ſet him forth to the People as crucified among them, *Gal.* 3. 1. to preſent him in all his attractive Excellencies, that all Hearts may be raviſhed with his Beauty, and charmed into his Arms by Love: We muſt alſo be able to defend the Truths of Chriſt againſt undermining Hereticks, to inſtil his Knowledge into the Ignorant, to anſwer the Caſes and Scruples of poor doubting Chriſtians. How many intricate Knots have we to untie? What pains, what ſkill is requiſite for ſuch as are imployed about our work? And ſhall we ſpend our precious time in frivolous Controverſies, philoſophical Niceties, dry and barren ſcholaſtick Notions? Shall we ſtudy every thing but Chriſt? Revolve all Volumes but the ſacred ones! What is obſerved even of *Bellarmin*, that he turn'd with loathing from School-Divinity, becauſe it wanted the ſweet Juice of Piety, may be convictive to many among us, who are often too much in love with worſe Imployment, than what he is ſaid to loath. O let the Knowledge of Chriſt dwell richly in us!

Cavete ne germinante indies arbore ſcientiæ, ſola ſterileſcat arbor vitæ; cavete ne donis ſpiritus contenti, donum ſpiritum nihili æſtimetis. *S. Ford. amb. Sacr. p.* 35.

Peritum eſſe, & ſine doctrina pietatis periturum. *Aug.*

Melius eſt ut nos reprehendant grammatici, quam ut non intelligant populi—non quanta eloquentia, ſed quanta evidentia; non rhetoricè, ſed Apoſtolicè; non diſerta,ſed fortia.

Quod à ſtudiis ſcholaſticæ theologiæ averteretur ferè nauſeabundus, quoniam ſucco carebant liquidæ pietatis. *Fuligat. in vita Bel.*

Secondly, Let us ſee that our knowledge of Chriſt be not a powerleſs, barren, impracticable Knowledge: O that in its paſſage from our Underſtandings to our Lips it might powerfully melt, ſweeten, and raviſh our Hearts! Remember, Brethren, a holy Calling never ſaved any Man, without a holy Heart; if our Tongues only be *ſanctified*, our whole Man muſt be *damned*. “We and our People muſt be judged by the ſame Goſpel, and ſtand at the ſame Bar, and be ſentenc'd on the ſame Terms, and dealt with as ſeverely as any other Men: We cannot think to be ſaved by our Clergy, or to come off with a *Legit ut clericus*, when there is wanting the *Credidit, & vixit ut Chriſtianus*; as an eminent Divine ſpeaks. O let the Keepers of the Vineyards look to, and keep their own Vineyard: We have a Heaven to win or loſe as well as others.

Gildas Salvianus, *p.* 27.

Thirdly, Let us take heed that we withhold not our Knowledge of Chriſt in unrighteouſneſs from the People. O that our Lips may diſperſe Knowledge, and feed many! Let us take heed of the Napkin, remembring the day of account is at hand. Remember, I beſeech you, the *Relations* wherein you ſtand, and the Obligations reſulting thence: Remember the great Shepherd gave himſelf for, and gave you to the Flock; your Time, your Gifts are not yours but God's. Remember the pinching wants of Souls who are Periſhing for want of Chriſt; and if their Tongues do not, yet their Neceſſities do beſpeak us, as they did *Joſeph*, *Gen.* 47. 15. *Wherefore ſhould we die in thy preſence? give us Food*

We may apply to Miniſters, what Tacitus *ſpeaks of Magiſtrates*; Ita nati eſtis, ut bona, malaq; veſtra ad Rempub. pertineant. *Tacit. Anal. Lib.* 4.

that we may live and not die. Even the Sea-monſters draw forth their Breaſts to their young ones, and ſhall we be cruel! cruel to Souls! Did not Chriſt think it too much to ſweat Blood, yea to die for them? and ſhall we think it much to watch, ſtudy, preach, pray, and do what we can for their Salvation? O let the ſame mind be in you which was alſo in Chriſt!

Secondly, To the People that ſit under the Doctrine of Chriſt daily, and have the light of his Knowledge ſhining round about them.

Firſt, Take heed ye do not reject and deſpiſe this Light. This may be done two ways: Firſt, When you deſpiſe the means of Knowledge by ſlight and low eſteems of it. Surely if you thus reject Knowledge, God will reject you for it, *Hoſea* 4. 6. it is a deſpiſing of the richeſt Gift that ever Chriſt gave to the Church: and however it be a Contempt and Slight that begins low, and ſeems only to vent it ſelf upon the weak Parts, inartificial Diſcourſes, and untaking Tones and Geſtures of the Speakers; yet (believe it) it's a daring Sin, that flies higher than you are aware, *Luke* 10.6. *He that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me. Secondly*, You deſpiſe the Knowledge of Chriſt, when you deſpiſe the Directions, and loving Conſtraints of that Knowledge; when you refuſe to be guided by your Knowledge, your Light and your Luſts conteſt and ſtruggle within you: O 'tis ſad when your Luſts maſter your Light; you ſin not as the Heathens ſin, who know not God; but when you ſin, you muſt ſlight and put by the notices of your own Conſciences, and offer violence to your own Convictions: And what ſad work will this make in your Souls? How ſoon will it lay your Conſciences waſte?

Secondly, Take heed that you reſt not ſatisfied with that Knowledge of Chriſt you have attained, but grow on towards Perfection. It's the Pride and Ignorance of many Profeſſors when they have got a few raw and indigeſted Notions, to ſwell with ſelf-conceits of their excellent Attainments; and it's the Sin even of the beſt of Saints, when they ſee *(veritas in profundo)* how deep the Knowledge of Chriſt lyes, and what pains they muſt take to dig for it, to throw by the Shovel of Duty, and cry *Dig we cannot.* To your work, Chriſtians, to your work; let not your Candle go out, ſequeſter your ſelves to this ſtudy, look what Intercourſes and Correſpondences are betwixt the two Worlds; what Communion ſoever God and Souls maintain, it is in this way: count all therefore but Droſs in compariſon of that excellency which is in the Knowledge of Jeſus Chriſt.

Serm. 2. *Sets forth Chriſt in his Eſſential and Primeval Glory.*

SERMON II.

8 PROV. ~~III.~~ 30.

Then was I by him, as one brought up with him; and I was daily his delight, rejoicing always before him.

THeſe words are a part of that excellent commendation of Wiſdom, by which in this Book *Solomon* intends two things, *Firſt*, Grace, or Holineſs, *Prov.* 4. 7. *Wiſdom is the principal thing; Secondly, Jeſus Chriſt*, the fountain of that Grace: And look as the former is renowned for its excellency, *Job* 28. 14, 15. ſo the latter in this context, wherein the Spirit of God deſcribes the moſt bleſſed ſtate of Jeſus Chriſt, the Wiſdom of the Father, from thoſe eternal delights he had with his Father, before his aſſumption of our nature: *Then was I by him*, &c. that long *ævum* was wholly ſwallowed up and ſpent in unſpeakable delights and pleaſures. Which delights were twofold, (1.) The Father and Son delighted one in another, (from which delights the Spirit is not here excluded) without communicating that their joy to any other, for no creature did then exiſt ſave in the mind of God, *ver.* 30. (2) They delighted in the ſalvation of men, in the proſpect of that work, tho' not yet extant, *ver.* 31. My preſent buſineſs lyes in the former, *viz.* the mutual delights of the Father and Son, one with and in another: The account whereof we have in the Text: Wherein conſider,

1. The glorious condition of the non-incarnated Son of God, deſcribed by the perſon with whom his fellowſhip was, *then was I by him*, or with him; ſo with him as never was any, in his very boſom, *John* 1. 18. the only begotten Son was in the boſom of the Father; an expreſſion of the greateſt dearneſs and intimacy in the World: as if he ſhould ſay, wrapt up in the very Soul of his Father, emboſomed in God.

2. This fellowſhip is illuſtrated by a Metaphor, wherein the Lord will ſtoop to our capacities [as *one brought up with him*] the *Hebrew* word אָמוֹן is ſometimes rendred a cunning workman, or curious Artiſt, as in *Cant.* 7. 1. which is the ſame word. And indeed Chriſt ſhewed himſelf ſuch an Artiſt in the Creation of the World; *for all things were made by him, and*

אָמוֹן fidelem artificem ſignificat; placuit hoc nomen ſibi aſſumere, ut declararet tandem converſionem cordis non à ſeipſis perficiſci, ſed ab hoc fideli artifice. *Brightman in Cant.* 126. Ridere, שָׂחַק ludere, lætiri, ἀνθρωποπαθῶς ſimilem ſe facit nutricio, ſtanti apud patrem. *Lavat. in loc.*

without him there was nothing made, that was made, Joh. 1. 3. but *Montanus*, and others render it *nutricius*, and ſo Chriſt is here compared to a delightful child, ſporting before its Father: The *Hebrew* root שָׂחַק which our tranſlation renders *rejoicing before him*, ſignifies to laugh, play, or rejoice; ſo that look as Parents delight to ſee their Children ſporting before them, ſo did the Father delight in beholding this Darling of his boſom.

יום יום
משחקת
Die, die ludens.

3. This delight is farther amplified by the perpetuity and uninterruptedneſs thereof; *I was day by day his delights, rejoycing always before him*: Theſe delights of the Father and the Son one in another, knew not a moment's interruption or diminution: Thus did theſe great and glorious Perſons mutually let forth their fulleſt pleaſure and delight each into the heart of other: They lay as it were imboſomed one in another, entertaining themſelves with delights and pleaſures ineffable, and unconceivable. Hence we obſerve,

Doct. *That the condition and ſtate of Jeſus Chriſt before his Incarnation, was a ſtate of higheſt and moſt unſpeakable delight and pleaſure, in the enjoyment of his Father.*

John 1.18. Metaphoricè intima communio filii Dei cum patre innuitua, quæ conſiſtit in æterna generatione, tum in arctiſſima unitate naturæ, tum in ardentiſſima *dilectione*, deniq; in ſecretiſſimorum communicatione. *Glaſſ.*

* *Hieron.* Quem approbat. *Pagn.* & *Mont.* complacuit animæ meæ. *Sept.* quem ſuſcepit anima mea.

John tells us, he was in the boſom of his Father: to lye in the boſom is the poſture of deareſt love, *John* 13. 23. *Now there was leaning on Jeſus boſom one of his Diſciples whom Jeſus loved*: but Chriſt did not lean upon the Father's boſom, as that Diſciple did on his, but lay in it: And therefore in *Iſa.* 42. 1. *The Father calls him mine elect, in whom my ſoul delighteth*; which is * variouſly rendered, the Septuagint *quem ſuſcepit*, whom my Soul takes, or wraps up: Others *complacuit*, one that highly pleaſes and delights my very Soul: And 2 *Cor.* 8. 9. he is ſaid in this eſtate, wherein I am now deſcribing him, to be *rich*: And *Phil.* 2. 7. *To be equal with God, and to be in the form of God*, (i. e.) to have all the glory and enſigns of the Majeſty of God; and the riches which he ſpeaks of, was no leſs than all that God the Father hath, *John* 16. 15. *All that the Father hath is mine*: And what he now hath in this his exalted ſtate, is the ſame he had before his humiliation, *Joh.* 17. 5. Now to glimpſe out (as we are able) the unſpeakable felicity of that ſtate of Chriſt, whilſt he lay in that bleſſed boſom, I ſhall conſider it three ways, *negatively*, *poſitively*, and *comparatively*.

1. Let us conſider that ſtate *negatively*, by removing from it all thoſe degrees of Abaſement, and Sorrow, which his Incarnation brought him under: As,

Firſt, He was not then abaſed to the condition of a Creature, which was a low ſtoop indeed, and that which upon the matter undid him, in point of Reputation; for by this (ſaith the Apoſtle) *he made himſelf of no Reputation*, Phil. 2. 7. it emptied him of his glory: For God to be made Man, is ſuch an Abaſement as none can expreſs: but then not only to appear in true Fleſh, but alſo in the likeneſs of ſinful Fleſh, as *Rom.* 8. 3. O what is this!

Secondly, Chriſt was not under the Law in this Eſtate. I confeſs it was no diſparagement, to *Adam* in the ſtate of Innocency, to Angels in their ſtate of Glory, to be under Law to God; but it was an unconceivable Abaſement to the abſolute independent Being to come under Law; yea, not only under the obedience, but alſo under the malediction and curſe of the Law, Gal. 4. 4. *But when the fulneſs of time was come, God ſent forth his Son, made of a Woman, made under the Law.*

Thirdly, In this State he was not liable to any of thoſe ſorrowful conſequents and attendants of that frail and feeble ſtate of Humanity, which he afterwards aſſumed, with the nature: as, (1.) He was unacquainted with Griefs, There was no ſorrowing nor ſighing in that Boſom were he lay; tho' afterwards he become *a Man of Sorrows, and acquainted with Grief*, Iſa. 53. 3. *a Man of Sorrows*, as if had been conſtituted and made up of pure and unmixed Sorrows: Every day converſing with Griefs, as with his intimate Companions and Acquaintance. (2.) He was never pinched with Poverty and Wants, while he continued in that Boſom, as he was afterwards when he ſaid, *the Foxes have holes, and the Birds of the Air have Neſts, but the Son of Man hath not where to lay his head*. Ah bleſſed Jeſus! thou needeſt not to have wanted a place to have lain thine Head, hadſt thou not left that Boſom for my ſake. (3.) He never underwent reproach and ſhame in that Boſom, there was nothing but Glory and Honour reflected upon him by his Father, tho' afterwards he was deſpiſed and rejected of Men, *Iſa.* 53. 3. his Father never looked upon him without Smiles and Love, Delight and Joy, tho' afterwards he became a reproach of Men, and deſpiſed of the People, *Pſal.* 22. 6. (4.) His holy Heart was never offended with an impure ſuggeſtion or Temptation of the Devil; all the while he lay in that Boſom of Peace and Love, he never knew what it was to be aſſaulted with Temptations, to be beſieged and battered upon by unclean Spirits, as he did afterwards, *Matth.* 4. 1. *Then was Jeſus led up of the Spirit into the Wilderneſs to be tempted of the Devil.* It was for our ſakes that he ſubmitted to thoſe exerciſes of Spirit, *to be in all points tempted like as we are, that he might be unto us a merciful and faithful High-Prieſt*, Heb. 4. 14. (5.) He was never ſenſible of pains and tortures in Soul or Body, there were no ſuch things in that bleſſed Boſom where he lay; tho' afterwards he groaned and ſweat under them, *Iſa.* 53. 5. The Lord embraced him from Eternity, but never wounded him till he ſtood in our place and room. (6.) There were no hidings or withdrawments of his Father from him, there was not a Cloud from Eternity upon the face of God, till *Jeſus Chriſt* had left that boſom: It was a new thing to Chriſt to ſee frown in the face of his Father; a new thing for him to cry, *My God, my God, why haſt thou forſaken me?* Matth. 27. 46. (7.) There were never any impreſſions of his Father's wrath upon him, as there were afterwards: God never delivered ſuch a bitter cup of wrath into his hands before, as that was, *Matth.* 26. 39. Laſtly, There was no Death, to which he was ſubject in that boſom. All theſe things were new things to Chriſt, he was above them all, till for our ſakes he voluntarily ſubjected himſelf unto them. Thus you ſee what that ſtate was not.

Mat. 8. 20.

He that was in the boſom of the Father: *An Expreſſion ſhewing the intimate, cloſe, and ſecret delight and love he had from the Father. How unſpeakable is it that he ſhould deprive himſelf of the ſenſe of it? to put himſelf as it were out of Heaven into Hell; this is deeper love than ever we can imagine or conceive: No wonder the Apoſtle calls it* [illegible] *and* [illegible] *the unſearchable riches of Grace: we are never able to go to the bottom of it, but ſtill there is more Grace and Love behind.*

Mr. Anth. Burgeſs, Lect. in Joh. 17. p. 503.

2. Let us conſider it *poſitively*, what it was, and gueſs by ſome particular Conſiderations (for indeed we can but gueſs) at the glory of it: As, (1.) We cannot but conceive it to be a ſtate of matchleſs Happineſs, if we conſider the Perſons enjoying and delighting each in other: He was with God, *John* 1. 1. God you know is the Fountain, Ocean, and Center of all Delights and Joys, Pſal. 16. 11. *In thy preſence is fulneſs of Joy.* To be wrapt up in the Soul and Boſom of all Delights, as Chriſt was, muſt needs be a State tranſcending Apprehenſion; to have the Fountain of Love and Delight letting out it ſelf ſo immediately, and fully, and everlaſtingly upon this only begotten darling of his Soul, ſo as it never did communicate it ſelf to any; judge what a ſtate of tranſcendent felicity this muſt be. Great Perſons have great delights.

(2.) Or if we conſider the intimacy, dearneſs, yea, oneneſs of thoſe great Perſons one with another: The nearer the union, the ſweeter the communion: Now Jeſus Chriſt was not only near and dear to God, but one with him, *I and my Father are one*, Joh. 10. 30. one in nature, will, love and delight; there is indeed a Moral union of Souls among Men by Love, but this was a natural oneneſs; no Child is ſo one with his Father, no Husband ſo one with the Wife of his Boſom, no Friend ſo one with his Friend, no Soul ſo one with its Body, as Jeſus Chriſt and his Father were one. O what matchleſs delights muſt neceſſarily flow from ſuch a bleſſed Union!

(3.) Conſider again the purity of that delight with which the bleſſed Father and Son embraced each other; the beſt Creature-delights one in another, are mixed, debaſed, and allayed: If there be ſomething raviſhing and ingaging, there is alſo ſomething cloying and diſtaſting: The purer any delight is, the more excellent. Now there are no Chriſtal ſtreams flowing ſo purely from the Fountain, no beams of light ſo unmixed from the Sun, as the Loves and Delights of theſe holy and glorious Perſons were: The holy, holy, holy Father embraced the thrice holy Son with a moſt holy Delight and Love.

(4.) Conſider the conſtancy of this delight: It was from everlaſting, as in *ver.* 23. and from Eternity; it never ſuffered one moment's interruption: The ever-flowing Fountain of God's Delight and Love never ſtopt its courſe, never ebbed; but as he ſpeaks in the Text, *I was daily his delight, rejoycing always before him.* Once more, conſider the fulneſs of that delight, the perfection of that pleaſure; *I was delights*: So the word is in its original; not only plural delights, all delights, but alſo in the abſtract *Delight* it ſelf: As afterwards from the abundance of his ſorrows, he was ſtiled, a Man of Sorrows, ſo here, from the fulneſs of his delights: As who ſhould ſay, even conſtituted and made up of pleaſure and delight.

3. Once more, let us conſider it *comparatively*, and this ſtate will yet appear more glorious, comparing it with either the choiceſt delights that one creature takes in another, or that God takes in the creature, or that the creature takes in God: Meaſure theſe immenſe delights betwixt the Father, and his Son, by either of theſe lines, and you ſhall find them infinitely ſhort: For, (1.) Tho' the delights that creatures take in each other, be ſometimes a great delight; ſuch was *Jacob*'s delight in *Benjamin*, whoſe Life is ſaid *to be bound up in the lad's life*, a dear and high expreſſion, *Gen.* 44. 30. ſuch was that of *Jonathan* in *David*, whoſe Soul was knit with his Soul, *and he loved him as his own Soul*, 1 *Sam.* 13. 1. and ſuch is the delight of one Friend in another, *there is a Friend that is as a Man's own Soul*, Deut. 13. 6. yet all this is but Creature-delight, and can in no particular match the delights betwixt the Father and the Son: For this is but a finite delight, according to the meaſure and abilities of Creatures; but that is infinite, ſuitable to the infinite perfection of the Divine Being: This is always mixed, that perfectly pure. (2.) Or if you compare it with the delight that God takes in the Creatures; it is confeſſed that God takes great delight in ſome Creatures, *The Lord takes pleaſure in his Saints, he rejoices over them with ſinging; and reſteth in his Love*, Zeph. 3. 17. Iſa. 62. 5. But yet there is a great difference betwixt his delight in Creatures, and his delights in Chriſt; for all his delight in the Saints is *ſecondary*, and for Chriſt's ſake: But his delights in Chriſt are *primary*, and for his own ſake: We are accepted in the beloved, *Eph.* 1. 6. he is beloved, and accepted for himſelf. (3.) To conclude, compare it once more with the delights that the beſt of creatures take in God and Chriſt, and it muſt be confeſſed that is a choice Delight, and a tranſcendent Love, with which they love and delight in him, *Pſal.* 73. 25. *Whom have I in Heaven but thee! and on Earth there is none that I deſire beſides thee.* What pangs of Love? What raptures of delight, did the Spouſe expreſs to Chriſt? *O thou whom my Soul loveth!* But ſurely our delight in God is no perfect rule to meaſure his delight in Chriſt by: For our love to God (at the beſt) is ſtill imperfect, that's the burden and conſtant complaint of Saints, but this is perfect: Ours is inconſtant, up and down, ebbing and flowing, but this is conſtant. So then to conclude, the Condition and State of *Jeſus Chriſt* before his Incarnation, was a ſtate of higheſt and matchleſs Delight, in the enjoyment of his Father. The Uſes follow.

Amote, Domine, pluſquam meos, pluſquam mea, pluſquam me. *Bern.* *Suppoſe* (*ſaith one*) *there were a Hell betwixt me and Chriſt, and Chriſt ſhould ſay, put in thy Foot and come through, or thou ſhalt have none of me, would I not do it?*

Uſe of Incarnation.

Inference 1. What an aſtoniſhing act of Love was this then, for the Father to give the Delight, the Darling of his Soul, out of his very Boſom, for poor Sinners? All Tongues muſt needs pauſe and falter, that attempt the expreſſion of his Grace; expreſſions being here ſwallowed up: *God ſo loved the World that he gave his only begotten Son*, John 3. 16. here is a *ſic*, without a *ſicut*; ſo loved them: How did he love them? Nay, here you muſt excuſe the Tongues of Angels; which of us would deliver a Child, the Child of our Delights, an only Child to death, for the greateſt Inheritance in the World? What tender Parent can endure a parting pull with ſuch a Child? When *Hagar* was taking her laſt leave (as ſhe thought) of her *Iſhmael*, *Gen.* 21. 26. the Text ſaith, *ſhe went and ſate her down over againſt him, a good way off; for ſhe ſaid, Let me not ſee the Death of the Child; and ſhe* *ſate over againſt him, and lift up her Voice, and wept*: Tho' ſhe were none of the beſt Mothers, nor he the beſt of Children; yet ſhe could not give up a Child. O 'twas hard to part! What an outcry did *David* make, even for an *Abſalom*! Wiſhing he had died for him. What a Hole (as I may ſay) hath the Death of ſome Children made in the Hearts of ſome Parents, which will never be cloſed up in this World? Yet ſurely, never did any Child lye ſo cloſe to a Parent's Heart, as Chriſt did to his Father's; and yet he willingly parts with him, tho' his only One, the Son of his Delights, and that to Death, a curſed Death, for Sinners, for the worſt of Sinners. *O miranda Dei Philanthropia!* matchleſs Love, a Love paſt finding out! Let all Men therefore, in the Buſineſs of their Redemption, give equal Glory to the Father with the Son, *John* 5. 23. if the Father had not loved thee, he had never parted with ſuch a Son for thee.

Infer. 2. From one wonder, let your Souls turn to another, for they are now in the midſt of Wonders: adore, and be for ever aſtoniſhed at the Love of Jeſus Chriſt to poor Sinners; that ever he ſhould conſent to leave ſuch a Boſom, and the ineffable Delights that were there, for ſuch poor Worms as we are. O heights, depths, lengths, and breadths of unmeaſurable Love! O ſee *Rom.* 5. 6, 7, 8. read, and wonder; how is the Love of Chriſt commended in raviſhing Circumſtances to poor Sinners! You would be loth to leave a Creature's Boſom, a comfortable Dwelling, a fair Eſtate, for the beſt Friend in the World; your Souls are loth to leave their Bodies, tho' they have no ſuch great content there: But which of you, if ever you found by experience what it is to be in the Boſom of God by Divine Communion, would be perſwaded to leave ſuch a Boſom for all the good that is in the World? And yet Jeſus Chriſt, who was imbraced in that Boſom, after another manner than ever you were acquainted with, freely left it, and laid down the Glory and Riches he enjoined there, for your ſakes; and as the Father loved him, even ſo (Believers) hath he loved you, *Joh.* 17. 22. What manner of Love is this! Who ever loved as Chriſt loves? who ever denied himſelf for Chriſt, as Chriſt denied himſelf for us?

It is admirable that Chriſt ſhould not only put himſelf out of comfort, but alſo from the enjoyment of that manifeſted Glory and Honour he might have retained to himſelf: for he prayeth here for that Glory which he had with the Father from the beginning of the World: He had it in Right, *but not in* Poſſeſſion: *He voluntarily diveſted himſelf of that to accompliſh our Redemption.* Burgeſs *on* John 17. *v.* 19.

Infer. 3. Here we are informed, *That Intereſt in Jeſus Chriſt is the true way to all ſpiritual Preferment in Heaven.* Do you covet to be in the Heart, in the favour and delight of God? Get Intereſt in Jeſus Chriſt, and you ſhall preſently be there. What old *Iſrael* ſaid of the Children of his beloved *Joſeph*, thy Children are my Children, the ſame God ſaith of all the dear Children of Chriſt, *Gen.* 48. 5, 9. You ſee among Men, all things are carried by Intereſt; Perſons riſe in this World, as they are befriended; Preferment goes by Favour: So 'tis in Heaven, Perſons are preferred according to their Intereſt in the Beloved, *Epheſ.* 1. 6. Chriſt is the great Favourite in Heaven; his Image upon your Souls, and his Name in your Prayers, makes both accepted with God.

Infer. 4. How worthy is Jeſus Chriſt of all our Love, and Delight? You ſee how infinitely the Father delighteth in him, how he raviſhes the Heart of God; and ſhall he not raviſh our Hearts? I preſent you a Chriſt this Day, able to raviſh any Soul that will but view and conſider him. O that you did but ſee this lovely Lord, Jeſus Chriſt! Then would you go home ſick of Love: ſurely he is a drawing Saviour, *John* 12. 32. Why do ye laviſh away our precious Affections upon Vanity? None but Chriſt is worthy of them; when you ſpend your precious Affections upon other Objects, what is it, but to dig for Droſs with golden Mattocks? *The Lord direct our Hearts into the Love of Chriſt.* O that our Hearts, Loves and Delights did meet and concenter with the Heart of God in this moſt bleſſed Object! O let him that left God's Boſom for you, be emboſomed by you, tho' yours be nothing to God's; he that left God's Boſom for you, deſerves yours.

Infer. 5. If Chriſt be the beloved Darling of the Father's Soul, think what a grievous and unſufferable thing it is to the Heart of God, to ſee his dear Son deſpiſed, ſlighted, and rejected by Sinners: Verily there is no ſuch cut to the Heart of God in the whole World. Unbelievers trample upon God's darling, tread under foot him that eternally lay in his Boſom, *Heb.* 10. 29. Smite the apple of his Eye, and how God will bear this, that Parable, *Mat.* 21. 37, to 40. will inform you; ſurely he will miſerably deſtroy ſuch wretched Sinners. If you would ſtudy to do God the greateſt deſpight, there is none like this. What a diſmal word is that, 1 Cor. 16. 22. *If any Man love not our Lord Jeſus Chriſt, let him be Anathema Maranatha*, (*i. e.*) let the great Curſe of God lye upon that Man till the Lord come. O Sinners! You ſhall one day know the price of this Sin, you ſhall feel what it is to deſpiſe a Jeſus, that is able to compel Love from the hardeſt Heart. O that you would ſlight him no more! O that this Day your Hearts might fall in love with him! I tell you, if you would ſet your Love to ſale, none bids ſo fair for it as Chriſt.

2. *Uſe of Exhortation.*

1. To Saints; If Chriſt lay eternally in his Boſom of Love, and yet was content to forſake and leave it for your ſakes; then, (1.) Be you ready to forſake and leave all the Comforts you have on Earth for Chriſt; famous *Galleacius* left all for his Enjoyment. *Moſes* left all the glory of *Egypt*. *Peter*, and the other *Apoſtles*, left all, *Luk.* 18. 28. But what have we to leave for Chriſt, in compariſon of what he left for us? Surely Chriſt is the higheſt patern of Self-denial in the World. (2.) Let this confirm your Faith in Prayer: If he that has ſuch an Intereſt in the Heart of God intercede with the Father for you, then never doubt of Audience and Acceptance with him; ſurely you ſhall be accepted through the Beloved, *Epheſ.* 1. 6. Chriſt was never denied any thing that he asked, *John.* 11. 42. the Father hears him always; tho' you are not worthy, Chriſt is, and he ever lives to make Interceſſion for you, *Heb.* 7. 25. (3.) Let this incourage thy Heart, O Saint, in a dying Hour, and not only make thee patient in Death,

but in a holy manner impatient till thou be gone; for whither is thy Soul now going, but to that Boſom of Love whence Chriſt came? John 17. 24. *Father, I will that they alſo whom thou haſt given me, be with me where I am:* and where is he? But in that Boſom of Glory and Love where he lay before the World was, *ver.* 5. O then let every Believer incourage his Soul; comfort ye one another with theſe words, I am leaving the Boſom of a Creature, I am going to the Boſom of God.

2. To Sinners, exhorting them to embrace the Boſom-Son of God: Poor Wretches! Whatever you are, or have been; whatever Guilt or Diſcouragement at preſent you lye under, embrace Chriſt who is freely offered you, and you ſhall be as dear to God as the holieſt and moſt eminent Believer in the World: But if you ſtill continue to deſpiſe and neglect ſuch a Saviour, ſorer Wrath is treaſured up for you than other Sinners, even ſomething worſe than dying without Mercy, *Heb.* 10. 28. O that theſe diſcoveries and overtures of Chriſt may never come to ſuch a fatal Iſſue with any of your Souls, in whoſe Eyes his Glory hath been this day opened!

Serm. 3. *Opens the Covenant of Redemption betwixt the Father and the Redeemer.*

SERMON III.

ISA. LIII. 12.

Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong, becauſe he hath poured out his Soul unto death: And he was numbred with the Tranſgreſſors, and he bare the Sin of many, and made Interceſſion for the Tranſgreſſors.

IN this Chapter the Goſpel ſeems to be epitomized, the ſubject Matter of it is the death of Chtiſt, and the glorious Iſſue thereof; by reading of it, the *Eunuch* of old, and many Jews ſince, have been converted to Chriſt. Chriſt is here conſidered *abſolutely* and *relatively*; abſolutely, and ſo his Innocency is induſtriouſly vindicated, *ver.* 9. Tho' he ſuffer'd grievous things, yet not for his own Sins, *for he had done no violence, neither was any deceit in his Mouth*; but relatively conſidered in the capacity of a Surety for us: So the Juſtice of God is as fully vindicated in his Sufferings; ver. 6. *The Lord hath laid upon him the Iniquity of us all.* How he came to ſuſtain this Capacity, and relation of a Surety for us, is in theſe Verſes plainly aſſured to be by his Compact and Agreement with his Father before the Worlds were made, *ver.* 10, 11, 12.

Norton's Orthodox Evangeliſt, *pag.* 41. *The Call of the Lord Jeſus unto Office, includes Election on the Father's part, and Acceptation on the Mediator's part; and is ſet down after the manner of mutual Tranſaction between God and Chriſt, whereby he was deſigned thereunto, as it were, by way of Covenant.* If his Soul ſhould ſee it ſelf an Offering for Sin, (*for ſo according to the Original do good Authors read the Text*) he ſhall ſee his Seed, prolong his Days, and the Pleaſure of the Lord ſhall proſper in his hand, *vers* 10.

In this Verſe we have, (1.) His Work. (2.) His Reward. (3.) The Reſpect or Relation of each to the other. (1.) His Work, which was indeed a hard Work, *to pour out his Soul unto Death*, aggravated by the Companions, *with whom, being numbred with Tranſgreſſors*; the Capacity in which, bearing all the Sins of the Elect, *he bear the Sins of many*; and by the manner of his bearing it, *viz.* meekly, and forgivingly, *he made Interceſſion for the Tranſgreſſors*; this was his Work. (2.) The Reward or Fruit which is promiſed him for this work, *Therefore will I divide him a portion with the great, and he ſhall divide the Spoil with the ſtrong*; wherein is a plain Alluſion to Conquerors in War, for whom are reſerved the richeſt Garments, and moſt honourable Captives to follow the Conqueror as an addition to his Magnificence and Triumph; theſe were wont to come after them in Chains, *Iſa.* 45. 14. ſee *Judg.* 5. 3. (3.) The Reſpect or Relation betwixt that Work and this Triumph: Some will have this Work to have no other relation to that Glory than a meer Antecedent to a Conſequent: Others give it the reſpect and relation of a meritorious Cauſe to a Reward. 'Tis well obſerved by Dr. *Featly*, that the Hebrew particle לָכֵן which we render therefore, noting order, it is not worth ſo much contention about it, whether it be the order of *Cauſality*, or meer *Antecedency*; neither do I foreſee any abſurdity in calling Chriſt's Exaltation, the Reward and Fruit of his Humiliation: However 'tis plain, whether one or other, 'tis that the Father here agrees and promiſes to give him, if he will undertake the Redemption the Elect, by pouring out his Soul unto death: of all which this is the plain reſult,

Doct. *That the buſineſs of Man's Salvation was tranſacted upon Covenant terms, betwixt the Father and the Son, from all Eternity.*

I would not here be miſtaken, as tho' I were now to treat of the Covenant of Grace, made in Chriſt betwixt God and us; it is not the Covenant of Grace, but of Redemption I am now to ſpeak to, which differs from the Covenant of Grace both and regard of the *Federates*: In this 'tis God the Father, and Jeſus Chriſt, that mutually covenant; in that it's

God and Man: They differ alſo in the *preceptive* part; in this it is required of Chriſt that he ſhould ſhed his Blood, in that it is required of us that we believe: They alſo differ in their *Promiſes*; in this God promiſes to Chriſt a Name above every Name, ample Dominion from Sea to Sea; in that to us Grace and Glory: So that theſe are two diſtinct Covenants.

The ſubſtance of this Covenant of Redemption is Dialoguewiſe expreſt to us in *Iſa.* 49 where (as Divines have well obſerved) Chriſt begins at the firſt and ſecond Verſes, and ſhews his Commiſſion, telling his Father, how he had both called and prepared him for the Work of Redemption; *The Lord hath called me from the Womb—he hath made my Mouth like a ſharp Sword, and made me a poliſhed Shaſt*, &c. *q. d.* by reaſon of that ſuperabundant meaſure of the Spirit of Wiſdom and Power wherewith I am anointed and filled, my Doctrine ſhall as a Sword pierce the Hearts of Sinners, yea, like an Arrow drawn to the head, ſtrike point-blank into Souls ſtanding at a great diſtance from God and Godlineſs.

Vid. Goodwin's Triumph of Faith.

Having told God how ready and fit he was for his Service, he will know of him what Reward he ſhall have for his Work, for he reſolves his Blood ſhall not be ſold at low and cheap Rates: Hereupon, *ver.* 3. The Father offers him the Elect of *Iſrael* for his Reward, bidding low at firſt (as they that make Bargains uſe to do) and only offers him that ſmall Remnant, ſtill intending to bid higher: But Chriſt will not be ſatisfied with theſe, he values his Blood higher than ſo; therefore in *ver.* 4. He is brought in complaining, *I have laboured in vain, and ſpent my Strength for nought*, q. d. This is but a ſmall Reward for ſo great a Suffering as I muſt undergo, my Blood is much more worth than this comes to, and will be ſufficient to redeem all the Elect diſperſed among the Iſles of the Gentiles, as well as the loſt Sheep of the Houſe of *Iſrael.* Hereupon the Father comes up higher, and tells him, he intends to reward him better than ſo; and therefore, *ver.* 6. tells him, *It's a light thing that thou ſhouldſt be my Servant, to raiſe up the Tribes of* Jacob, *and to reſt over the preſerved of* Iſrael: *I will alſo give thee for a Light to the Gentiles, that thou mayeſt be my Salvation to the ends of the Earth.* Thus is the Treaty carried on betwixt them, tranſacting it after the manner of Men.

Now to open this great Point, we will here conſider, (1.) The Perſons tranſacting one with another. (2.) The Buſineſs tranſacted. (3.) The quality and manner of the Tranſaction, which is federal, (4.) The Articles to which they agree. (5.) How each Perſon performs his Engagement to the other. And laſtly, The Antiquity or Eternity of this Covenant-Tranſaction.

(1.) The Perſons tranſacting and dealing with each other in this Covenant; and indeed they are great Perſons, God the Father, and God the Son; the former as a *Creditor*, and the latter as a *Surety:* The Father ſtands upon Satisfaction, the Son engages to give it. If it be demanded why the Father and the Spirit might not as well have treated upon our Redemption, as the Father, and Son? It is anſwered, Chriſt is the natural Son of God, and therefore fitteſt to make us the adopted Sons of God. Chriſt alſo is the middle Perſon in the Trinity, and therefore fitteſt to be the Mediator and middle Perſon betwixt us and God. The Spirit hath another Office aſſigned him, even to apply, as Chriſt's Vicegerent, the Redemption deſigned by the Father, and purchaſed by the Son for us.

Vide *Robert's* Medulla Bib. *p.* 1577. & Lyſ. Teſt. *p.* 83, 84.

(2.) The Buſineſs tranſacted betwixt them, and that was the Redemption and Recovery of all God's, Elect; our Eternal Happineſs lay now before them, our Deareſt and Everlaſting Concerns were now in their hands; the Elect (tho' not yet in being) are here conſidered as exiſtent, yea, and as fallen, miſerable, forlorn Creatures: How theſe may again be reſtored to Happineſs (*ſalva juſtitia Dei*) without prejudice to the Honour, Juſtice, and Truth of God; this, this is the Buſineſs that lay before them.

(3.) For the manner or quality of the Tranſaction, it was *federal*, or of the nature of a Covenant; it was by mutual engagements and ſtipulations, each Perſon undertaking to perform his part in order to our recovery.

We find each Perſon undertaking for himſelf by ſolemn Promiſe; the Father promiſeth that he will *hold his Hand and keep him*, Iſa. 42. 6. The Son promiſeth he will obey his Father's call to ſuffering, and *not be rebellious*, *Iſa.* 50. 5. And having promiſed, each holds the other to his Engagement. The Father ſtands upon the Satisfaction promiſed him: And when the Payment was making, he will not abate him one Farthing; *Rom.* 8. 32. *God ſpared not his own Son*, (*i. e.*) he abated nothing of the full Price he was to have at his hands for us.

Cauſa externa ſatiſfactionis à patre decretæ, & à filio ſuſceptæ, eſt miſeria noſtra, id eſt peccata & quidem æternam pœnam promerentia, & exigentia, in quam miſeratio Dei ferebatur, & ob quam pœnas omnes nobis debitas ſubiit Filius Dei, ut per eum priſtinæ felicitati reſtitueremur. *Synop. purior. Theol.* p. 350.

And as the Father ſtood ſtrictly upon the Terms of the Covenant, ſo did Chriſt alſo; Joh. 17. 45. *I have glorified thee on Earth*, (ſaith he to the Father) *I have finiſhed the Work thou gaveſt me to do; and now, Father, glorifie me with thine own ſelf:* As if he had ſaid, Father, the Work is done, now where's the Wages I was promiſed? I call for Glory as my due, as much my due as the hire of the Labourer is his due when his Work is done.

(4.) More particularly; we will next conſider the Articles to which they do both agree, or what it is that each Perſon doth for himſelf promiſe to the other. And to let us ſee how much the Father's Heart is engaged in the Salvation of poor Sinners, there are *five* things which he promiſeth to do for Chriſt if he will undertake that Work.

Firſt, He promiſeth to inveſt him, and anoint him to a threefold Office, anſwerable to Miſery that lay upon the Elect, as ſo many barrs to all communion with, and enjoyment of God; for if ever Man be reſtored to that Happineſs, the blindneſs of his Mind muſt be cured, the guilt of Sin expiated, and his Captivity to Sin led captive: Anſwerably, Chriſt muſt *of God be made unto us Wiſdom, Righteouneſs, Sanctification, and Redemption*, 1 Cor. 1. 30.

1. 30. And he is made ſo to us, as our *Prophet*, *Prieſt*, and *King*: but he could not put himſelf into either of theſe, for if ſo, he had acted without Commiſſion, and conſequently all he did had been invalid; Heb. 5. 5. *Chriſt glorified not himſelf to be made a High-Prieſt, but he that ſaid unto him, Thou art my Son.* A Commiſſion there for to act authoritatively in theſe Offices being neceſſary to our recovery, the Father engages to him to ſeal him ſuch a threefold Commiſſion.

He promiſed to inveſt him with an Eternal and Royal Prieſthood; Pſal 110. 4. *The Lord hath ſworn, and will not repent; thou art a Prieſt for ever after the Order of* Melchiſedeck. This *Melchiſedeck* being King of *Righteouſneſs*, and King of *Salem*, that is, Peace, had a Royal Prieſthood: and his deſcent not being reckoned, it had an adumbration of Eternity in it, and ſo was more apt to type and ſhadow forth the Prieſthood of Chriſt, than *Aaron*'s was, *Heb.* 7. 16, 17, 24, 25. as the Apoſtle accommodates them there.

He promiſeth moreover to make him a Prophet, and that an extraordinary one, even the Prince of Prophets; the chief Shepherd, as much ſuperior to all others, as the Sun is to the leſſer Stars: So you have it, Iſa. 42. 6, 7. *I will give thee for a Light to the Gentiles, to open the blind Eyes*, &c.

And not only ſo, but to make him *King* alſo, and that of the whole Empire of the World; ſo Pſal. 2. 6, 7, 8. *Ask of me, and I will give thee the Heathen for thine Inheritance, and the utmoſt ends of the Earth for thy Poſſeſſion.* Thus he promiſeth to qualifie and furniſh him compleatly for the work, by his inveſtiture with this threefold Office.

Secondly, And for as much as he knew it was a hard and difficult work his Son was to undertake, a work that would have broken the backs of all the Angels in Heaven, and Men on Earth, had they engaged in it, therefore he promiſeth to ſtand by him, and aſſiſt and ſtrengthen him for it: So *Iſa.* 42. 5, 6, 7. *I will hold thy hand*, or take hold of thee with my hand, for ſo it may be rendred, (*i. e.*) I will under-prop and ſupport thy Humanity when it's even overweighed with the Burden that is to come upon it, and ready to ſink down under it; for ſo you know the caſe ſtood with him, *Mark* 14. 34. and ſo it was foretold of him, *Iſa.* 53. 7. *He was oppreſſed*, &c. and indeed the Humanity needed a prop of no leſs ſtrength than the infinite power of the *Godhead:* The ſame Promiſe you have in the firſt verſe alſo, *Behold my Servant, whom I uphold.*

Ego, cujus immenſa ac infinita eſt potentia, ſic tibi favebo, ita te fulciam, ut nihil adverſus te poſuit omnes adverſarii tui. *Marlor. in loc.*

Thirdly, He promiſeth to crown his work with ſucceſs, and bring it to a happy Iſſue, *Iſa.* 53. 10. *He ſhall ſee his Seed, he ſhall prolong his Days; and the Pleaſure of the Lord ſhall proſper in his Hand.* He ſhall not begin, and not finiſh; he ſhall not ſhed his invaluable blood upon hazardous Terms; but ſhall ſee and reap the ſweet fruit thereof: As the joyful Mother forgets her pangs, when ſhe delightfully embraces and kiſſes her living Child.

Fourthly, The Father promiſeth to accept him in his work, tho' millions ſhould eternally periſh, Iſa. 49. 4. *Surely* (ſaith he) *my work is with the Lord.* And (*verſe* 5.) *I ſhall be glorious in the eyes of the Lord.* His Faith had therein reſpect to this compact and Promiſe. Accordingly the Father manifeſts the ſatisfaction he had in him, and in his work, even while he was about it on Earth, when there came ſuch a *voice from the excellent Glory, ſaying, This is my beloved Son, in whom I am well pleaſed.*

Fifthly, He engaged to reward him highly for his work by exalting him to ſingular and ſupereminent Glory and Honour, when he ſhould have diſpatched and finiſhed it. So you read, Pſal. 2. 7. *I will declare the decree; the Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee.* It's ſpoken of the day of his Reſurrection, when he had juſt finiſhed his ſuffering. And ſo the Apoſtle expounds and applies it, *Acts* 13. 32, 33. For then did the Lord wipe away the reproach of his Croſs, and inveſted him with ſuch Glory that he looked like himſelf again. As if the Father had ſaid, Now thou haſt again recovered thy Glory, and this day is to thee as a new Birth-day.

Theſe are the Incouragements and Rewards propoſed and promiſed to him by the Father. This was *the joy ſet before him*, (as the Apoſtle phraſeth it in *Heb.* 12. 2.) which made him ſo patiently to *endure the Croſs, and deſpiſe the Shame.*

And in like manner Jeſus Chriſt reſtipulates, and gives his engagement to the Father; that upon theſe Terms he is content to be made Fleſh, to diveſt (as it were, himſelf of his Glory, to come under the obedience and malediction of the Law, and not to refuſe any, the hardeſt ſufferings it ſhould pleaſe his Father to inflict on him. So much is carried in *Iſa.* 50. 5, 6, 7. *The Lord hath opened mine ear, and I was not rebellious, neither turned away back; I gave my back to the Smiters, and my cheeks to them that pulled off the hair; I hid not my Face from ſhame and ſpitting: For the Lord God will help me, therefore ſhall I not be confounded; I have ſet my Face as a flint, and I know that I ſhall not be aſhamed.* When he ſaith I was not *Rebellious*, he meaneth I was moſt heartily willing and content to accept the Terms; for there is a *Meioſis* in the words, and much more is intended than expreſſed. And the ſenſe of this place is well delivered to us in other terms, *Pſal.* 40. 6, 7, 8, 9, 10. *Then ſaid I, lo I come, I delight to do thy will O God, thy Law is within my heart.* O ſee with what a full conſent the heart of Chriſt cloſeth with the Father's Offers and Propoſals; like ſome Eccho, that anſwers your voice twice or thrice over. So doth Chriſt here anſwer his Father's call, *I come, I delight to do thy will*; yea, *thy Law is in my heart.* And thus you ſee the Articles to which they both ſubſcribed, or the *Terms* they agreed on.

מָרִיתִי

(5.) I will briefly ſhew how theſe Articles and Agreements were on both parts performed, and that preciſely and punctually to a tittle. For, (1.) The Son having thus conſented, accordingly he applies himſelf to the diſcharge of his work. He took a Body, in it fulfilled all Righteouſneſs, even to a tittle, *Mat.* 3. 15. And at laſt his Soul was made an Offering for Sin. So that he could ſay as it is, *John* 17. 4. *Father, I have glorified thee on Earth, I have finiſhed the work thou gaveſt me to do.* He went through all the parts of his active and paſſive Obedience chearfully and faithfully. (2.) The Father made good his engagements to Chriſt all along with no leſs Faithfulneſs than Chriſt did his. He promiſed to *aſſiſt and hold his hand*, and ſo he did; *Luke* 22. 23. *And there appeared to him an Angel from Heaven ſtrengthening him.* That was one of the ſoreſt brunts that ever Chriſt met with, it was ſeaſonable aid and ſuccour. He promiſed to accept him in his work, and that he ſhould be glorious in his Eyes, ſo he did. For he not only declared it by a voice from Heaven, *Luke* 3. 22. *Thou art my beloved Son, in whom I am well pleaſed:* But it was fully declared in his Reſurrection and Aſcenſion, which were a full Diſcharge and Juſtification of him. He promiſed him that *he ſhould ſee his Seed*, and ſo he did, for his very Birth-dew was as the dew of the Morning; and ever ſince his Blood hath been fruitful in the World. He promiſed glorioully to reward, and exalt him; and ſo he hath, *Phil.* 2. 9, 10, 11. and that highly and ſupereminently, *giving him a Name above every name in Heaven and Earth.* Thus were the Articles performed.

Antequam ab omnibus retro ſeculis tempora fluere inciperent, decrevit Deus hanc nobis ſalutis gratiam per Chriſtum conferre. *Calv. in loc.*

(6.) *Laſtly*, When was this Compact made betwixt the Father and Son? I anſwer, It bears date from Eternity. Before this World was made, then were his delights in us, while as yet we had no exiſtence, but only in the infinite mind and purpoſe of God, who had decreed this for us in Chriſt Jeſus, as the Apoſtle ſpeaks, 2 *Tim.* 1. 9. What Grace was that which was given us in Chriſt before the World began, but this Grace of Redemption, which from everlaſting was thus contrived and deſigned for us, in that way which hath been here opened? Then was the Council, or Conſultation of Peace betwixt them both, as ſome take that Scripture, *Zech.* 6. 13.

Next let us apply it to our ſelves.

Uſe 1. The firſt Uſe that offers it ſelf to us from hence, is *the abundant ſecurity that God hath given the Elect for their Salvation, and that not only in reſpect of the Covenant of Grace made with them, but alſo of this Covenant of Redemption made with Chriſt for them; which indeed is the foundation of the Covenant of Grace.* God's ſingle promiſe is ſecurity enough to our Faith, his Covenant of Grace adds *ex abundanti* farther ſecurity; but both theſe viewed as the effects and fruits of this Covenant of Redemption, make all faſt and ſure. In the Covenant of Grace, we queſtion not the performance on God's part, but are often ſtumbled at the grand defects on our parts: But when we look to the Covenant of Redemption, there's nothing to ſtagger our Faith, both the Federates being infinitely able and faithful to perform their parts; ſo that there is no poſſibility of a failure there. Happy were it, if puzzled and perplext Chriſtians would turn their eyes from the defects that are in their own obedience, to the fulneſs and compleatneſs of Chriſt's Obedience; and ſee themſelves compleat in him, when moſt lame and defective in themſelves.

Hence alſo be informed, *that God the Father, and God the Son, do mutually rely and truſt to one another, in the buſineſs of our Redemption.* The Father relies upon the Son for the performance of his part; as it is, *Iſa.* 42. 1. *Behold my Servant, whom I uphold.* *Montanus* turns it, on whom I lean or depend. As if the Father had ſaid, behold what a faithful Servant I have choſen, in whom my Soul is at reſt: I know he will go through with his work, I can depend upon him. And to ſpeak plain, the Father ſo far truſted Chriſt, that upon the credit of his Promiſe to come into the World, and in the fulneſs of time to become a Sacrifice for the Elect, he ſaved all the Old-Teſtament-Saints, whoſe Faith alſo reſpected a Chriſt to come; with reference whereto it is ſaid, *Heb.* 11. 39, 40. *That they received not the Promiſe, God having provided ſome better thing for us, that they without us ſhould not be made perfect,* (i. e.) without Jeſus Chriſt manifeſted in the Fleſh in our Times; tho' believed on as to come in the Fleſh, in their Times. And as the Father truſted Chriſt, ſo doth Chriſt in like manner depend upon and truſt his Father. For having performed his part, and left the World again, he now truſteth his Father for the accompliſhment of that Promiſe made him, *Iſa.* 53. 10. *That he ſhall ſee his Seed*, &c. He depends upon his Father for all the Elect that are behind, yet unregenerated, as well as thoſe already called, that they ſhall be all preſerved unto the Heavenly Kingdom, according to that, *John* 17. 11. *And now I am no more in the World, but theſe are in the World; and I come unto thee: Holy Father, keep through thine own Name thoſe whom thou haſt given me.* And can it be imagined, that the Father will fail his Truſt, who every way acquitted himſelf ſo punctually to the Son? It cannot be.

אֶתְמָךְ בּוֹ Innitar in eo. *Mont.*

Uſe 3. Moreover, Hence we infer *the validity and unqueſtionable ſucceſs of Chriſt's Interceſſion in Heaven for Believers.* You read, Heb. 7. 25. *That he ever lives to make Interceſſion*; and *Heb.* 12. 24. *That his Blood ſpeaks for good things for them.* Now that his Blood ſhall obtain what it pleads in Heaven for, is undoubted, and that from the conſideration of this Covenant of Redemption. For here you ſee that the things he now asks of his Father, are the very ſame which his Father promiſed him, and covenanted to give him, before this World was: So that beſides the intereſt of the Perſon, the very equity of the matter ſpeaks its ſucceſs, and requires performance: Whatever he asks for us, is as due to him as the Wages of the Hireling, when the work is ended; if the work be done, and done faithfully, as the Father hath acknowledged it is, then the Reward is due, and due immediately: And no doubt but he ſhall receive it from the hands of a righteous God.

Uſe 4. Hence in like manner you may be informed of *the conſiſtency of Grace with full ſatiſfaction to the Juſtice of God.* The Apoſtle, 2 *Tim.* 1. 9. tells us, *We are ſaved according to his own purpoſe and Grace, which was given us in Chriſt Jeſus, before the World began.* That is, according to the gracious terms of this Covenant of Redemption; and yet you ſee notwithſtanding, how ſtrictly God ſtands upon Satisfaction from Chriſt: So then, Grace to us, and Satisfaction to Juſtice, are not ſo inconſiſtent as the *Socinian* Adverſaries would make them; what was Debt to Chriſt, is Grace to us: When you hear Men cry out, Here's Grace indeed! pay me all, and I will forgive you; remember, how all Mouths are ſtopt with that one Text, *Rom.* 3. 24. *Being juſtified freely by his Grace*, and yet he adds, *through the Redemption that is in Chriſt.*

Uſe 5. Again, Hence judge *of the Antiquity of the Love of God to Believers:* what an antient Friend he hath been to us; who loved us, provided for us, and contrived all our Happineſs, before we were, yea, before the World was. We reap the fruits of this Covenant now, the Seed whereof was ſown from Eternity; yea, it is not only antient, but alſo moſt free: No excellencies of ours could engage the Love of God, for as yet we were not.

Uſe 6. Judge hence, *How reaſonable it is that Believers ſhould embrace the hardeſt terms of Obedience unto Chriſt, who complied with ſuch hard Terms for their Salvation:* They were hard and difficult Terms indeed, on which Chriſt received you from the Father's hand; it was, as you have heard, to pour out his Soul unto Death, or not to enjoy a Soul of you. Here you may ſuppoſe the Father to ſay, when driving this Bargain with Chriſt for you:

Father. My Son, here be a company of poor miſerable Souls, that have utterly undone themſelves, and now lye open to my Juſtice! Juſtice demands Satisfaction for them, or will ſatisfie it ſelf in the eternal ruin of them: What ſhall be done for theſe Souls? And thus Chriſt returns.

Son. O my Father, ſuch is my love to, and pity for them, that rather than they ſhall periſh eternally, I will be reſponſible for them as their Surety: bring in all thy Bills, that I may ſee what they owe thee. *Lord*, bring them in all, that there may be no after-reckonings with them; at my hand ſhalt thou require it. I will rather chuſe to ſuffer thy wrath, than they ſhould ſuffer it. Upon me, my Father, upon me be all their Debt.

Father. But, my Son, if thou undertake for them, thou muſt reckon to pay the laſt Mite, expect no Abatements; if I ſpare them, I will not ſpare thee.

Son. Content, Father, let it be ſo: Charge it all upon me, I am able to diſcharge it; and tho' it prove a kind of undoing to me, tho' it impoveriſh all my Riches, empty all my Treaſures, (for ſo indeed it did, 2 *Cor.* 8. 9. *Tho' he were rich, yet for our ſakes became poor*) yet I am content to undertake it. Bluſh ungreatful Believers, O let ſhame cover your Faces. Judge in your ſelves now, hath Chriſt deſerved that you ſhould ſtand with him for Trifles, that you ſhould ſhrink at a few petty Difficulties, and complain, this is hard, and that is harſh? O if you knew the Grace of our Lord Jeſus Chriſt in this his wonderful Condeſcenſion for you, you could not do it. True indeed

Uſe 7. Laſtly, *How greatly are we all concerned to make it ſure to our ſelves, that we are of this number, which the Father and the Son agreed for before the world was, that we were comprehended in Chriſt's bargain and compact with the Father?*

Obj. Yea, but you will ſay, Who can know that? there were no Witneſſes to that Bargain.

Sol. Yes, We may know without aſcending into Heaven, or prying into unrevealed Secrets, that our names were in that Covenant, if, (1.) You are Believers indeed; for all ſuch the Father then gave to Chriſt, *John* 17. 8. *The men that thou gaveſt me*, (for of them he ſpake immediately before) *they have believed that thou didſt ſend me.* (2.) If you ſavingly know God in Jeſus Chriſt, ſuch were given him by the Father, *John* 17. 6. *I have manifeſted thy Name unto the men thou gaveſt me:* By this they are diſcriminated from the reſt, *ver.* 25. *The World hath not known thee, but theſe have known*, &c. (3.) If you are Men and Women of another World: *John* 17. 16. *They are not of the World, as I am not of the World.* May it be ſaid of you, as of dying Men, that you are not Men and Women for this World, that you are crucified and dead to it, *Gal.* 6. 14. that you are Strangers in it? *Heb.* 11. 13, 14. (4.) If you keep Chriſt's word; *Joh.* 17. 6. *Thine they were, and thou gaveſt them me; and they have kept thy word:* By keeping his word, underſtand the receiving of the Word in its ſanctifying effects and influences into your Hearts, and your perſeverance in the profeſſion and practice of it to the end; *John* 17. 17. *Sanctifie them through thy Truth, thy Word is Truth*; Joh. 15. 7. *If ye abide in me, and my words abide in you, ye ſhall ask what ye will.* Bleſſed and happy is that Soul upon which theſe bleſſed Characters appear, which our Lord Jeſus hath laid ſo cloſe together within the compaſs of a few Verſes in this 17*th* of *John*; theſe are the Perſons the Father delivered unto Chriſt, and he accepted from the Father in this bleſſed Covenant.

SERMON IV.

Serm. 4. *Opens the admirable Love of God in giving his own Son for us.*

JOHN III. 16.

For God ſo loved the World, that he gave his only begotten Son, &c.

YOU have heard of the gracious Purpoſe and Deſign of God to recover poor Sinners to himſelf by Jeſus Chriſt, and how this deſign of Love was laid and contrived in the Covenant of Redemption, whereof we laſt ſpake.

Now, according to the Terms of that Covenant, you ſhall hear from this Scripture, how that Deſign was by one degree advanced towards its accompliſhment, in God's actual giving or parting with his own Son for us: *God ſo loveed the World, that he gave*, &c.

The whole precedent Context is ſpent in diſcovering the Nature and Neceſſity of Regeneration; and the Neceſſity thereof is in this Text argued and inferred from the peculiar reſpect and eye God had upon Believers, in giving Chriſt for them; they only reaping all the ſpecial and ſaving Benefits and Advantages of that Gift: *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh.*

In the Words are conſiderable.

1. The original Spring or Fountain of our beſt Mercies, the Love of God. The Love of God is either *benevolent*, *beneficient*, or *complacential*; His benevolent Love is nothing elſe but his deſire and purpoſe of ſaving and doing us good: So his Purpoſe and Grace to *Jacob* is called Love, *Rom.* 9. 13. *Jacob have I loved*; but this being before *Jacob* was, could conſiſt in nothing elſe but the gracious Purpoſe of God towards him. His *beneficent* Love is his actual doing good to the Perſons beloved, or the beſtowing the Effects of his Love upon us according to that purpoſe. His *complacential* Love is nothing elſe but that Delight and Satisfaction he finds in beholding the Fruits and Workings of that Grace in us which he firſt intended for us, and then actually collated or beſtowed on us. This Love of Benevolence is that which I have opened to you under the former head, God's Compact with Chriſt about us, or his deſign to ſave us on the Articles and Terms therein ſpecified.

The Love of *Beneficence*, is that which this Scripture ſpeaks of; out of this Fountain Chriſt flowed to us, and both run into that of Complacency; for therefore he both purpoſed, and actually beſtowed Chriſt on us, that he might everlaſtingly delight in beholding the Glory and Praiſe of all this reflected on himſelf by his *redeemed* Ones. This then is the Fountain of our Mercies.

2. The Mercy flowing out of this Fountain, and that is Chriſt: *The Mercy*, as he is emphatically called, *Luke* 1. 72. The Marrow, Kernel, and Subſtance of all other Mercies. He gave his only begotten Son: This was the Birth of that Love, the like whereunto it never brought forth before, therefore it's expreſt with a double Emphaſis in the Text, the one is that particle οὕτω ſo; he ſo loved the World: Here is a *ſic* without a *ſicut*: How did he love it? why he *ſo loved it*; but how much the Tongues of Angels cannot declare. And moreover, to encreaſe and aggravate the Mercy, he is ſtiled his only begotten Son: to have given a Son, had been wonderful; but to give an only begotten Son, that's Love unexpreſſible, unintelligible.

Hic igitur unigeniti nomen ἐμφατικον eſt ad commendandam in nos amoris divini vehementiam. *Bulling in loc.*

3. The *Objects* of this Love, or the Perſons into whoſe Lap and Arms the eternal Love delivered Chriſt, and that is the [World] this muſt reſpect the Elect of God in the World, ſuch as do or ſhall actually believe, as it is exegetically expreſt in the next breath, *That whoſoever believes in him, ſhould not periſh?* Thoſe whom he calls the *World* in that, he ſtiles *Believers* in this expreſſion; and the word [World] is put to ſignifie the Elect, becauſe they are ſcattered through all parts, and are among all Ranks of Men in the World; theſe are the Objects of this Love: It is not Angels, but Men that were ſo loved; he is called φιλάνθρωπος, a Lover, a Friend of Man, but never φιλάγγελος, or φιλίκτιστος, the Lover or Friend of Angels, or Creatures of another Species.

4. The manner in which this never-enough-celebrated Mercy flows to us from the Fountain of Divine Love, and that is moſt freely and ſpontaneouſly. He *gave*, not he *ſold*, or barely parted from, but gave. Nor yet doth the Father's giving imply Chriſt to be meerly paſſive; for as the Father is here ſaid to give him, ſo the Apoſtle tells us, *Gal.* 2. 20. That he gave himſelf, *who loved me, and gave himſelf for me*: The Father gave him out of good will to Men, and he as willingly beſtowed himſelf on that Service. Hence the Note is,

Doct. *That the Gift of Chriſt is the higheſt and fulleſt Manifeſtation of the Love of God to Sinners, that ever was made from Eternity to them.*

How is this Gift of God to Sinners ſignalized in that place of the Apoſtle, 1 *Joh.* 4. 10. *Herein is Love, not that we loved God, but that he loved us, and ſent his Son to be the Propitiation for our Sins?* Why doth the Apoſtle ſo magnifie this Gift, in ſaying herein is love, as if there were love in nothing elſe? May we not ſay, that to have a being, a being among the rational Creatures, therein is Love? To have carried our Life ſo many years like a Taper in the hand of Providence, thro' ſo many dangers, and not yet put out in obſcurity, therein is love? to have Food and Raiment convenient for us, Beds to lye in, Relations to comfort us, in all theſe is love? Yea, but if you ſpeak comparatively, in all theſe there is no love, to the Love expreſt in ſending or giving Chriſt for us: Theſe be great Mercies in themſelves, but ſet by this Mercy, they are all ſwallowed up, as the light of Candles when brought into the Sunſhine. No, no, herein is the Love, that God gave Chriſt for us. And it is remarkable that when the Apoſtle would ſhew us in *Rom.* 5. 8. what is the nobleſt Fruit that moſt commends to Men the Root of Divine Love that bears it, he ſhews us this very Fruit of it that I am now opening; *But God* (ſaith he) *commendeth his Love towards us, in that while we were yet Sinners, Chriſt died for us*: This is the very Flower of that Love.

Omnia diligit Deus quæ recit, & inter ea, magis creaturas rationales, & de illis ea amplius quæ ſunt membra unigeniti, & multo magis ipſum unigenitum. *Aug. T.* 9. *in Johan.*

The Method into which I will caſt this precious Point ſhall be this: (1.) To ſhew how Jeſus Chriſt was given by the Father. (2.) How that Gift is the fulleſt and richeſt Manifeſtation of the Love of God that was ever made to the World. (3.) And then draw forth the Uſes of it.

1. How was Jeſus Chriſt given by the Father, and what is implied therein.

You are not ſo to underſtand it, as tho' God parted with his intereſt and propriety in his Son, when he is ſaid to give him; he was as much his own as ever. When Men give, they tranſfer Propriety to another; but when God had given him, he was, I ſay, ſtill as much his own as ever: But this giving of Chriſt implies, (1.) His deſignation and appointment unto Death for us; for ſo you read that it was done *according to the determinate Counſel of God*, *Acts* 2. 23. Look as the Lamb under the Law was ſeparated from the Flock, and ſet apart for a Sacrifice; tho' it were ſtill living, yet it was intentionally and preparatively given, and conſecrated to the Lord: So Jeſus Chriſt was by the counſel and purpoſe of God, thus choſen, and ſet apart for his Service; and therefore in *Iſa.* 42. 1. God calls him *his Elect*, or choſen one.

(2.) His giving Chriſt, implies a parting with him, or ſetting him (as the *French* hath it) at ſome diſtance from himſelf for a time. There was a kind of parting betwixt the Father and the Son, when he came to tabernacle in our Fleſh: So he expreſſeth it, *John* 16. 28. *I came forth from the Father, and am come into the World; again, I leave the World, and go to the Father.* This diſtance that his Incarnation and Humiliation ſet him at, was properly as to his Humanity, which was really diſtant from the Glory into which it is now taken up, and in reſpect of manifeſtation of delight and love: The Lord ſeemed to carry it as one at diſtance from him. O this was it that ſo deeply pierced and wounded his Soul, as is evident from that complaint, *Pſal.* 22. 1, 2. *My God, my God, why haſt thou forſaken me? Why art thou ſo far from the voice of my roaring? O my God, I cry in the day-time, and thou heareſt not?* &c.

(3.) God's giving of Chriſt, implies his delivering him into the hands of Juſtice to be puniſhed: even as condemned Perſons are by ſentence of Law, given or delivered into the hands of Executioners. So *Acts* 2. 23. *Him being delivered by the determinate Counſel of God, ye have taken, and wicked hands have ſlain:* And ſo he is ſaid, *Rom.* 8. 32. *To deliver him up to death for us all.* The Lord, when the time was come that Chriſt muſt ſuffer, did as it were, ſay, O all ye roaring Waves, of my incenſed Juſtice, now ſwell ſo high as Heaven, and go over his Soul and Body; ſink him to the bottom, let him go like *Jonah* his Type into the Belly of Hell, unto the roots of the Mountains. Come all ye raging Storms that I have reſerved for this day Wrath, beat upon him, beat him down, that he may not be able to look up, *Pſal.* 40. 12. Go Juſtice, put him upon the Rack, torment him in every part, till all his Bones be out of joint, and his Heart within him be melted as Wax in the midſt of his Bowels, *Pſal.* 22. 14. And ye Aſſembly of the wicked *Jews* and *Gentiles*, that have ſo long gaped for his Blood, now he is delivered into your Hands, you are permitted to execute your Malice to the full: I now looſe your Chain, and into your Hand and Power is he delivered.

(4.) God's giving of Chriſt, implies his Application of him, with all the Purchaſes of his Blood, and ſetling all this upon us as an Inheritance and Portion; *John* 6. 32, 33. *My Father giveth you the true Bread from Heaven; for the Bread of God is he which cometh down from Heaven, and giveth Life unto the World.* God hath given him as Bread to poor ſtarving Creatures, that by Faith they might eat and live. And ſo he told the *Samaritaneſs*, John 4. 10. *If thou kneweſt the Gift of God, and who it is that ſaith unto thee, Give me to drink, thou wouldſt have asked of him, and he would have given thee living Waters.* Bread and Water are the two neceſſaries for the ſupport of natural Life; God hath given Chriſt you ſee to be all that, and more to the ſpiritual Life.

2. How this Gift of Chriſt was the higheſt and fulleſt Manifeſtation of the Love of God, that ever the World ſaw: And this will be evidenced by the following Particulars.

God might have redeemed us in another way (for I ſuppoſe 'tis opus liberi conſilii) *a free Diſpenſation; but God ſo loved the world,* (i.e.) *he took this way, that we might love Chriſt as well as believe in him. He might have redeemed us ſo much in another way, but he could not oblige us ſo much in another way.* Manton *on* Jude, *p.* 108.

(1.) If you conſider how near and dear Jeſus Chriſt was to the Father: He was his Son, his only Son, ſaith the Text: The Son of his Love: The darling of his Soul: His other ſelf; yea one with himſelf: The expreſs Image of his Perſon: The brightneſs of his Father's Glory: In parting with him, he parted with his own Heart, with his very Bowels, as I may ſay. Yet *to us a Son is given*, Iſa. 9. 6. And ſuch a Son as he calls *his dear Son*, Col. 1. 13. A late Writer tells us, that he hath been informed, that in the Famine in *Germany*, a poor Family being ready to periſh with famine, the Husband made a motion to the Wife, to ſell one of the Children for Bread, to relieve themſelves and the reſt; the Wife at laſt conſents it ſhould be ſo, but then they began to think which of the four ſhould be ſold: and when the Eldeſt was named, they both refuſed to part with that, being their firſt-born, and the beginning of their ſtrength. Well, then they came to the Second, but could not yield that he ſhould be ſold, being the very Picture and lively Image of his Father. The Third was named, but that alſo was a Child that beſt reſembled the Mother. And when the Youngeſt was thought on, that was the *Benjamin*, the Child of their old Age; and ſo were content rather to periſh altogether in the Famine, than part with a Child for relief. And you know how tenderly *Jacob* took it, when his *Joſeph* and *Benjamin* were rent from him. What is a Child, but a piece of the Parent wrapt up in another Skin? And yet our deareſt Children are but as Strangers to us, in compariſon of the unſpeakable dearneſs that was betwixt the Father and Chriſt. ——— Now that he ſhould ever be content to part with a Son, and ſuch an only one, is ſuch a manifeſtation of Love, as will be admired to all Eternity! And then,

Mr. Wall, *in his* None but Chriſt.

(2.) Let it be conſidered, *to what he gave him*, even to death, and that of the Croſs; to be made a Curſe for us; to be the Scorn and Contempt of Men; to the moſt unparallell'd Sufferings that ever were inflicted or born by any. It melts our Bowels, it breaks our Heart, to behold our Children ſtriving in the pangs of Death: But the Lord beheld his Son ſtruggling under Agonies that never any felt before him. He ſaw him falling to the ground, groveling in the duſt, ſweating Blood; and amidſt thoſe Agonies turning himſelf to his Father, and with a heart-rending Cry beſeeching him, *Father, if it be poſſible, let this Cup paſs*, Luke 22. 42. To Wrath, to the Wrath of an Infinite God with-

Dolor Chriſti major fuit omnibus doloribus. *Aquinas.*

without mixture, to the very torments of Hell, was Chriſt delivered, and that by the Hand of his own Father. Sure then that Love muſt needs want a Name, which made the Father of Mercies deliver his own only Son to ſuch miſeries for us.

(3.) It is a ſpecial Conſideration to enhance the Love of God in giving Chriſt, that in giving him, he gave the richeſt Jewel in his Cabinet; a Mercy of the greateſt worth, and moſt ineſtimable value: Heaven it ſelf is not ſo valuable and precious as Chriſt is. He is the better half of Heaven. And ſo the Saints account him; *Pſal.* 73. 25. *Whom have I in Heaven but thee? Ten thouſand thouſand Worlds,* (ſaith one) *as many Worlds as Angels can number, and then as a new World of Angels can multiply, would not all be the bulk of a Ballance, to weigh Chriſt's Excellency, Love, and Sweetneſs. O what a fair one! what an only one! what an excellent, lovely, raviſhing one, is Chriſt! Put the Beauty of ten thouſand Paradiſes, like the Garden of* Eden, *into one; put all Trees, all Flowers, all Smells, all Colours, all Taſtes, all Joys, all Sweetneſs, all Lovelineſs in one: O what a fair and excellent thing would that be! And yet it ſhould be leſs to that fair and deareſt well-beloved Chriſt, than one drop of Rain to the whole Seas, Rivers, Lakes, and Fountains of ten thouſand Earths. Chriſt is Heaven's wonder, and Earth's wonder.*

Chriſtus, & cœlum non patiuntur hyperbolem.

Now for God to beſtow the Mercy of Mercies, the moſt precious thing in Heaven or Earth, upon poor Sinners; and as great, as lovely, as excellent as his Son was, yet not to account him too good to beſtow upon us, what manner of Love is this?

(4.) Once more, let it be conſidered on whom the Lord beſtowed his Son: Upon Angels? No, but upon Men. Upon Man his Friend? No, but upon his Enemies. This is Love; and on this conſideration the Apoſtle lays a mighty weight, in *Rom.* 5. 8, 9, 10. *But God* (ſaith he) *commendeth his Love towards us, in that while we were yet Sinners, Chriſt died for us.*—— When we were Enemies, we were reconciled to God by the death of his Son. Who would part with a Son for the ſake of his deareſt Friends? but God gave him to, and delivered him for Enemies. O Love unſpeakable!

(5.) Laſtly, Let us conſider how freely this Gift came from him. It was not wreſted out of his hand by our importunity; for we as little deſired as deſerved it: It was ſurprizing, preventing, eternal Love that delivered him to us: *Not that we loved him, but he firſt loved us,* 1 *John* 4. 19. Thus as when you weigh a thing, you caſt in Weight after Weight, till the Scales break; ſo doth God, one Conſideration upon another to overcome our Hearts, and make us admiringly to cry, what manner of Love is this? And thus I have ſhewed you what God's giving of Chriſt is, and what matchleſs Love is manifeſted in that incomparable Gift.

Next we ſhall apply this, in ſome practical Corollaries.

Corollary 1. Learn hence *the exceeding Preciouſneſs of Souls, and at what a high rate God values them, that he will give his Son, his only Son out of his Boſom, as a Ranſom for them.* Surely this ſpeaks their Preciouſneſs: God would not have parted with ſuch a Son for ſmall matters: All the World could not redeem them; Gold and Silver could not be their Ranſom. 1 *Pet.* 1. 18. So ſpeaks the Apoſtle, *You were not redeemed with corruptible things, as Silver and Gold, but with the precious Blood of Chriſt.* Such an eſteem God had for them, that rather than they ſhould periſh, Jeſus Chriſt ſhall be made a Man, yea, a Curſe for them. O then learn to put a due Value upon your own Souls: Don't ſell that cheap, which God hath paid ſo dear for: Remember what a Treaſure you carry about you: The Glory that you ſee in this World, is not equivalent in worth to it, *Mat.* 16. 26. *What ſhall a Man give in exchange for his Soul?*

Corollary 2. If God has given his own Son for the World, then it follows, that *thoſe for whom God gave his own Son, may warrantably expect any other temporal Mercies from him.* This is the Apoſtle's Inference, *Rom.* 8. 32. *He that ſpared not his own Son, but delivered him up to death for us all; how ſhall he not with him freely give us all things?* And ſo 1 *Cor.* 3. 21, 22. *All is yours, for ye are Chriſt's,* (i. e.) They hold all other things in Chriſt, who is the capital, and moſt comprehenſive Mercy.

To make out the grounds of this comfortable Deduction, let theſe *four* things be pondered, and duly weighed in your thoughts. (1.) No other Mercy you need, or deſire, is, or can be ſo dear to God, as Jeſus Chriſt is: He never laid any other thing in his Boſom, as he did his Son. As for the World, and the Comforts of it, it is the duſt of his Feet, he values it not; as you ſee by his providential diſpoſals of it, having given it to the worſt of Men. All the *Turkiſh Empire* (ſaith *Luther*) as great and glorious as it is, is but a crumb which the Maſter of the Family throws to the Dogs. Think upon any other outward enjoyment that's valuable in your eyes, and there is not ſo much compare betwixt it and Chriſt, in the eſteem of God, as is betwixt your dear Children, and the lumber of your Houſes, in your eſteem. If then God have parted ſo freely from that which was infinitely dearer to him than theſe; how ſhall he deny theſe, when they may promote his Glory, and your Good? (2.) As Jeſus Chriſt was nearer the Heart of God than all theſe, ſo Chriſt is in himſelf much *greater* and more excellent than them all: Ten thouſand Worlds, and the Glory of them all, is but the Duſt of the Ballance, if weighed with Chriſt. Theſe things are but poor Creatures, but he is over all, God bleſſed for ever, *Rom.* 9. 5. They are common Gifts, but he is *the Gift of God*, John 4. 10. They are ordinary Mercies, but he is *the Mercy*, Luke 1. 72. As one Pearl or precious Stone is greater in value than ten thouſand common Pebbles. Now if God have ſo freely given the greater, how can you ſuppoſe he ſhould deny the leſſer Mercies? Will a Man give to another a large Inheritance, and ſtand with him for a Trifle? How can it be? (3.) There is no other Mercy you ſtand in want of, but you are entitled to it by the Gift of

Totum Turcicum imperium quantum, quantum eſt; mica tantum eſt, quam Pater familias projicit canibus. *Luther.*

of Chriſt: It is (as to right) conveyed to you with Chriſt. So in the forecited 1 *Cor.* 3. 21, 22, 23. *The World is yours, yea, all is yours; for ye are Chriſt's.* So 2 Cor. 1. 20. *For all the promiſes of God in Chriſt, in him they are yea, and in him Amen.* With him he hath given you all things, εἰς ἀπολαῦσιν, 1 *Tim.* 6. 17. richly to enjoy. The word ſignifies *rem aliquam cum lætitia percipere*, to have the ſweet reliſh and comfort of an Enjoyment. So have we in all our Mercies, upon the account of our title to them in Chriſt. (4.) Laſtly, If God have given you this *nearer*, *greater*, and *all-comprehending Mercy*, when you were enemies to him, and alienated from him; it is not imaginable he ſhould now deny you any inferiour Mercy, when you are come into a ſtate of Reconciliation and Amity with him. So the Apoſtle reaſons, *Rom.* 5. 8, 9, 10. *For if when we were Enemies, we were reconciled to God by the death of his Son; much more being reconciled, we ſhall be ſaved by his Life.* And thus you have the ſecond Inference with its grounds.

Corollary 3. If the greateſt Love hath been manifeſted in giving Chriſt to the World, then it follows *that the greateſt Evil and Wickedneſs is manifeſted in deſpiſing, ſlighting and rejecting Chriſt.* 'Tis ſad to abuſe the love of God manifeſted in the loweſt gift of Providence; but to ſlight the richeſt diſcoveries of it, even in that peerleſs Gift, wherein God commends his Love in the moſt taking and aſtoniſhing manner, this is Sin with a witneſs. Bluſh, O Heavens, and be aſtoniſhed, O Earth; yea, be ye horribly afraid! No guilt like this. The moſt flagitious wretches among the barbarous Nations are innocent in compariſon of theſe. But are there any ſuch in the World? Dare any ſlight this gift of God? Indeed if Mens words might be taken, there are few or none that dare do ſo; but if their Lives and Practices may be believed, this, this is the Sin of the far greater part of the Chriſtianized World. Witneſs the lamentable ſtupidity and ſupineneſs; witneſs the contempt of the Goſpel; witneſs the Hatred and Perſecution of his Image, Laws and People. What is the Language of all theſe but a vile eſteem of Jeſus Chriſt?

And now let me a little expoſtulate with theſe ungrateful Souls that trample under foot the Son of God, that value not this Love that gave him forth. What is that Mercy which you ſo contemn and undervalue? Is it ſo vile and cheap a thing as your entertainment ſpeaks it to be? Is it indeed worth no more than this in your eyes? Surely you will not be long of that opinion. Will you be of that mind, think you, when Death and Judgment ſhall have throughly awakened you? O no, then a thouſand Worlds for a Chriſt! As it's ſtoried of our Crook-back'd *Richard*, when he loſt the Field, and was in great danger by his Enemies that preſſed upon him; O now (ſaid he) a Kingdom for a Horſe! Or think ye, that any beſide you in the World are of your mind? You are deceived if you think ſo. *To them that believe he is precious through all the World*, 1 Pet. 2. 7. And in the other World they are of a quite contrary mind. Could you but hear what is ſaid of him in Heaven, in what a dialect the Saved of the Lord do extol their Saviour; or could you but imagine the Self revenges, the Self-torments, which the Damned ſuffer for this their Folly, and what a value they would ſet upon one tender of Chriſt if it might but again be hoped for; you would ſee that ſuch as you are the only deſpiſers of Chriſt. Beſide, methinks it's aſtoniſhing that you ſhould deſpiſe a Mercy in which your own Souls are ſo dearly ſo deeply, ſo everlaſtingly concerned, as they are in this Gift of God. If it were but the Soul of another; nay, leſs, if but the Body of another; and yet leſs than that, if but another's Beaſt, whoſe Life you could preſerve, you are obliged to do it: But when it is thy ſelf, yea, the beſt part of thy ſelf; thine own invaluable Soul that thou ruineſt and deſtroyeſt hereby, O what a Monſter art thou to caſt it away thus! What! will you ſlight your own Souls? Care you not whether they be ſaved, or whether they be damned? Is it indeed an indifferent thing with you which way they fall at Death? Have you imagined a tolerable Hell? Is it eaſie to periſh? Are you not only turned God's Enemies, but your own too? O ſee what Monſters can Sin turn Men and Women into! O the ſtupifying, beſotting, intoxicating Power of Sin! But perhaps you think that all theſe are but uncertain Sounds, with which we alarm you. It may be thine own Heart will preach ſuch Doctirne as this to thee; Who can aſſure thee of the Reality of theſe things? What ſhouldſt thou trouble thy ſelf with an inviſible World, or be ſo much concerned for what thine Eyes never ſaw, nor didſt ever receive the Report from any that have ſeen them? Well, tho' we cannot now ſhew you theſe things, yet ſhortly they ſhall be ſhewn you; and your own Eyes ſhall behold them. You are convinced and ſatisfied that many other things are real which you never ſaw. But be aſſured, That *If the Word ſpoken by Angels was ſtedfaſt, and every Tranſgreſſion and Diſobedience received a juſt recompence of Reward: How ſhall we eſcape if we neglect ſo great Salvation, which at firſt began to be ſpoken to us by the Lord, and was confirmed to us by them that heard him, God alſo bearing them witneſs?* Heb. 2. 2, 3, 4. But if they be certain, yet they are not near: it will be a long time before they come. Poor Soul! how doſt thou cheat thy ſelf? It may be not by twenty parts ſo long a time as thy own Fancy draws it forth for thee; thou art not certain of the next moment.

Fie, fie (ſaith one) *upon this condemned and fooliſh World, that will give ſo little for Chriſt and Salvation: O! if there were but a free Market proclaimed of Chriſt and Salvation in that Day, when the Trumpet of God ſhall awaken the Dead; how many Buyers would be there? God ſend me no more Happineſs but that which the blind World* [*to their eternal Woe*] *letteth ſlip through their fingers.*

And ſuppoſe what thou imagineſt, What is Twenty or Forty Years when it is paſt? yea, what is a Thouſand Years to the vaſt Eternity? Go trifle away a few Days more, ſleep out a few Nights more, and then lye down in the Duſt; it will not be long e'er the Trump of God ſhall awaken thee, and thine Eyes ſhall behold Jeſus coming in the Clouds of Heaven, and then you will know the price of this Sin. O therefore, if there be any ſenſe of Eternity upon you, any pity or love for your ſelves in you; if you have any Concernments more than the Beaſts that periſh, deſpiſe not your own offered Mercies, ſlight not the richeſt Gift that ever was yet opened to the World; and a ſweeter cannot be opened to all Eternity.

Serm. 5. *Treats of Chriſt's wonderful Perſon.*

SERMON V.

JOHN I. 14.

And the Word was made Fleſh, and dwelt among us, &c.

YOU have heard the Covenant of Redemption opened. The work therein propounded by the Father, and conſented to by the Son, is ſuch as infinitely exceeds the power of any meer Creature to perform. He that undertakes to ſatisfie God by Obedience for Man's Sin, muſt himſelf be God; and he that performs ſuch a perfect Obedience, by doing and ſuffering all that the Law required in our rooms, muſt be Man. Theſe two Natures muſt be united in one Perſon, elſe there could not be a concourſe or co-operation of either Nature in his Mediatory Works. How theſe Natures are united in the wonderful Perſon of our *Immanuel*, is the firſt part of the great Myſtery of Godlineſs: A Subject ſtudied and adored by Angels! And the Myſtery thereof is wrapp'd up in this Text. Wherein we have,

The Incarnation is the Miracle of Miracles, a Teſtimony againſt Unbelievers, Iſa. 7. 14. *and a Document to Believers. None can declare his Generation,* Iſa. 53. 8. *Neither can any declare his Incarnation, his Name is Secret,* Judg. 13. 18. *Wonderful,* Iſa. 9. 6. *A Name that no Man knoweth,* viz. *perfectly, but himſelf. The Trinity is the greateſt, the Incarnation the next Myſtery.* Norton's Orth. Evang. *p.* 38.

Firſt, The Incarnation of the Son of God plainly aſſerted.

Secondly, That Aſſertion ſtrongly confirmed.

(1.) In the Aſſertion we have three Parts.

1. The *Perſon aſſuming*, ὁ λόγος, the Word, (*i. e.*) the ſecond Perſon, or Subſiſtent in the moſt glorious Godhead, call'd the Word, either becauſe he is the ſcope and principal matter, both of the prophetical and promiſſory word; or becauſe he expounds and reveals the Mind and Will of God to Men, as *verſe* 18. The only-begotten Son, which is in the boſom of the Father, he hath declared or expounded him.

Verbum Subſtantiale, non prolatum. *Fulgent. lib.* 1.

2. The *Nature aſſumed*, σάρξ, Fleſh, (*i. e.*) the intire Human Nature, conſiſting of a true Human Soul and Body. For ſo this word σάρξ in *Rom.* 3. 20. and the *Hebrew* word בָּשָׂר which anſwers to it, by a uſual *Metonymy* of a part for the whole is uſed, *Gen.* 6. 12. And the word *Fleſh* is rather uſed here, than *Man*, on purpoſe to aggravate the admirable Condeſcenſion and Abaſement of Chriſt: there being more of vileneſs, weakneſs, and oppoſition to Spirit in this word than in that, as is pertinently noted by ſome. Hence the whole Nature is denominated by that part, and called Fleſh.

3. The *Aſſumption* it ſelf, ἐγένετο, he was made, not *fuit*, he was, (as *Socinus* would render, in deſign to overthrow the Exiſtence of Chriſt's glorified Body now in Heaven) but *factus eſt*, it was made, (*i. e.*) he took or aſſumed the true Human Nature, (called Fleſh, for the Reaſon before rendered) into the unity of his Divine Perſon, with all its integral Parts, and eſſential Properties; and ſo was made, or became a true and real Man, by that Aſſumption. The Apoſtle ſpeaking of the ſame act, *Heb.* 2. 16. uſes another word, *He took on him*, ἐπιλαμβάνεται, fitly rendred he took on him, or he aſſumed: Which aſſuming, tho' *inchoative*, it was the Work of the whole Trinity, God the Father, in the Son, by the Spirit forming or creating that Nature; as if three Siſters ſhould make a Garment betwixt them, which only one of them wears: yet *terminative* it was the act of the Son only; 'twas he only that was *made Fleſh*. And when 'tis ſaid, he was made Fleſh, miſconceive not, as if there was a mutation of the Godhead into Fleſh, for this was performed, * not by changing what he was, but by aſſuming what he was not, as *Auguſtine* well expreſſeth it. As when the Scripture in a like Expreſſion ſaith, *He was made Sin*, 2 Cor. 5. 21. and made a Curſe, *Gal.* 3. 13. the meaning is not, that he was turned into Sin, or into a Curſe: no more may we think here the Godhead was turned into Fleſh, and loſt its own Being and Nature, becauſe it's ſaid he was made Fleſh. This is the ſum of the Aſſertion.

Voluit Evangeliſta uti potius carnis, quam hominis nomine; ut magis appareret, quo ſe divinum verbum abjecerit, cum caro factum eſt. Nam & vilitas major in carne apparet, & oppoſitio major cum ſpiritu. *Maccov. loc. cum.*

* Non mutando quod erat, ſed aſſumendo quod non erat. *Aug.*

(2.) This Aſſertion [*that the Word was made Fleſh*] is ſtrongly confirmed. He *dwelt among us*, and we ſaw his Glory. This was no Phantaſm, but a moſt real and indubitable thing. For ἐσκήνωσεν ἐν ὑμῖν, he pitcht his Tent, or tabernacled with us. And we are eye-witneſſes of it. Parallel to that, 1 *John* 1. 1, 2, 3. *This which was from the beginning, which we have heard, which we have ſeen with our Eyes, which we have looked upon, and our hands have handled of the Word of Life*, &c. *declare we unto you.* Hence note,

Doct. *That Jeſus Chriſt did really aſſume the true and perfect nature of Man, into a perſonal union with his Divine Nature; and ſtill remains true God, and true Man, in one Perſon for ever.*

The Propoſition contains one of the deepeſt Myſteries in Godlineſs, 1 *Tim.* 3. 16. A myſtery by which Apprehenſion is dazled, Invention aſtoniſhed, and all Expreſſion ſwallowed up. If ever the Tongues of Angels were deſirable to explicate any word of God, they are ſo here. Great is the intereſt of words in this Doctrine. We walk upon the brink of Danger. The leaſt tread awry may ingulph us in the Boggs of Error. *Arius* would have been content if the Council of *Nice*

Incarnatio eſt opus Dei, quo Filius Dei ſecundum œconomiam divini conſilii patris, & ſui, & ſpiritus ſancti ſeſe humilians, veram, integram, perfectam, ſanctamque carnem ex Virgine Mariæ, ſpiritus ſancti operatione, & efficacia, in unitate perſonæ ſibi aſſumpſit; ita ut caro illa nullam propriam ſubſiſtentiam extra Dei Filium habeat, ſed ab illo, & in eo vere ſuſtentetur & geſtetur: duabus perfectis naturis inter ſe ἀτρέπτως καὶ ἀσυγχύτως, ἀδιαιρέτως καὶ ἀχωρίστως unitis; unde conſtituitur perſona Chriſti θεανθρώπων, &c. Synopſis purioris Theologiæ, *p.* 295.

would but have gratified him in a Letter, ὁμοούσιος, and ὁμοιούσιος. The *Neſtorians* alſo deſired but a Letter, Θεοδόχος, θεοτόκος. Theſe ſeemed but ſmall and modeſt Requeſts, but if granted, had proved no ſmall prejudice to Jeſus Chriſt and his Truths. I deſire therefore the Reader would with greateſt attention of mind apply himſelf to theſe Truths. 'Tis a Doctrine hard to underſtand, and dangerous to miſtake. I am really of his mind that ſaid,* It's better not touch the bottom, than not keep within the Circle; *melius eſt neſcire centrum, quam non tenere circulum.* He did aſſume a true humane Body; that is plainly aſſerted, *Phil.* 2. 7, 8, &c. *Heb.* 2. 14, 16. In one place it's call'd taking on him the Seed of *Abraham*, and in the Text *Fleſh.* He did alſo aſſume a true humane Soul, that's undeniable by its operations, paſſions, and expiration at laſt, *Matth.* 26. 38. and 27. 50. And that both theſe Natures make but one Perſon, is as evident from *Rom.* 1. 3, 4. *Jeſus Chriſt was made of the ſeed of* David *according to the Fleſh, and declared to be the Son of God with power, according to the Spirit of Holineſs, by the Reſurrection from the Dead.* So *Rom.* 9. 5. *Of whom as concerning the Fleſh, Chriſt came, who is over all, God bleſſed for ever, Amen.* But that you may have a ſound and clear underſtanding of this Myſtery, I will, (1.) open the Nature; (2.) the Effects; and (3.) the Reaſons or Ends of this wonderful Union.

* *Reaſon (ſaith one) can never ſhew it ſelf more reaſonable than in ceaſing to reaſon about things which are above Reaſon.* Quæ ſunt occulta, non ſunt ſcrutanda. Quæ manifeſta, non negligenda. *Proſper.* Nomina concreta non multiplicantur, niſi multiplicentur ſuppoſita, Unum autem cum tantum ſit in Chriſto ſuppoſitum; Unus tantum ſit Chriſtus, neceſſe eſt. *Trelcat. p.* 67.

The Nature of the Hypoſtatical Union opened.

Firſt; The Nature of this Union. There be three illuſtrious and dazling Unions in Scripture: That of three Perſons in one God, *Eſſentially.* That of two diſtinct Natures, and Perſons; by one Spirit, *Myſtically:* And this of two diſtinct Natures in one Perſon, *Hypoſtatically.* This is my task to open at this time. And for the more diſtinct and perſpicuous management thereof, I ſhall ſpeak to it both *Negatively* and *Poſitively.*

Non συνουσιωδῶς.

1. *Negatively.* Think not when Chriſt aſſumed our Nature that it was united *Conſubſtantially*, ſo as the three Perſons in the Godhead are united among themſelves. They all have but one in the ſame Nature and Will; but in Chriſt are two diſtinct Natures and Wills, tho' but one Perſon.

Non φυσικῶς.

2. Nor yet that they are united *Phyſically*, as Soul and Body are united in one Perſon. For Death actually diſſolves that, but this is indiſſoluble. So that when his Soul was expir'd, and his Body interred, both Soul and Body were ſtill united to the ſecond Perſon as much as ever.

Non μυστικῶς.

3. Nor yet is it ſuch *a myſtical Union*, as is between Chriſt and Believers. Indeed that is a glorious Union; but tho' Believers are ſaid to be in Chriſt, and Chriſt in them, yet they are not one Perſon with him. They are not Chriſted into Chriſt, or Godded into God, as blaſphemous *Familiſts* ſpeak.

2*dly*, *Poſitively.* But this Aſſumption of which I ſpeak, is that whereby the Second Perſon in the Godhead did take the Humane Nature into a Perſonal Union with himſelf, by virtue whereof the Manhood ſubſiſts in the Second Perſon, yet without Confuſion, both making but one Perſon, Θεάνθρωπος, or *Immanuel*, God with us.

ἕνωσις ἐστὶν καθ' ὑπόστασιν, non quidam ἕτερον ἐξ ἑτέρου, aliud ex aliis, ſed αὐταὶ αἱ φύσεις; duæ ipſæ naturæ, in perſonam unitæ, *Damaſc.*

So that tho' we truly aſcribe a twofold Nature to Chriſt, yet not a double Perſon. For the Human Nature of Chriſt never ſubſiſted ſeparately and diſtinctly, by any perſonal ſubſiſtence of its own, as it doth in all other Men, but from the firſt Moment of conception ſubſiſted in union with the Second Perſon.

To explicate this Myſtery more particularly, let it be conſidered.

Firſt, The Human Nature was united to the Second Perſon *miraculouſly* and extraordinarily, being ſupernaturally fram'd in the Womb of the Virgin, by the over-ſhadowing power of the Higheſt, *Luke* 1. 34, 35. By reaſon whereof it may truly and properly be ſaid to be the fruit of the Womb, not of the Loins of *Man*, but not by Man. And this was neceſſary to exempt the aſſumed Nature from the ſtain and pollution of *Adam*'s Sin, which it wholly eſcaped; in as much as he received it not, as all others do, in the way of ordinary Generation, wherein Original Sin is propagated: But this being extraordinarily produced, was a moſt pure and holy thing, *Luke* 1. 35. And indeed this perfect ſhining Holineſs in which it was produced was abſolutely neceſſary, both in order to its union with the Divine Perſon, and the deſign of that Union; which was both to ſatisfie for, and to ſanctifie us. The two Natures could not be conjoined in the Perſon of Chriſt, had there been the leaſt taint of Sin upon the Humane Nature. For God can have no Fellowſhip with Sin, much leſs be united to it. Or ſuppoſing ſuch a conjunction with our ſinful Nature, yet he being a Sinner himſelf, could never ſatisfie for the Sins of others; nor could an unholy thing ever make us holy. *Such a High-Prieſt therefore became us as is holy, harmleſs, undefiled, ſeparate from Sinners*, Heb. 7. 26. And ſuch an one muſt he needs be, whom the Holy Ghoſt produces in ſuch a peculiar way, τὸ ἅγιον, that holy thing.

Humana natura non eſt ἰδιοσύστατος, per ſe ſubſiſtens, neque prius humana natura fuit, & poſtea aſſumpta fuit, ſed ἅμα σάρξ ἅμα θεοῦ λόγου σάρξ, atq; in perſona τοῦ λόγου ſubſiſtit. Et ſic una eſt Chriſti perſona, in qua quidem eſt ἄλλο καὶ ἄλλο, aliud atq; aliud, ſed non ἄλλος καὶ ἄλλος, alius atq; alius. Ut *Greg. Naz. apud Theodoret. Dialog.* 2.

Secondly, As it was produced miraculouſly, ſo it was aſſumed *integrally*; that is to ſay, Chriſt took a compleat and perfect Humane Soul and Body, with all and every Faculty and Member pertaining to it And this was neceſſary (as both *Auſtin* and *Fulgentius* have well obſerved) that hereby he might heal the whole Nature of that Leproſie of Sin, which had ſeiz'd and infected every Member and Faculty. Πάντα ἀνέλαβεν ἵνα πάντα ἁγιάζῃ. He aſſumed all, to ſanctifie all; as *Damaſcen* expreſſeth it. He deſign'd a perfect recovery by ſanctifying us wholly in Soul, Body, and Spirit; and therefore aſſumed the whole in order to it.

Aug. de Civit. Dei, *lib.* 10. *cap.* 27. *p.* 586. Fulgent. ad Tra. *l.* 1. *p.* 251. Damaſc. *lib.* 3. *cap.* 20.

Thirdly, He aſſumed our Nature as with all its integral parts, ſo with all its *ſinleſs Infirmities*. And therefore it's ſaid of him, *Heb.* 2. 17. *That it behoved him*, κατὰ πάντα ὁμοιωθῆναι, according to all things (that is, all things natural, not formally ſinful, as it's limited by the ſame Apoſtle, *Heb.* 4. 15.) to be made like unto his Brethren. But here our Divines do carefully diſtinguiſh Infirmities into *Perſonal* and *Natural*. Perſonal Infirmities are ſuch as befal particular Perſons, from particular Cauſes, ſuch as Dumbneſs, Blindneſs, Lameneſs, Leproſies, Monſtroſities, and other Deformities. Theſe it was no way neceſſary that Chriſt ſhould, nor did he at all aſſume; but the natural ones, ſuch as Hunger, Thirſt, Wearineſs, Sweating, Bleeding, Mortality, &c. Which tho' they are not in themſelves formally and intrinſecally ſinful; yet are they the effects and conſequents of Sin. They are ſo many marks, that Sin hath left of it ſelf upon our Natures. And on that account Chriſt is ſaid to be ſent *in the likeneſs of ſinful Fleſh*, Rom. 8. 3. Wherein the gracious condeſcenſion of Chriſt for us is marvelouſly ſignalized, that he would not aſſume our innocent Nature, as it was in *Adam* before the fall, while it ſtood in all its primitive glory and perfection; but after Sin had quite defaced, ruined, and ſpoil'd it.

Nec ulla peccati contagio naturam illam humanam Chriſti inficere potuit, cujus ſubſtantiam in ſe alioqui corruptam originarie, ineffabilis ſpiritus ſancti operatio ab omni prorſus macula ſanctificavit & purgavit pleniſſime; & ita fieri debuit, ut pote in qua purgatio peccatorum noſtrorum facienda erat. *Trelc. Inſtit. p.* 58.

Fourthly, The Humane Nature is ſo united with the Divine, as that each Nature ſtill retains its own eſſential properties diſtinct. And this Diſtinction is not, nor can be loſt by that Union. So that the two Underſtandings, Wills, Powers, &c. *viz.* the Divine and Humane, are not confounded; but a line of Diſtinction runs betwixt them ſtill in this wonderful Perſon. It was the Hereſie of the *Eutychians* condemned by the Council of *Chalcedon*, to affirm that there was no diſtinction betwixt the two Natures in Chriſt. Againſt whom that Council determined, that they were united ἀσυγχύτως, with out any Immutation, or Confuſion.

Neque tamen humanitas hac ratione exaltata, aut in deitatem mutata, aut cum eâdem eſt confuſa; quaſi ulliuſque deitati peculiaris exiſtet, ſive qualitatis, ſive proprietatis particeps facta: Sed ab eâdem diſtincta manſit, uſque manetque conſtans nempè finito corpore conſimiliq; quoad ſubſtantiam & facultates eſſentiales hominum aliorum omnium anima. *Bradſhaw de Juſtific. p.* 79.

Fifthly, The Union of the two Natures in Chriſt, is an *inſeparable Union*; ſo that from the firſt moment thereof, there never was, nor to Eternity ſhall be, any ſeparation of them.

Doubt. If you ask how the Union remained betwixt them, when Chriſt's Humane Soul and Body were ſeparated from each other upon the Croſs? Is not Death the diſſolution of Union betwixt Soul and Body?

Reſolution. True, The natural Union betwixt his Soul and Body was diſſolved by Death for a time, but this Hypoſtatical Union remained even then as intire and firm as ever. For tho' this Soul and Body were divided from each other, yet neither of them from the Divine Nature. Divines aſſiſt our conception of this Myſtery by an apt Illuſtration. A man that holds in his hand a Sword ſheathed, when he pleaſeth, draws forth the Sword; but ſtill holds that in one hand, and the ſheath in the other, and then ſheaths it again, ſtill holding it in his hand: So when Chriſt died, his Soul and Body retained their Union with the Divine Nature, tho' not (during that ſpace) one with another.

Tolletus rem ſic eleganter illuſtrat.

Quemadmodum homo habens enſem in vagina, quando vult exerit enſem, & tamen unà manu vaginam tenet, & altera enſem; ſic divina perſona per mortem, animam à corpore veluti enſem a vagina ſeparavit, utramque tamen partem ſibi habuit unitam: Per reſurrectionem autem animam corpori copulavit, quaſi enſem reponens in vagina.

And thus you are to form and regulate your conceptions of this great Myſtery. Some Adumbrations and imperfect Similitudes of it may be found in Nature. Among which ſome * commend that Union which the Soul and Body have with each other; they are of different natures, yet both make one individual Man. Others † find fault with this, becauſe both theſe united make but one compleat Human Nature; whereas in Chriſt's Perſon are two Natures: and commend to us a more perfect Emblem, *viz.* that of the *Cyens* and the Tree or Stock, which have two Natures, yet make but one Tree. But then we muſt remember that the *Cyens* wants a Root of its own, which is an Integral part, but Chriſt aſſumed our Nature integrally. This defect is by others * ſupplied in the *Miſcletoe* and the *Oak*, which have different Natures; and the *Miſcletoe* ſubſiſts in Union with the *Oak*, ſtill retaining the difference of Nature; and tho' making but one Tree, yet bears different Fruits. And ſo much to the firſt thing, namely the Nature of this Union.

* Juſt. Marc.

† Alex. Alex.

* Roberts *of the Covent.*

The reſults of the Hypoſtatical Union.

Secondly, For the effects or immediate reſults of this marvellous Union, let theſe three be well conſidered.

1. The two Natures being thus united in the Perſon of the Mediator, by vertue thereof the properties of each Nature are attributed and do truly agree to the whole Perſon: ſo that it's proper to ſay, the Lord of Glory was Crucified, 1 *Cor.* 2. 8. And the Blood of God redeemed the Church, *Acts* 20. 28. That Chriſt was both in Heaven, and in Earth at the ſame time, *Joh.* 3. 13.

Yet we do not believe that one Nature doth transfuſe or impart its Properties to the other, or that it is proper to ſay the Divine Nature ſuffered, bled or died; or the Humane is Omniſcient, Omnipotent, Omnipreſent: But that the Properties of both Natures are ſo aſcribed to the Perſon, that it is proper to affirm any of them of him in the concrete, tho' not abſtractly. The right underſtanding of this would greatly aſſiſt in teaching the true Senſe of the forenamed, and many other dark Paſſages in the Scriptures.

Proprietates utriuſq; naturæ toti perſonæ, in concreto verè competunt. Filius hominis, qui eſt perſona duabus conſtans naturis, eſt omnipræſens, æternus, adorabilis, adorandus, nempe ſecundum naturam divinam, cujus hæc ſunt ἰδιώματα; adoramus deitatem incarnatam, ipſa autem deitas eſt proprium & abſolutum Divinæ adorationis objectum.

2. Another fruit of this Hypoſtatical Union, is the ſingular advancement of the Human Nature in Chriſt far beyond and above what it is capable of in any other Perſon; it being hereby repleniſh'd and fill'd with an unparallell'd meaſure of Divine Graces and Excellencies; in which reſpect he is ſaid to be *anointed above or before his fellows*,

Natura humana ita aſſumpta, ſupra creaturam univerſam aſſumptionis hujus virtute; mirum in modum eſt exaltata, *Heb.* 1. 4, 5, 6. *Guil. Bradſhaw*, de juſtificatione, *p.* 79.

Pſal. 45. 8. and ſo becomes the Object of Adoration and Divine Worſhip, *Acts* 7. 59. This the *Socinians* oppugn with this Argument. He that is worſhipped with a Divine Worſhip, as he is Mediator, is not ſo worſhipped as God: but Chriſt is worſhipped as Mediator. But we ſay, that to be worſhipped as Mediator, and as God, are not oppoſite, but the one is neceſſarily included in the other; and therein is farther included the *ratio formalis ſub qua* of that Divine Religious Worſhip.

3. Hence in the laſt place, follows, as another excellent fruit of this Union, *The concourſe and co-operation of each Nature to his Mediatory Works: For in them he acts according to both Natures.* The Human Nature doing what is Human, *viz.* Suffering, Sweating, Bleeding, Dying: and his Divine Nature ſtamping all theſe with infinite value; and ſo both ſweetly concur unto one glorious work and deſign of Mediation, *Papiſts* generally deny that he performs any of this Mediatory works as God, but only as Man; but how boldly do they therein contradict theſe plain Scriptures? See 2 *Cor.* 5. 19. *Heb.* 9. 14, 15. And ſo much as to the ſecond thing propounded, *viz.* the fruits of this Union.

The Reaſons of the Hypoſtatical Union.

Thirdly, The laſt thing to be opened is the grounds and reaſons of this Aſſumption. And we may ſay touching that, (1.) That the Human Nature was not aſſumed to any intrinſecal perfection of the Godhead, not to make that Human Nature it ſelf perfect. The Divine did not aſſume the Human Nature neceſſarily, but voluntarily; not out of indigence, but bounty; not becauſe it was to be perfected by it, but to perfect it, by cauſing it to lye as a Pipe to the infinite all-filling Fountain of Grace and Glory, of which it is the great Receptacle. (2.) And ſo conſequently to qualifie and prepare him for a full diſcharge of his Mediatorſhip in the Offices of our Prophet, Prieſt, and King. Had he not this double Nature in the unity of his Perſon, he could not have been our *Prophet*: for *as God* he knows the Mind and Will of God, *Joh.* 1. 18. & 3. 13. and *as Man* he is fitted to impart it ſuitably to us, *Deut.* 18. 15, 16, 17, 18. compared with *Acts* 3. 22.

As *Prieſt*, had he not been Man, he could have ſhed no Blood; and if not God, it had been no adequate value for us, *Heb.* 2. 17. *Acts* 20. 28.

As *King*, had he not been Man, he had been an Heterogenous, and ſo no fit Head for us. And if not God, he could neither rule nor defend his Body the Church.

In naturâ humanâ ſatisfecit, ſed pretium, dignitas, efficacia & applicatio illius ſatisfactionis a natura divina prævenit. *Ameſ. Bell. Enerv. lib.* 5.

Theſe then were the deſigns and ends of that aſſumption.

Let all Chriſtians rightly inform their Minds in this Truth of ſo great concernment in Religion; and hold it faſt againſt all ſubtle Adverſaries that would wreſt it from them. The Learned *Hooker* obſerves, that the dividing of Chriſt's Perſon, which is but one, and the confounding of his Natures, which are two, hath been the occaſion of thoſe Errors which have ſo greatly diſturbed the Peace of the Church. The *Arians* deny'd his Deity, levelling him with other meer Men. The *Apollinarians* maimed his Humanity. The *Sabellians* affirmed that the Father and Holy Ghoſt were incarnated, as well as the Son; and were forced upon that Abſurdity by another Error, *viz.* denying three diſtinct Perſons in the Godhead, and affirming they were but three Names. The *Eutychians* confounded both Natures in Chriſt, denying any diſtinction of them. The *Seleuſians* affirmed that he uncloathed himſelf of his Humanity when he aſcended, and hath no Human Body in Heaven. The *Neſtorians* ſo rent the two Natures of Chriſt aſunder, as to make two diſtinct Perſons of them.

But ye (Beloved) *have not ſo learned Chriſt.* Ye know he is, (1.) True and very God. (2.) True and very Man: that, (3.) Theſe two Natures make but one Perſon, being united inſeparable. (4.) That they are not confounded or ſwallowed up one in another, but remain ſtill diſtinct in the Perſon of Chriſt. Hold ye the form of ſound words, which cannot be condemned. Great things hang upon all theſe Truths. O ſuffer not a ſtone to be looſed out of the Foundation.

Ἀλληθὸς Θεὸς τέλειος ἄνθρωπος, ἀδιαιρέτως, ἀσυγχύτως, &c.

Uſe 2. *Adore the Love of the Father, and Son, who bid ſo high for your Soul; and at this rate were contented you ſhould be recovered.*

1. The Love of the Father is herein admirably conſpicuous, who ſo vehemently willed our Salvation, that he is content to degrade the Darling of his Soul to ſo vile and contemptible a State, which was upon the matter an undoing to him, in point of Reputation; as the Apoſtle intimates, *Phil.* 2. 7. If two Perſons be at variance, and the Superior, who alſo is the wronged Perſon, begin to ſtoop firſt, and ſay, you have deeply wronged me, yea, your Blood is not able to repair the wrongs you have done me; however ſuch is my Love to you, and willingneſs to be at peace with you, that I will part with what is moſt Dear to me in all the World, for peace-ſake; yea, tho' I ſtoop below my ſelf, and ſeems as it were to forget my own Relation and Endearments to my own Son, I will not ſuffer ſuch a breach betwixt me and you. *Joh.* 3. 16. *God ſo loved the world, that he gave his only begotten Son.*

2. And how aſtoniſhing is the Love of Chriſt! that would make ſuch a ſtoop as this to exalt us! O 'tis raviſhing to think he ſhould paſs by a more excellent and noble ſpecies of Creatures, refuſing the Angelical Nature, *Heb.* 2. 16. to take Fleſh; and not to † ſolace and diſpart himſelf in it neither, not to experience ſenſitive Pleaſures in the Body: for as he needed them not, being at the Fountain-head of the higheſt Joys, ſo it was not at all in his deſign, but the very contrary, even to make himſelf a Subject capable of Sorrows, Wounds and Tears. It was, as the Apoſtle elegantly expreſſeth it, in *Heb.* 2. 9. ὅπως ὑπὲρ παντὸς γεύσηται θανάτου; that he might ſenſibly taſte what reliſh Death hath, and what bitterneſs is in thoſe Pangs and Agonies. Now O that you would get your Hearts ſuitably impreſt and affected with theſe high Expreſſures of the Love both of the Father and Son! How is the Courage of ſome *Noble Romans* celebrated in Hiſtory, for the brave Adventures they made for the Common-wealth! But they could never ſtoop as Chriſt did, being ſo infinitely below him in perſonal Dignity.

Nullus jacentem ſuſcitat, niſi inflectione ſui. *Nierem.*

† Ideo carnem aſſumpſit, Ut per patibile, id quod eſt impatibile, paſſionem, ſuſtineret. *Theod.*

Uſe 3. And here the Infinite Wiſdom hath alſo left a famous and everlaſting mark of it ſelf; which invites, yea, even chains the eyes of Angels and Men to it ſelf. Had there been a general Council of Angels, to adviſe upon a way of recovering poor Sinners, they would all have been at an everlaſting demurr and loſs about it. It could not have entred their thoughts, (tho' they are Intelligencies, and moſt ſagacious Creatures) that every Mercy, Pardon and Grace ſhould find ſuch a way as this to iſſue forth from the Heart of God to the Hearts of Sinners. O how wiſely is the method of our Recovery laid! So that Chriſt may well be call'd ϑεοῦ δύναμις, ϗ σοφία, 1 *Cor.* 1. 24. the Power and Wiſdom of God; for as much as in him the Divine Wiſdom is more glorified than in all the other Works of God, upon which he hath impreſt it. Hence it is that ſome of the Schoolmen affirm (tho' I confeſs my ſelf unſatisfied with it) that the Incarnation of Chriſt was in it ſelf ſo glorious a Demonſtration of God's Wiſdom and Power, and thereupon ſo deſirable in it ſelf, that tho' Man had not ſinned, yet Chriſt would have been made Man.

Non eſt ingenii vel humani, vel angelici etiam, ejuſmodi aliquem inventum iri; aut excogitatum ſperare. Unde ſi peccator maledictionis divinæ peccatis ſuis debitæ, ad ejuſmodi inveſtigandum ſibi ipſi relinqueretur; quo magis in negotio iſto deſudaret, eo ſe magis in infinitum horroris & deſperationis barathrum præcipitem daret. *Bradſhaw* de Juſtif. p. 74.

Uſe 4. Hence alſo we inferr *the incomparable ſweetneſs of the Chriſtian Religion, that ſhews poor Sinners ſuch a fair Foundation to reſt their trembling Conſciences upon.* While poor diſtreſſed Souls look to themſelves, they are perpetually puzled. That's the cry of diſtreſſed natural Conſcience, *Mic.* 6. 6. *Wherewith ſhall I come before the Lord?* the *Hebrew is* בַּמָּה אֲקַדֵּם יְהוָה how ſhall I prevent or anticipate the Lord? and ſo *Montanus* renders it, *in quo præoccupabo Dominum?* Conſcience ſees God arming himſelf with Wrath to avenge himſelf for Sin; cries out, O how ſhall I prevent him! If he would accept the fruit of my Body (thoſe dear pledges of Nature) for the Sin of my Soul, he ſhould have them. But now we ſee God coming down in Fleſh, and ſo intimately uniting our Fleſh to himſelf, that it hath no proper ſubſiſtance of its own, but is united with the Divine Perſon; hence it's eaſie to imagine what worth and value muſt be in that Blood, and how eternal Love, ſpringing forth triumphantly from it, flouriſhes into Pardon, Grace, and Peace. Here is a way in which the Sinner may ſee Juſtice and Mercy kiſſing each other, and the latter exerciſed freely without prejudice to the former. All others Conſciences through the World lye either in a deep ſleep in the Devil's Arms, or elſe are rolling (Sea-ſick) upon the Waves of their own Fears and diſmal Preſages. O happy are they that have dropt Anchor on this Ground, and not only know they have Peace, but why they have it!

קדם Antivertit, anticipavit, obvenit. *Buxtorf.*

Uſe 5. *Of how great concernment is it, that Chriſt ſhould have Union with our particular Perſons, as well as with our common Nature?* For by this Union with our Nature alone never any Man was or can be ſaved. Yea, let me add, that this Union with your Natures is utterly in vain to you, and will do you no good, except he have Union with your Perſons by Faith alſo. It is indeed infinite Mercy that God is come ſo near you, as to dwell in your Fleſh; and that he hath fitted ſuch an excellent Method to ſave poor Sinners in. And hath he done all this? Is he indeed come home, even to your own doors, to ſeek Peace? Doth he vail his unſupportable Glory under Fleſh, that he might treat thee more familiarly? And yet do you refuſe him, and ſhut your hearts againſt him? then hear one word, and let thine ears tingle at the ſound of it; thy Sin is hereby aggravated beyond the Sin of Devils, who never ſinn'd againſt a Mediator in their own Nature; who never deſpiſed, or refuſed, becauſe indeed they were never offered terms of Mercy, as you are.

And I doubt not but the Devils themſelves, who now tempt you to reject, will to all Eternity upbraid your Folly for rejecting this great Salvation, which in this excellent way is brought down, even to your own doors.

Uſe 6. If Jeſus Chriſt has aſſumed our Nature, *Then he is ſenſibly toucht with the Infirmities that attend it, and ſo hath pity and compaſſion for us under all our Burdens.* And indeed this was one end of his aſſuming it, that he might be able to have compaſſion on us, as you read, *Heb.* 2. 17, 18. *Wherefore in all things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High-prieſt in things pertaining to God, to make reconciliation for the Sins of the People. For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.* O What a comfort is this to us, that he who is our High-prieſt in Heaven, hath our Nature on him, to enable him to take compaſſion on us!

Uſe 7. Hence we ſee, *To what a height God intends to build up the Happineſs of Man, in that he hath laid the Foundation thereof ſo deep, in the incarnating of his own Son.*

They that intend to build high, uſe to lay the Foundation low. The Happineſs and Glory of our Bodies, as well as Souls, is founded in Chriſt's taking our Fleſh upon him. For therein, as in a Model or Pattern, God intended to ſhew what in time he reſolves to make of our Bodies; for he will μετασχηματίζειν, transform our vile Bodies, and make them one day conformable to the glorious Body of Jeſus Chriſt, *Phil.* 3. 21. This Fleſh was therefore aſſumed by Chriſt, that in it might be ſhewn, as in a Pattern, how God intends to honour and exalt it. And indeed a greater Honour cannot be done to the Nature of Man, than what is already done it, by this Grace of Union. Nor are our Perſons capable of higher Glory, than what conſiſts in their conformity to this glorious Head. Indeed the Fleſh of Chriſt will ever have a diſtinct Glory from ours in Heaven, by reaſon of this Union; for being the Body which the Word aſſumed, it is two ways advanced ſingularly above the Fleſh and Blood of all other men, *viz.* *Subjectively*, and *Objectively*; Subjectively, it is the Fleſh and Blood of God, *Acts* 20. 28. and ſo hath a diſtinct and incommunicable Glory of its own. And Objectively, it is the Fleſh and Blood which all the Angels and Saints adore. But tho' in theſe things it be ſupereminently exalted, yet it is both the *Medium* and *Pattern* of all that Glory which God deſigns to raiſe us to.

Uſe 8. Laſtly, *How wonderful a comfort is it that he who dwells in our Fleſh is God!* What Joy may not a poor Believer make out of this? What Comfort one made out of it, I will give you in his own words. *I ſee it a work of God* (ſaith he) *that Experiences are all loſt, when Summons of Improbation to prove our Charters of Chriſt to be counterfeit, are raiſed againſt poor Souls in their heavy Trials. But let me be a Sinner, and worſe than the chief of Sinners, yea, a guilty Devil, I am ſure my Well-beloved is God, and my Chriſt is God. And when I ſay my Chriſt is God, I have ſaid all things, I can ſay no more. I would I could build as much on this, My* Chriſt is God, *as it would bear: I might lay all the World upon it.*

God and Man in one Perſon, O thrice happy Conjunction! As Man, he is full of experimental ſenſe of our Infirmities, Wants, and Burdens; and as God, he can ſupport and ſupply them all. The Aſpect of Faith upon this wonderful Perſon, how relieving, how reviving, how abundantly ſatisfying is it? God will never divorce the believing Soul and its Conſort; after he hath married our Nature to his own Son, by the Hypoſtatical, and our Perſons alſo by the bleſſed Myſtical Union.

SERMON VI.

Serm. 6. *Shews the Authority by which Chriſt as Mediator acted.*

JOHN VI. 27.

For him hath God the Father ſealed.

YOU have heard Chriſt's Compact or Agreement with the Father in the Covenant of Redemption; as alſo what the Father did in purſuance of the Ends thereof, in giving his Son out of his Boſom, *&c.* alſo what the Son hath done towards it, in aſſuming Fleſh. But tho' the glorious Work be thus far advanced, yet all he ſhould act in that aſſumed Body, had been invalid and vain, without a due Call and Commiſſion from the Father ſo to do. Which is the import of the Words now before you.

This Scripture is a part of Chriſt's excellent reply to a ſelf-ended Generation, who followed him, not for any ſpiritual excellencies that that they ſaw in him, or Soul-advantages they expected by him, but for Bread. Inſtead of making his Service their Meat and Drink, they only ſerved him that they might eat and drink. *Self* is a thing may creep into the beſt Hearts and Actions; but it only predominates in the Hypocrite. Theſe people had ſought Chriſt from place to place, and having at laſt found him, they ſalute him with an impertinent Compliment, *Rabbi, whence cameſt thou hither? verſ.* 25. Chriſt's reply is partly *diſſwaſive*, and partly *directive*. He diſſwades them from putting the ſecondary and ſubordinate in the place of the principal and ultimate end; not to prefer their Bodies to their Souls, their fleſhly Accommodations to the Glory of God. *Labour not for the meat that periſheth.* Wherein he doth not take them off from their lawful Labours and Calling: but he diſſwades them, *firſt*, from minding theſe things too intently; and *ſecondly*, he diſſwades them from that odious Sin of making Religion but a pretence for the Belly.

And it is partly *directive*, and that in the main end and buſineſs of Life. *But labour for that Meat which endures to eternal Life*; to get Bread for your Souls to live eternally by. And that he might engage their Diligence in ſeeking it to purpoſe, he ſhews them not only where they may have it, [*Which the Son of Man ſhall give you*] but alſo how they may be fully ſatisfied that he hath it for them, in the Clauſe I have pitched on; *For him hath God the Father ſealed.*

In theſe words are three parts obſervable.

1. The Perſon ſealing or inveſting Chriſt with Authority and Power; which is ſaid to be *God the Father.* Tho' all the Perſons in the Godhead are equal in Nature, Dignity and Power, yet in their Operation there is an Order obſerved among them; the *Father* ſends the Son, the *Son* is ſent by the Father, the *Holy Ghoſt* is ſent by both.

2. The Subject in which God the Father lodges this Authority, [*Him*] that is the Son of Man. Jeſus Chriſt he is the πρῶτον δεκτικὸν, firſt Receptacle of it. And he muſt here be underſtood excluſively. God the Father hath ſo ſealed him as he never ſealed any other before him, or that ſhall ariſe after him. No Name is given in Heaven or Earth, but this Name by which we are ſaved, *Acts* 4. 12. *The Government is upon his Shoulders*, Iſa. 9.

3. Here is farther obſervable, the way and manner of the Father's delegating and committing this Authority to Chriſt; and that is, by *Sealing* him. Where we have both a *Metonymy*, the Symbol of Authority being put for the Authority it ſelf; and a *Metaphor, Sealing*, which is a human act, for the ratifying and confirming an Inſtrument or Grant, being here applied to God. *Like as Princes, by ſealed Credentials, confirm the Authority of thoſe that are ſent by them:* as the Dutch Annotators well expreſs the meaning of it. Hence we note,

Doct. *That Jeſus Chriſt did not of himſelf undertake the work of our Redemption, but was ſolemnly ſealed unto that Work by God the Father.*

When I ſay, he did not of himſelf undertake this Work, I mean not that he was unwilling to go about it, for his Heart was as fully and ardently engaged in it as the Father's was: So he tells us, *Pſal.* 40. 7. *Lo, I come to do thy will, O God; thy Law is in my Heart.* But the meaning is, he came not without a due Call, and full Commiſſion from his Father. And ſo it is to be underſtood in oppoſition to Intruſion, not voluntary Suſception, And this is the meaning of that Scripture, *Joh.* 8. 42. *I proceeded and came from God*; *neither came I of my ſelf, but he ſent me.* And this the Apoſtle plainly expreſſeth, and fully clears, *Heb.* 5. 4, 5. *And no Man taketh this Honour to himſelf, but he that is call'd of God, as was* Aaron : *ſo alſo, Chriſt glorified not himſelf to be made a High-Prieſt*; *but he that ſaid unto him, Thou art my Son.* And on the account of theſe ſealed Credentials he received from his Father, he is called the Apoſtle and High-Prieſt of our Profeſſion, *Heb.* 3. 1. *i. e.* one called and ſent forth by the Father's Authority. Our preſent buſineſs then is to open Chriſt's Commiſſion, and view the great Seal of Heaven by which it was ratified.

Nihil aliud poſſe ex dicto Apoſtoli elici, niſi hoc, Chriſtum ab eo vocatum eſſe ad munus mediatorium, a quo genitus eſt. *Cameronis Myrothec. p.* 317.

And to preſerve a clear Method in the explication of this great Truth, into which your Faith and Comfort is reſolved, I ſhall,

Firſt. Shew what was the Work and Office to which the Father ſealed him.

Secondly, What his ſealing to this Work doth imply.

Thirdly, How and by what acts the Father ſealed him to it.

Fourthly, Why it was neceſſary that he ſhould be thus ſealed and authorized by his Father. And then improve it in its proper Uſes.

Firſt, What was that Office or Work to which his Father ſealed him ? I anſwer more generally, he was ſealed to the whole Work of Mediation for us, thereby to recover and ſave all the Elect, whom the Father had given him : So *John* 17. 2. It was to *give eternal Life to as many as were given him:* It was *to bring Jacob again to him*, Iſa. 49. 5. or, as the Apoſtle expreſſes it, 1 *Pet.* 3. 18. *That he might bring us to God.* More particularly, in order to the ſure and full effecting of this moſt glorious Deſign, he was ſealed to the Offices of a Prophet, Prieſt and King, that ſo he might bring about and compaſs this Work.

1. God ſealed him a Commiſſion to preach the glad-tidings of Salvation to Sinners. This Commiſſion Chriſt opened and read in the audience of the People, *Luke* 4. 18, 19, 20, 21. *And when he had opened the Book, he found the place where it is written, The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the Poor*; *he hath ſent me to heal the Broken-hearted, to preach Deliverance to the Captives, and the recovering of Sight to the Blind*; *to ſet at liberty them that are bruiſed*; *to preach the acceptable Year of the Lord. And he cloſed the Book,* &c. *And he began to ſay unto them, This day is this Scripture fulfilled in your Ears.*

2. He alſo ſealed him to the Prieſthood, and that the moſt excellent ; authorizing him to execute both the parts of it, *viz. Oblatory* and *Interceſſory.* He call'd him to offer up himſelf a Sacrifice for us, *I have Power* (ſaith he) *to lay down my Life* ; *this Commandment have I received of my Father*, Joh. 10. 18. And upon that account his offering up of his Blood is by the Apoſtle ſtiled an Act of Obedience, as it is *Phil.* 2. 8. *He became obedient unto Death.* He alſo call'd him to interceed for us, *Heb.* 7. 21, 24, 25. *Theſe Prieſts were made without an Oath, but this with an Oath* ; *by him that ſaid unto him, The Lord ſware, and will not repent, thou art a Prieſt for ever :* Becauſe his Sacrifice is virtually continued in his living for ever to make Interceſſion, as it is *ver.* 24. Yea, he call'd him to his Regal Office ; he was ſet upon rhe higheſt Throne of Authority by his Father's Commiſſion, as it is, *Mat.* 28. 18. *All Power in Heaven and Earth is given to me.* To all this was Chriſt ſealed and authorized by his Father.

Secondly, What doth the Father's ſealing of Chriſt to this Work and Office imply ? There are divers things implied in it. As,

1. The Validity and Efficacy of all his Mediatory Acts. For by vertue of this his ſealing, whatever he did was fully ratified. And in this very thing lyes much of a Believer's Comfort and Security ; for as much as all Acts done without Commiſſion and Authority, (how great or able ſoever the Perſon that doth them is, yet) are in themſelves null and void. But what is done by Commiſſion and Authority, is authentick and moſt allowable among Men. Had Chriſt come from Heaven, and entred upon his Mediatory Work without a due Call, our Faith had been ſtumbled at the very threſhold; but this greatly ſatisfies.

2. It imports the great Obligation lying upon Jeſus Chriſt to be faithful in the Work he was ſealed to. For the Father in this Commiſſion devolves a great Truſt upon him, and relies upon him for his moſt faithful diſcharge thereof. And indeed upon this very account Chriſt reckons himſelf ſpecially obliged to purſue the Father's deſign and end, *Joh.* 9. 4. *I muſt work the Works of him that ſent me.* And *Joh.* 5. 30. *I ſeek not my own Will, but the Will of the Father which ſent me.* Still his Eye is upon that Work and Will of his Father. And he reckons himſelf under a neceſſity of punctual and preciſe Obedience to it ; and, as a faithful Servant, will have his own Will ſwallowed up in the Father's Will.

3. It imports Chriſt's compleat qualification or inſtrumental fitneſs to ſerve the Father's deſign and end in our Recovery. Had not God known him to be every way fit and qualified for the Work, he would never have ſealed him a Commiſſion for it. Men may, but God will not ſeal an unfit or incapable Perſon for his Work. And indeed whatever is deſirable in a Servant, was eminently found in Chriſt. For *Faithfulneſs*, none like him. *Moſes* indeed was faithful to a Pin, but ſtill as a Servant : But Chriſt as a Son, *Heb.* 3. 2. He is the faithful and true Witneſs, *Rev.* 1. 5. For Zeal, none like him. The Zeal of God's Houſe did eat him up, *Joh.* 2. 16, 17. He was ſo intent upon his Father's Work, that he forgot to eat Bread, counting his Work his Meat and Drink, *Joh.* 4. 32. Yea, and Love to his Father carried him on through all his Work, and made him delight in the hardeſt piece of his Service ; for he ſerved him as a Son, *Heb.* 3. 5, 6. All that ever he did was done in love. For Wiſdom, none like him. The Father knew him to be moſt wiſe, and ſaid of him before he was imploy'd, *Behold, my Servant ſhall deal prudent-*

ly, Iſa. 52. 13. To conclude, for Self-denial, never any like him; he ſought not his own Glory, but the Glory of him that ſent him, *Joh.* 8. 50. Had he not been thus faithful, zealous, full of Love, prudent, and ſelf-denying, he had never been imployed in this great Affair.

Omnes ante me (id eſt, me non mittente, Ultro cum non fuerint miſſi cucurreunt, ſe pro Meſſia venditarunt) ſunt fures, & latrones; latronum more adulterino quapiam oſtia cœli commenti ſunt, & per ea homines in æternæ damnationis ſpeluncam præcipitarunt. *Dietericus.*

4. It implies Chriſt's ſole Authority in the Church, to appoint and enjoy what he pleaſeth. And this is his peculiar Prerogative. For the Commiſſion God ſealed him in the Text, is a ſingle, not a joint Commiſſion; he hath ſealed him, and none beſide him. Indeed there were ſome that pretended a Call and Commiſſion from God; but all that were before him were Thieves and Robbers, that came not in at the Door as he did, *Joh.* 10. 8. And he himſelf foretells, that after him ſome ſhould ariſe, and labour to deceive the World with a feigned Commiſſion, and a counterfeit Seal, *Matth.* 24. 24. *There ſhall ariſe falſe Chriſt's, and falſe Prophets, and ſhall ſhew great Signs and Wonders; inſomuch, that if it were poſſible, they ſhould deceive the very Elect.* But God never commiſſionated any beſides him, neither is there any other Name under Heaven, *Acts* 4. 12. Thus you ſee how the validity of his Acts, his Obligation to be faithful, his compleat Qualifications, and ſole Authority in the Church, are imported in his Sealing.

Thirdly, Let us inquire how God the Father ſealed Jeſus Chriſt to this Work, and we ſhall find that he was ſealed by four Acts of the Father.

בחורו Electus, *i. e.* eximius, preſtans, excellens.

Vid, *Dutch Annot.* in loc.

1. *By ſolemn Deſignation to this Work.* He ſingled him out, and ſet him apart to it; and therefore the Prophet *Iſaiah*, chap. 42. v. 1. calls him *God s Elect.* And the Apoſtle *Pet*, 1 Pet. 2. 4. *Choſen of God.* This word which we render *Electe* doth not only ſignify one that in himſelf is eximious, worthy, and excellent, but alſo one that is ſet a part and deſigned, as Chriſt was for the work of Mediation. And ſo much is carried in *Joh.* 10. 36. where the Father is ſaid 1o ſanctifie him, *i. e.* to ſeparate. and devote him to this Service.

A Chriſto Chriſtiani dicuntur (*h. e*) unctionis ſanctæ μέτοχοι non enim titulum gerunt ſine re, ſed qui dicuntur vere Chriſtiani, χρίσμα etiam obtinent. *Glaſſius.* Dona iſta abſolute & in ſe finita fuere ſicut, & ipſa Chriſti natura finita eſt; noſtri namen reſpectu ſunt abſq; menſura. Dr. *Al. Explicat. Cat.* pars2. p. 70.

2. He was ſealed not only by ſolemn Deſignation, but alſo *by ſuper-eminent and unparallell'd Sanctification.* He was anointed as well as appointed to it. The Lord filled him with the Spirit, and that without meaſure, to qualify him for this Service. So *Iſa.* 61. 1, 2, 3. *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach*, &c. Yea, the Spirit of the Lord was not only upon him, but he was full of the Spirit, *Luke* 4. 1. and ſo full as never was any beſide him: For God *anointed him with the Oil of Gladneſs above his fellows*, Pſal. 45. 7. Believers are his Fellows, or Copartners of this Spirit: They have an Anointing alſo, but not as Chriſt had: In him it dwelt in its fulneſs, in them according to meaſure. It was poured out on Chriſt our Head abundantly, and ran down to the hem of his Garment. *God gave not the Spirit to him by meaſure*, Joh. 3. 34. God filled Chriſt's Humane Nature to the utmoſt capacity with all fulneſs of the Spirit of Knowledge, Wiſdom, Love, *&c.* beyond all Creatures, for the plenary and more effectual Adminiſtration of his Mediatorſhip: He was full *extenſively* with all kinds of Grace; and full *intenſively* with all degrees of Grace. *It pleaſed the Father that in him ſhould all fulneſs dwell*, Col. 1. 19. as Light in the Sun, or Water in a Fountain, that he might not only *fill all things*, as the Apoſtle ſpeaks, *Epheſ.* 1. 22. but that he might be prompt, expedite, and every way fit to diſcharge his own Work, which was the next and immediate end of it: So that the holy Oil that was poured out upon the Heads of Kings and Prieſts, whereby they were conſecrated to their Offices, was but typical of the Spirit by which Chriſt was conſecrated or ſealed to his Offices.

Exod. 30. 23, 24, 25, 30, 31, 32.

3. Chriſt was ſealed *by the Father's immediate Teſtimony from Heaven, whereby he was declared to be the Perſon whom the Father had ſolemnly deſigned and appointed to this Work.* And God gave this extraordinary Teſtimony of him at two remarkable ſeaſons; the one was juſt as his entrance on his publick Miniſtry, *Mat.* 3. *ult.* the other but a little before his Sufferings, *Matth.* 17. 5. This Voice was not formed by ſuch Organs and Inſtruments of Speech as ours are, but by creating a Voice in the Air, which the People heard ſounding there; by this God owned, approved, and as by a Seal ratified his Work.

Caryll in Job 1. 7.

4. Chriſt was ſealed by the Father *in all thoſe extraordinary miraculous Works wrought by him*, in which the Father gave yet more full and convincing Teſtimonies to the World, that this was He whom he had appointed to be our Mediator. Theſe were convictive to the World that God had ſent him, and that his Doctrine was of God. *God anointed Jeſus of* Nazareth *with the Holy Ghoſt and Power, who went about doing good, and healing all that were oppreſſed of the Devil; for God was with him*, Acts 10. 38. And ſo *Joh.* 5. 36. *I have a greater Witneſs than that of* John; *for the Works which the Father hath given me to finiſh, the ſame Works that I do bear witneſs of me, that the Father hath ſent me.* Therefore he ſtill referr'd thoſe that doubted of him, or of his Doctrine, to the Seal of his Father, even the miraculous Works he wrought in the Power of God, *Matth.* 11. 3, 4, 5. And thus the Father ſealed him.

Fourthly, and laſtly, We will inquire why it was neceſſary Chriſt ſhould be ſealed by his Father to this Work: And there are theſe three weighty Reaſons for it.

1. *Elſe he had not correſponded with the Types which prefigured him, and in him it was neceſſary that they be all accompliſhed.* You know under the Law, the Kings and High Prieſts had their Inaugurations by ſolemn Unctions; in all which, this Conſecration, or ſealing of Chriſt to his Work, was ſhadow'd out: And therefore you ſhall find, *Heb.* 5. 4, 5. *No Man taketh this Honour to himſelf, but he that is called of God, as was* Aaron: *So alſo* (mark the neceſſary Correſpondency betwixt Chriſt and them) *Chriſt glorified not himſelf, to be made a High-Prieſt; but he that ſaid unto him, Thou art my Son.*

2. Moreover, *hereby the Hearts of Believers are the more engaged to love the Father, in as much as it appears hereby that the Father's Love*

and Good will to them was the Original and Spring of their Redemption. For had not the Father ſealed him ſuch a commiſſion, he had not come; but now he comes in the Father's Name, and in the Father's Love as well as his Name: and ſo all Men are bound to aſcribe equal Glory and Honour to them both; as it is *Joh.* 5. 23.

3. And eſpecially, Chriſt would not come without a Commiſſion, becauſe *elſe you had no ground for your Faith in him.* How ſhould we have been *ſatisfied* that this is indeed the true Meſſiah, except he had opened his Commiſſion to the World, and ſhew'd his Father's Seal annexed to it? If he had come without his *Credentials* from Heaven, and only told the World that God had ſent him, and that they muſt take his bare word for it; Who could have reſted his Faith on that Teſtimony? And that is the true meaning of that place, *Joh.* 5. 31. *If I bear witneſs of my ſelf, my witneſs is not true. How ſo?* You will ſay, doth not that contradict what he ſaith, *Joh.* 8. 14. *Tho' I bear record of my ſelf, yet my Record is true?* Therefore you muſt underſtand Truth, not as it is oppoſed to Reality; but the meaning is, if I had only given you my bare word for it, and not brought other Evidence from my Father, my Teſtimony had not been authentick and valid, according to human Laws; but now all Doubtings are precluded. Let us next improve this.

Inf. 1. Hence we infer *the unreaſonableneſs of Infidelity*, and how little the Rejecters of Chriſt can have to pretend for their ſo doing. You ſee he hath opened his Commiſſion in the Goſpel, ſhewn the World his Father's Hand and Seal to it, given as ample Satisfaction as Reaſon it ſelf could deſire or expect; yet even his own received him not, *Joh.* 1. 11. And he knew it before-hand, and therefore complain'd by the Prophet, *Iſa.* 53. 1. *Who hath believed our Report?* &c. Yea, and that he is believed on in the World, is by the Apoſtle put among the great Myſteries of Godlineſs, 1 *Tim.* 3. 16. A Man that well conſiders with what convincing Evidence Chriſt comes, would rather think it a Myſtery that any ſhould not believe. But O the brutiſh Obſtinacy and deviliſh Enmity that is in Nature to Jeſus Chriſt! Deviliſh did I ſay? you muſt give me that word again, for he compell'd the Devils Aſſent; *We know thee whom thou art.* And it is equally as wonderful to ſee the facility that is in Nature to comply (mean while) with any, even the moſt fooliſh Impoſture. Let a falſe Chriſt ariſe; and he ſhall deceive many, as it is *Mat.* 24. 24. Of this Chriſt complains, and not without great reaſon, *Joh.* 5. 43. *I am come in my Father's Name, and ye receive me not: If another come in his own Name, him will ye receive, q. d.* You are incredulous to none but me: Every Deceiver, every pitiful Cheat that hath but Wit, or rather Wickedneſs enough to tell you the Lord hath ſent him, tho' you muſt take his own ſingle word for it, he ſhall obtain and get Diſciples: but tho' I come in my Father's Name, *i. e.* ſhewing you a Commiſſion ſign'd and ſeal'd by him, doing thoſe Works that none but a God can do, yet ye receive me not. But in all this we muſt adore the Juſtice of God in permitting it to be ſo, giving Men up to ſuch unreaſonable Obſtinacy and Hardneſs. It is a ſore Plague that lyes upon the World, and a wonder that we all are not ingulphed in the ſame Infidelity.

Inf. 2. If Chriſt were ſealed to his Work by his Father, then *how great is the Sin of thoſe that reject and deſpiſe ſuch as are ſent and ſealed by Jeſus Chriſt?* for look as he came to us in his Father's Name, ſo he hath ſent forth, by the ſame Authority, Miniſters in his Name; and as he acts in his Father's, ſo they in his Authority. *As thou haſt ſent me into the World, even ſo have I alſo ſent them into the World,* Joh. 17. 18. And ſo *Joh.* 20. 21. *As my Father hath ſent me, ſo have I ſent you.* You may think it a ſmall matter to deſpiſe or reject a Miniſter of Chriſt, (a Sin, in the guilt whereof I think no Age hath been plunged deeper than this) but hear, and let it be a warning to you for ever; in ſo doing you deſpiſe, and put the ſlight both upon the Father that ſent Jeſus Chriſt, and upon Chriſt that ſent them: So that it is a Rebellion, that however it ſeems to begin low in ſome ſmall piques againſt their Perſons, or ſome little quarrels at their Parts and Utterance, Tones, Methods or Geſtures; yet it runs high, even to the Fountain-head of the moſt ſupream Authority. You that ſet your ſelves againſt a Miniſter of Chriſt, ſet your ſelves againſt God the Father, and God the Son; Luke 10. 16. *He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.* God expects that you behave your ſelves under the Word ſpoken by us, as if he himſelf ſpake it: Yea, he expects ſubmiſſion to his Word in the mouths of his Miniſters from the greateſt on Earth. And therefore it was that God ſo ſeverely puniſhed *Zedekiah, becauſe he humbled not himſelf before* Jeremiah *the Prophet, ſpeaking from the Mouth of the Lord,* 2 Chron. 36. 12. God was angry with a great King, for not humbling himſelf before a poor *Prophet*. Yet here you muſt diſtinguiſh both of *Perſons*, and of *Acts*. This reverence and ſubmiſſion is not due to them as Men, but as Men in Office, as Chriſt's Embaſſadors; and muſt involve that reſpect ſtill in it. Again, we owe it not to them, commanding or forbidding in their own names, but in Chriſt's; not in venting their own Spleen, but the Terrors of the Lord: And then to reſiſt is a high Rebellion and Affront to the ſovereign Authority of Heaven. And by the way, this may inſtruct Miniſters, that the way to maintain that veneration and reſpect that is due to them in the Conſciences of their Hearers, is by keeping cloſe to their Commiſſion.

Hæc Apoſtolorum à Chriſto miſſionis formula ſatis evidenter comprobat Apoſtolici muneris dignitatem in Apoſtolorum authoritate & poteſtate, quæ fuit ſumma, & incomparabilis. *Cameron.*

Ut ſi herus famulo præſcribat primum quid debeat præſcribere agendum in familia; tum ſubjungeret. Qui te audit, me audit: non inde ſequeretur fieri non poſſe ut ille famulus diſcedat ab heri præſcripto; aut ſic ubi diſceſſerit, ei eſſe parandum. *Camer. Myro.* p. 130.

Inf. 3. Hence alſo we infer, *How great an evil it is to intrude into the Office of the Miniſtry, without a due Call.* It's more than Chriſt himſelf would do; he glorified not himſelf: The Honours and Advantages attending that office, have invited many to run before they were ſent. But ſurely this is an inſufferable violation of Chriſt's Order. Our Age hath abounded with as many Church-levellers as State-levellers. I wiſh the Miniſters of Chriſt might at laſt ſee and conſider, what they were once warned of by a faithful Watchman: 'I believe (*ſaith he*) God hath permitted ſo many to intrude

Mr. Strong.

'into the Miniſters Calling, becauſe Miniſters 'have too much meddled with, and intruded 'into other Mens Callings.

Inference 4. Hence be convinced of *the great Efficacy that is in all Goſpel-Ordinances duly adminiſtred:* For Chriſt having received full Commiſſion from his Father, and by vertue thereof having inſtituted and appointed thoſe Ordinances in the Church, all the Power in Heaven is engaged to make them good, to back and ſecond them, to confirm and ratifie them. Hence, in the Cenſures of the Church you have that great Expreſſion, *Mat.* 18. 18. *Whatſoever ye bind or looſe on Earth, ſhall be bound or looſed in Heaven.* And ſo for the Word and Sacraments, *Mat.* 28. 18, 19, 20. *All Power in Heaven and Earth is given unto me: Go therefore,* &c. They are not the Appointments of Men; your Faith ſtands not in the Wiſdom of Men, but in the Power of God. That very Power God the Father committed to Chriſt, is the Fountain whence all Goſpel-Inſtitutions flow. And he hath promiſed to be with his Officers, not only the extraordinary Officers of that Age, but with his Miniſters in ſucceeding Ages to the end of the World. O therefore when we come to an Ordinance, come not with ſlight thoughts, but with great reverence, and great expectations, remembring Chriſt is there to make all good.

Inference 5. Again, here you have *another Call to admire the Grace and Love both of the Father and Son to your Souls:* It is not lawful to compare them, but it's duty to admire them. Was it not wonderful Grace in the Father, to ſeal a Commiſſion for the Death of his Son, for the humbling him as low as Hell, and in that method to ſave you, when you might have expected he ſhould have ſealed your *Mittemus* for Hell, rather than a Commiſſion for your Salvation? He might rather have ſet his irreverſible Seal to the Sentence of your Damnation, than to a Commiſſion for his Son's Humiliation for you. And no leſs is the Love of Chriſt to be wondred at, that would accept ſuch a Commiſſion as this for us, and receive this Seal, underſtanding fully (as he did) what were the Contents of that Commiſſion that the Father delivered him thus ſealed, and knowing that there could be no reverſing of it afterwards.

O then, love the Lord Jeſus all ye his Saints, for ſtill you ſee more and more of his Love breaking out upon you. I commend to you a ſealed Saviour this day: O that every one that reads theſe Lines might, in a pang of Love, cry out with the enamoured Spouſe, *Cant.* 8. 6. *Set me as a Seal upon thy Heart, as a Seal upon thy Arm; for Love is ſtrong as Death, Jealouſie is cruel as the Grave: The Coals thereof are Coals of Fire, which have a vehement Flame.*

Inference 6. Once more, hath God ſealed Chriſt for you? *Then draw forth the Comfort of his ſealing for you, and be reſtleſs till ye alſo be ſealed by him.*

1. Draw out the Comfort of Chriſt's ſealing for you. Remember that hereby God ſtands engaged, even by his own Seal, to allow and confirm whatever Chriſt hath done in the buſineſs of your Salvation. And on this ground you may thus plead with God: Lord, thou haſt ſealed Chriſt to this Office, and therefore I depend upon it, that thou alloweſt all that he hath done, and all that he hath ſuffered for me, and wilt make good all that he hath promiſed me. If Men will not deny their own Seals, much leſs wilt thou.

2. Get your Intereſt in Chriſt ſealed to you by the Spirit, elſe you cannot have the Comfort of Chriſt's being ſealed for you. Now the Spirit ſeals two ways, *Objectively* and *Effectively*; the firſt is by working thoſe Graces in us, which are the Conditions of the Promiſes; the latter is by ſhining upon his own Work, and helping the Soul to diſcern it, which follows the other both in order of Nature, and of Time. And theſe Sealings of the Spirit are to be diſtinguiſhed both *ex pare Subjecti*, by their Subject, or the Quality of the Perſon ſealed, which always is a Believer, *Eph.* 1. 13. for there can be no reflex, till there have been a *direct Act* of Faith; and *ex parte Materiæ*, by the Matter of which that Comfort is made; which if it be of the Spirit, is ever conſonant to the written Word, *Iſa.* 8. 20. And partly *ab effectis*, by its Effects; for it commonly produces in the ſealed Soul great care and caution to avoid Sin, *Epheſ.* 4. 30. Great love to God, *John* 14. 22. Readineſs to ſuffer any thing for Chriſt, *Rom.* 5. 3, 4, 5. Confidence in Addreſſes to God, 1 *John* 5. 13, 14. and great Humility and Self-abaſement; as in *Abraham*, who lay on his face when God ſealed the Covenant to him, *Gen.* 17. 1, 2, 3. This, O this brings home the ſweet and good of all, when this Seal is ſuper-added to that.

SERMON VII.

Serm. 7. *Treats of the ſolemn Conſecration of the Mediator.*

JOHN XVII. 19.

And for their ſakes I ſanctifie my ſelf.

JEſus Chriſt being fitted with a Body, and authorized by a Commiſſion, now actually devotes, and ſets himſelf apart to his Work. In the former Sermon you heard what the Father did; in this you ſhall hear what the Son hath done towards the farther advancement of that glorious Deſign of our Salvation: *He ſanctified himſelf for our ſakes.* Wherein obſerve, (1.) Chriſt's ſanctifying of himſelf. (2) The End or Deſign of his ſo doing.

1. You have Chriſt's ſanctifying of himſelf. The word ἁγιάζω is not here to be underſtood for the cleanſing, purifying, or making holy that which was before unclean and unholy, either in a moral

ſenſe, as we are cleanſed from Sin by Sanctification; or in a ceremonial ſenſe, as perſons and things were ſanctified under the Law? tho' here is a plain Alluſion to thoſe legal Rites. But Chriſt's ſanctifying himſelf, imports, (1.) His *Separation, or ſetting apart to be an Oblation or Sacrifice.* So *Beza, nempe ut ſacerdos & victima*; as the Prieſt and Sacrifice. I ſanctifie my ſelf, imports, (2.) His *Conſecration, or Dedication of himſelf to this holy Uſe and Service.* So the Dutch Annotations, I ſanctifie my ſelf, *(i. e.) I gave up my ſelf for a Holy Sacrifice.* And ſo our Engliſh Annotations, *I ſanctifie, (i. e.)* I conſecrate and voluntarily offer my ſelf a holy and unblemiſhed Sacrifice to thee for their Redemption. And thus under the Law, when any Day, Perſon, or Veſſel was conſecrated and dedicated to the Lord, it was ſo intirely for his uſe and ſervice, that to uſe it afterward in any common Service, was to profane and pollute it, as you ſee, *Dan.* 5. 3.

Sanctificare eſt in uſus divinos ſeparare. *Brentius in loc.*

2. The End of his ſo ſanctifying himſelf, [*for their ſakes,* and *that they might be ſanctified*] where you have the *finis cujus*, the End for whom, for their, *(i. e.)* for the Elect ſake, for them whom thou gaveſt me; and the *finis cui*, the End for which, that they might be ſanctified. Where you alſo ſee that the Death of Chriſt wholly reſpects us; he offered not for himſelf, as other Prieſts did, but for us, that we may be ſanctified. Chriſt is ſo in love with Holineſs, that at the price of his Blood he will buy it for us. Hence the Obſervation is;

Eſt igitur ſenſus; ego ſanctifico meipſum, i. e morior pro ipſis. Ut ipſi per mortem meam ſpiritu ſanctitatis impleantur, & fiant ſancta Dei vaſa, per revelatum Dei ſpiritum. *Marlorat. in loc.*

Doct. *That Jeſus Chriſt did dedicate, and wholly ſet himſelf apart to the Work of a Mediator, for the Elect ſake.*

This Point is a Glaſs, wherein the eye of your Faith may ſee Jeſus Chriſt preparing himſelf to be offered up to God for us, fitting himſelf to die. And to keep a clear method, I ſhall open theſe two things in the doctrinal part; *Firſt*, What his ſanctifying himſelf implies. *Secondly*, How it reſpects us.

Firſt, What is implied in this Phraſe, *I ſanctifie my ſelf.* And there are ſeven things carried in it.

1. This Phraſe [*I ſanctifie my ſelf*] implies *the perſonal union of the two Natures in Chriſt:* For what is that which he here calls *himſelf*, but the ſame that was conſecrated to be a Sacrifice, even his humane Nature? This was the Sacrifice. And this alſo was himſelf: So the Apoſtle ſpeaks, *Heb.* 9. 14. *He through the eternal Spirit, offered up himſelf to God, without ſpot.* So that our Nature by that aſſumption is become himſelf. Greater honour cannot be done it, or a greater ground of Comfort propoſed to us. But having ſpoken of that Union in the former Sermon, I ſhall remit the Reader thither.

2. This ſanctifying or conſecrating himſelf to be a Sacrifice for us, implies *the greatneſs and dreadfulneſs of that Breach which Sin made betwixt God and us.* You ſee no leſs Sacrifice than Chriſt himſelf muſt be ſanctified to make Atonement. Judge of the greatneſs of the Wound by the breadth of the Plaiſter. *Sacrifice and offering, and burnt-offering for Sin, thou wouldeſt not; but a Body haſt thou prepared me,* Heb. 10. 5. All our Repentance, could we ſhed as many tears for Sin, as there have fallen drops of Rain ſince the Creation, could not have been our Atonement: *But God was in Chriſt reconciling the World to himſelf.* And had he not ſanctified Chriſt to this end, he would have ſanctified himſelf upon us in Judgment and Fury for ever.

3. This his ſanctifying himſelf, implies *his free and voluntary undertaking of the Work.* It is not I *am ſanctified*, as if he had been meerly paſſive in it, as the Lambs that typed him out were when pluckt from the Fold; but it's an active Verb that he uſeth here, *I ſanctifie my ſelf*; he would have none think that he died out of a neceſſity of compulſion, but out of choice: Therefore he is ſaid to *offer up himſelf to God*, Heb. 9. 14. And in *John* 10. 18. *I lay down my Life of my ſelf: no Man takes it from me.* And altho' it's often ſaid *his Father ſent him*, and *gave him*; yet his Heart was as much ſet on that Work, as if there had been nothing but Glory, Eaſe and Comfort in it; he was under no conſtraint but that of his own Love. Therefore as when the Scripture would ſet forth the willingneſs of the Father to this Work, he ſaith, *God ſent his Son*, and *God gave his Son*; ſo when it would ſet forth Chriſt's willingneſs to it, it ſaith, *he offered up himſelf, gave himſelf,* and here in the Text, *ſanctified himſelf.* The Sacrifice that ſtruggled, and came not without force to the Altar, was reckon'd ominous and unlucky by the Heathen: Our Sacrifice dedicated himſelf; he died out of choice, and was a free-will Offering.

ἐγῶ ἁγιάζω ἐμαυτόν.

4. His ſanctifying himſelf, implies *his pure and perfect Holineſs; That he had no ſpot or blemiſh in him.* Thoſe Beaſts that prefigured him, were to be without blemiſh, and none elſe were conſecrated to that ſervice. So, and more than ſo, it behoved Chriſt to be, *Heb.* 7. 29. *Such a High-Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from Sinners:* And what it became him to be, he was. Therefore in alluſion to the Lambs offered under the Law, the Apoſtle calls him, *a Lamb without blemiſh, or ſpot,* 1 Pet. 1. 19. Every other Man hath a double ſpot on him, the Heart-ſpot and the Life-ſpot; the Spot of Original, and the Spots of Actual Sins. But Chriſt was without either, he had not the Spot of Original Sin, for he was not by Man: he came in a peculiar way into the World, and ſo eſcaped that: Nor yet of Actual Sins; for as his Nature, ſo his Life was ſpotleſs and pure, *Iſa.* 53. 9. *He did no iniquity.* And tho' tempted to ſin externally, yet he was never defiled in heart or practice; he came as near it as he could for our ſakes, yet ſtill without ſin, *Heb.* 4. 15. If he ſanctifie himſelf for a Sacrifice, he muſt be ſuch as the Law required, pure and ſpotleſs.

5. His ſanctifying himſelf for our ſakes, ſpeaks *the ſtrength of his Love, and largeneſs of his Heart to poor Sinners thus to ſet himſelf wholly and entirely apart for us.* So that what he did and ſuffered, muſt all of it have a reſpect and relation to us. He did not (when conſecrated for us) live a moment, do an act, or ſpeak a word, but it had ſome tendency to promote the great Deſign of our Salvation. He was only and wholly, and always doing your Work,

when conſecrated for your ſakes. His Incarnation reſpects you; *Iſa.* 9. 6. *For as a Child is born, to us a Son is given.* And he would never have been the Son of Man, but to make you the Sons and Daughters of God. God would not have come down in the likeneſs of ſinful fleſh, in the habit of a Man, but to raiſe up ſinful Man into the likeneſs of God. All the Miracles he wrought were for you, to confirm your Faith. When he raiſed up *Lazarus*, John 11. 42. *Becauſe of the People which ſtand by, I ſaid it, that they might believe that thou haſt ſent me.* While he lived on Earth, he lived as one wholly ſet apart for us; and when he died, he died for us, *Gal.* 3. 13. He was *made a Curſe for us.* When he hanged on that curſed Tree, he hanged there in our room, and did but fill our place. When he was buried, he was buried for us; for the end of it was, to perfume our Graves, againſt we come to lye down in them. And when he roſe again, it was (as the Apoſtle ſaith) *for our Juſtification*, Rom. 4. 25. When he aſcended into Glory, he proteſted it was about our buſineſs, that he went *to prepare places for us*: And if it had not been ſo, he would have told us, *John* 14. 2. And now he is there, it is for us that he there lives: For *he ever lives to make interceſſion for us*, Heb. 7. 25. And when he ſhall return again to Judge the World he will come for us too. *He comes* (whenever it be) *to be glorified in his Saints, and admired in them that believe*, 2 Theſſ. 1. 10. He comes to gather his Saints home to himſelf, that where he is, there they all may be, in Soul and Body with him for ever. Thus you ſee how, as his Conſecration for us doth ſpeak him ſet apart for our uſe; ſo he did wholly beſtow himſelf, time, life, death, and all upon us; living and dying for no other end, but to accompliſh this great Work of Salvation for us.

6. His ſanctifying himſelf for us, plainly ſpeaks the *Vicegerency of his Death, that it was in our room or ſtead.* When the Prieſt conſecrated the Sacrifice, it was ſet apart for the People. So it's ſaid for the Scape-Goat; *And Aaron ſhall lay both his hands upon the head of the Live-Goat, and confeſs over him all the Iniquities of the Children of* Iſarel, *and all their tranſgreſſions in all their Sins, putting them upon the head of the Goat, and ſhall ſend him away by the hand of a fit Man into the Wilderneſs*, *Levit.* 16. 21. Thus *Iſa.* 53. 6, 7. He ſtood in our room, to bear our burden. And as *Aaron* laid the Iniquities of the People upon the Goat, ſo were ours laid on Chriſt: It was ſaid to him in that day; On thee be their pride, their unbelief, their hardneſs of heart, their vain thoughts, their earthly-mindedneſs, *&c.* Thou art conſecrated for them, to be the Sacrifice in their room. His Death was in our ſtead, as well as for our good. And ſo much his ſanctifying himſelf [for us] imports.

7. His ſanctifying himſelf, imports *the extraordinarineſs of his Perſon: For it ſpeaks him to be both Prieſt, Sacrifice and Altar, all in one; a thing unheard of in the World before.* So that this Name might well be called *Wonderful. I ſanctiſie my ſelf*: I ſanctifie, according to both Natures; my ſelf, that is my humane Nature, which was the Sacrifice upon the Altar of my Divine Nature; for 'tis the Altar that ſanctifies the Gift. As the three Offices never met in one Perſon before, ſo theſe three things never met in one Prieſt before. The Prieſts indeed conſecrated the bodies of Beaſts for Sacrifice, but never offered up their own Souls and Bodies as a whole Burnt-offering, as Chriſt did. And thus you have the import of this Phraſe, *I ſanctiſie my ſelf for their ſake.*

Secondly, I ſhall ſhew you briefly the habitude and reſpect that all this hath to us; for unto us the Scriptures everywhere refer it. So in 1 *Cor.* 3. 7. *Chriſt our Paſſover is ſacrificed for us.* Eph. 5. 2. *He loved the Church, and gave himſelf for it.* See *Tit.* 2. 14. This will be made out by a threefold conſideration of Chriſt's Death. And,

1. Let it be conſidered, that *he was not offered up to God for his own Sins*, for he was moſt holy. *Iſa.* 53. 9. No Iniquity was found in him. Indeed the Prieſts under the Law offered for themſelves as well as the People; but Chriſt did not ſo, *Heb.* 7. 27. *He needed not daily, as thoſe High-Prieſts, to offer up Sacrifice, firſt for his own Sins, and then for the Peoples.* And indeed had he been a Sinner, what value or efficacy could have been in his Sacrifice? He could not have been the Sacrifice, but would have needed one. Now if Chriſt were moſt holy, and yet put to death, and cruel ſufferings; either his Death and Sufferings muſt be an act of Injuſtice and Cruelty; or it muſt reſpect others, whoſe Perſons and Cauſe he ſuſtained in that ſuffering capacity. He could never have ſuffered or died by the Father's hand, had he not been a Sinner by imputation. And in that reſpect (as *Luther* ſpeaks) he was the greateſt of Sinners; or, as the Prophet *Iſaiah* ſpeaks, all *our Sins were made to meet upon him*: not that he was ſo intrinſically, but was made ſo, *ſc.* by imputation, as is clear from 2 *Cor.* 5. 11. *He was made Sin for us, that had no Sin.* So that hence it's evident, that Chriſt's Death, or Sacrifice, is wholly a reſpective or relative thing.

2. It is not to be forgotten here, that the Scriptures frequently call the Death of Chriſt *a Price*, 1 Cor. 6. 20. and *a Ranſom*, Mat. 20. 28. or Counterprice. To whom then doth it relate, but to them that were and are in Bondage and Captivity? If it were to redeem any, it muſt be Captives: But Chriſt himſelf was never in Captivity; he was always in his Father's Boſom, as you have heard; but we were in cruel Bondage and Thraldom, under the Tyranny of Sin and Satan: And it's we only that have the benefit of this Ranſom.

λύτρον, ἀντίλυτρον, i. e. pretium ex adverſo reſpondens.

3. Either the Death of Chriſt muſt relate to Believers, or elſe he muſt die in vain. As for the Angels, thoſe that ſtood in their Integrity, needed no Sacrifice; and thoſe that fell, are totally excluded from any benefit by it: He is not a Mediator for them. And among Men that have need of it, Unbelievers have no ſhare in it, they reject it; ſuch have no part in it. If then he neither died for himſelf, as I proved before, nor for Angels, nor Unbelievers; either his Blood muſt be ſhed with reſpect to Believers, or, which is moſt abſurd, and never

to be imagined, ſhed as water upon the ground, and totally caſt away: So that you ſee by all this it was *for our ſakes* (as the Text ſpeaks) that he ſanctified himſelf. And now we may ſay, Lord, the *Condemnation* was thine, that the *Juſtification* might be mine; the *Agony* thine, that the *Victory* might be mine; the *Pain* was thine, and the *Eaſe* mine; the *Stripes* thine, and the *healing Balm* iſſuing from them mine; the *Vinegar* and *Gall* was thine, that the *Honey* and *Sweet* might be mine; the *Curſe* was thine, that the *Bleſſing* might be mine; the *Crown of Thorns* was thine, that the *Crown of Glory* might be mine; the *Death* was thine, the *Life* purchaſed by it mine; Thou paid'ſt the *Price*, that I might enjoy the *Inheritance*.

We come next to the Inferences of Truth deducible from this point, which follow.

Inference 1. If Jeſus Chriſt did wholly ſet himſelf apart for Believeres, *How reaſonable is it, that Believers ſhould conſecrate and ſet themſelves apart wholly for Chriſt*; Is he alſo for us, and ſhall we be nothing for him? What he was, he was for you. What ever he did, was done for you: And all that he ſuffered, was ſuffered for you. O then, *I beſeech you, Brethren, by the mercies of God, preſent your Bodies*, i. e. your whole ſelves, (for ſo Body is there ſynechdochically put, to ſignifie the whole Perſon) I ſay, *preſent your Bodies a living Sacrifice, holy acceptable to God; which is your reaſonable ſervice*, Rom. 12. 1. As your Good was Chriſt's end, ſo let his Glory be your end. Let Chriſt be the *end of your Converſation*, *Heb.* 13. 7. As Chriſt could ſay, to me to live is you; ſo do you ſay, *for us to live is Chriſt*, *Phil.* 1. 21. O that all who profeſs Faith in Chriſt, could ſubſcribe cordially to that profeſſion, *Rom.* 14. 8. *None of us liveth to himſelf, and no Man dieth to himſelf; but whether we live, we live to the Lord; and whether we die, we die to the Lord: ſo then whether we live or die we are the Lord's.* This is to be a Chriſtian indeed. What is a Chriſtian, but a holy dedicated thing to the Lord? And what greater evidence can there be that Chriſt ſet himſelf apart for you, than your ſetting your ſelves apart for him?

Synechdochè Hebraica, pro vos totos. Sic *Pareus in loc.*

This is the Marriage-Covenant, *Hoſ.* 3. 3. *Thou ſhalt be for me, and not for another; ſo will I be for thee.* Ah what a Life is the Life of a Chriſtian! Chriſt all for you, and you all for him. Bleſſed exchange! Soul, (ſaith Chriſt) all I have is thine. Lord, (ſaith the Soul) and all I have is thine. Soul, (ſaith Chriſt) my Perſon is wonderful, but what I am I am for thee: My Life was ſpent in labour, and travel; but lived for thee. And, Lord, (ſaith the Believer) my Perſon is vile, and not worth thy accepting; but ſuch as it is, 'tis thine; my Soul, with all and every Faculty; my Body, and every Member of it, my Gifts, Time, and all my Talents are thine.

And ſee that as Chriſt bequeathed and made over himſelf to you, ſo ye in like manner beſtow and make over your ſelves to him. He lived not, neither died (as you hear) for himſelf, but you! O that you in like manner would down with Self and up with Chriſt in the room of it. “Wo, wo, is me (ſaith one) that the holy profeſſion of Chriſt is made a ſtaggy Garment by many to bring home a vain Fame; and Chriſt is made to ſerve Mens ends. This is to ſtop an Oven with a King's Robes. Except Men martyr and ſlay the Body of Sin in ſanctified Self-denial, they ſhall never be Chriſt's Martyrs and faithful Witneſſes. O if I could be maſter of that Houſe-Idol my ſelf, mine own, mine own Wit, Will, Credit, and Eaſe, how bleſſed were I! O but we have need to be redeemed from our ſelves, rather than from the Devil and the World. Learn to put out your ſelves, and to put in Chriſt for your ſelves. I ſhould make a ſweet Bargain, and give old for new, if I could ſhuffle out Self, and ſubſtitute Chriſt my Lord in place of my ſelf; to ſay, not I, but Chriſt, not my will, but Chriſt's, not my Eaſe, not my Luſts, not my Credit, but Chriſt, Chriſt.— O wretched Idol my Self, when ſhall I ſee thee wholly decourted, and Chriſt wholly put in thy room? O if Chriſt had the full place and room of my ſelf, that all my Aims, Purpoſes, Thoughts and Deſires would coaſt and land upon Chriſt, and not upon my Self.

He ſet himſelf apart for you Believers, and no others; no, not for Angels, but for you: Will ye alſo ſet your ſelves apart peculiarly for Chriſt? Be his, and no other's? Let not Chriſt and the World ſhare and divide your Hearts in two halves betwixt them; let not the World ſtep in and ſay, *half mine*. You will never do Chriſt right, nor anſwer this Grace, till you can ſay, as it is, *Pſal.* 73. 25. *Whom have I in Heaven but thee? and on Earth there is none that I deſire in compariſon of thee.* None but Chriſt, none but Chriſt, is a proper Motto for a Chriſtian.

He left the higheſt and beſt Enjoyments, even thoſe in his Father's Boſom, to ſet himſelf apart for Death and Sufferings for you: Are you ready to leave the Boſom of the beſt and ſweeteſt Enjoyments you have in this World to ſerve him? If you ſtand not habitually ready to leave Father, Mother, Wife, Children, Lands, yea, and Life too, to ſerve him, you are not worthy of him, *Mat.* 10. 37.

He was ſo wholly given up to your ſervice, that he refuſed not the worſt and hardeſt part of it, even bleeding, groaning, dying work; his love to you ſweetned all this to him: Can you ſay ſo too? Do you *account the Reproaches of Chriſt greater riches than the Treaſures of* Egypt? *as* Moſes *did*, Heb. 11. 26.

He had ſo intirely devoted himſelf to your Work, that he could not be at reſt till it was finiſhed. He was ſo intent upon it, that he *forgot to eat Bread*, Joh. 4. 31, 32. So it ſhould be with you; his ſervice ſhould be Meat and Drink to you. To conclude,

He was ſo wholly given up to your Work and Service, that he would not ſuffer himſelf to be in the leaſt diverted, or taken off from it. And if *Peter* himſelf counſel him to favour himſelf, he ſhall hear, *Get thee behind me Satan.* O happy were it if our Hearts were but ſo engaged for Chriſt! In *Galen*'s time it was proverbial, when they would expreſs the impoſſibility of a thing; *You may* *aſſoon take off a Chriſtian from Chriſt.* Thus you ſee what uſe you ſhould make of Chriſt's ſanctifying himſelf for you.

Inference 2. If Chriſt have ſanctified or conſecrated himſelf for us; learn hence *what a horrid evil it is to uſe Chriſt or his Blood, as a common and unſanctified thing.* Yet ſo ſome do, as the Apoſtle ſpeaks, *Heb.* 10. 29. The Apoſtate is ſaid to tread upon the Son of God, as if he were no better than the Dirt under his Feet, and to count his Blood an unholy (or common) thing. But wo to them that ſo do, they ſhall be counted worthy of ſomething worſe than dying without Mercy, as the Apoſtle there ſpeaks.

And as this is the Sin of the Apoſtate, ſo it is alſo the Sin of all thoſe that without Faith approach, and ſo prophane the Table of the Lord, unbelievingly and unworthily handling thoſe awful things. Such *eat and drink judgment to themſelves, not diſcerning the Lord's Body,* 1 Cor. 11. 29. whereas the Body of Chriſt was a thing of the deepeſt Sanctification that ever God created; ſanctified (as the Text tells us) to a far more excellent and glorious purpoſe than ever any Creature in Heaven or Earth was ſanctified. It was therefore the great Sin of thoſe *Corinthians*, not to diſcern it, and not to behave themſelves towards it, when they ſaw and handled the ſigns of it, as ſo holy a thing.

And as it was their great Sin, ſo God declared his juſt Indignation againſt it, in thoſe ſore Strokes inflicted for it. As they diſcerned not the Lord's Body, ſo neither did the Lord diſcern their Bodies from others, in the judgments that were inflicted. And as one well obſerves, God drew the Model and Platform of their Puniſhment, from the ſtructure and proportion of their Sin. And truly if the moral and ſpiritual Seeds and Originals of many of our outward Afflictions and Sickneſſes were but duly ſifted out, poſſibly we might find a great part of them in the Bowels of this Sin.

The juſt and righteous God will build up the Breaches we make upon the Honour of his Son, with the Ruins of that beauty, ſtrength and honour which he hath given our Bodies. O then, when you draw nigh to God in that Ordinance, take heed to ſanctifie his Name, by a ſpiritual diſcerning of this moſt holy, and moſt deeply ſanctified Body of the Lord; ſanctified beyond all Creatures, Angels or Men, not only in reſpect of the Spirit, which fill'd him without meaſure with inherent Holineſs, but alſo in reſpect of its dedication of ſuch a Service as this, it being ſet apart by him to ſuch holy ſolemn ends and uſes as you have heard.

And let it for ever be a warning to ſuch as have lifted up their Hands to Chriſt in a holy Profeſſion, that they never lift up their *Heel* againſt him afterwards by *Apoſtacy.* The Apoſtate treads on God's dear Son, and God will tread upon him for it. *Thou haſt troden down all that err from thy Statutes,* Pſal. 119. 118.

Inference 3. *What a choice Pattern of Love to Saints have we here before us!* calling all that are in Chriſt to an Imitation of him, even to give up our ſelves to their Service, as Chriſt did; not in the ſame kind, ſo none can give himſelf for them, but as we are capable. You ſee here how his Heart was affected to them, that he would ſanctifie himſelf as a Sacrifice for them. See to what a height of Duty the Apoſtle improves this Example of Chriſt, 1 *Joh.* 3. 16. *Hereby perceive we the Love of God, becauſe he laid down his Life for us; and we ought alſo to lay down our Lives for the Brethren.* Some Chriſtians came up fairly to this Pattern in the Primitive Times; *Priſcilla* and *Aquilla* laid down their Necks for *Paul*, *Rom.* 16. 4. i. e. eminently hazarded their Lives for him; and even he himſelf could *rejoice if he were offered up upon the Sacrifice and Service of their Faith*, Phil. 2. 17. And in the next times, what more known, even to the Enemies of Chriſtianity, than their fervent Love one to another? *Ecce quam mutuo ſe diligunt, & mori volunt pro alterutris!* See how they love one another, and are willing to die for one another!

But alas! the Primitive Spirit is almoſt loſt in this degenerate Age. Inſtead of laying down Life, how few will lay down Twelve Pence for them? I remember it's the Obſervation of a late Worthy, upon *Mat.* 5. 40. That he is perſwaded there is hardly that Man to be found this Day alive, that fully underſtands, and fully believes that Scripture. O did Men think what they do for them, is done for Chriſt himſelf, it would produce other effects than are yet viſible.

Inference 4. Laſtly, If Chriſt ſanctified himſelf, that we might be ſanctified by [or in] the Truth; then it will follow by ſound Conſequence, *That true Sanctification is a true Evidence that Chriſt ſet apart himſelf to die for us.* *In vain did he ſanctifie himſelf (as to you) unleſs you be ſanctified. Holy Souls only can claim the benefit of the great Sacrifice. O try then, whether true Holineſs (and that is only to be judged by its conformity to its Pattern, 1 Pet. 1. 15. *As he that called you is holy, ſo be ye holy*) whether ſuch a Holineſs as is, and acts (according to its meaſure) like God's Holineſs in the following Particulars, be found in you.

1. God is *univerſally holy* in all his ways; ſo *Pſal.* 145. 17. *His Works are all holy*: whatever he doth, it's ſtill done as becomes a holy God. He is not only holy in all things, but at all times unchangeably holy. Be ye therefore holy in all things, and at all times too, if ever ye expect the benefit of Chriſt's ſanctifying himſelf to die for you.

O Brethren, let not the Feet of your Converſation be as the Feet of a lame Man, which are unequal, *Prov.* 20. 7. Be not ſometimes hot, and ſometimes cold; at one time careful, at another time careleſs; one day in ſpiritual Rapture, and the next in a fleſhly Frolick: but be ye holy ἐν πάσῃ ἀναςροφῇ, 1 *Pet.* 1. 15. *in all manner of Converſation*; in every creek and turning of your lives: And let your holineſs hold out to the end. *Let him that is holy, be holy ſtill*, Rev. 22. 11. Not like the Hypocrites paint, but as a true natural Complexion.

2. God is *exemplarily* holy, Jeſus Chriſt is the great Pattern of Holineſs. Be ye Examples of Holineſs too, unto all that are about you. *Let your Light ſo ſhine before Men, that they* may

* Neque enim ſic ſanctificavit ſemetipſum Chriſtus pro nobis, ut nos maneamas profani, & alieni a communione ſpiritus, & ſanctificationis illius. Qui illius ſunt expertes, fruſtra ſibi cummericum Chriſti pollicentur. *Muſc. in loc.*

may ſee your good Works, Mat 5. 16. As wicked Men infect one another by their Examples, and diffuſe their Poiſon and Malignity where ever they come; ſo do ye diſſeminate Godlineſs in all places and companies, and let thoſe that frequently converſe with you, eſpecially thoſe of your own Families, receive a deeper Dye and Tincture of Heavenlineſs, every time they come nigh you; as the Cloth doth, by every new dipping into the Fat.

3. God *delights in nothing but Holineſs, and Holy Ones*; he hath ſet all his pleaſure in the Saints. Be ye holy herein, as God is holy. Indeed there is this difference betwixt God's Choice and yours; he chuſes not Men, becauſe they are holy, but that they may be ſo; ſo you are to chuſe them for your delightful Companions, that God hath choſen, and made holy. *Let all your Delights be in the Saints, even them that excel in Vertue*, Pal. 16. 3.

4. God *abhors and hates all Unholineſs*, Do ye ſo alſo, that you may be like your Father which is in Heaven. And when the Spirit of Holineſs runs down thus upon you, a ſweeter evidence the World cannot give that Chriſt was ſanctified for you. Holy Ones may confidently lay the Hand of their Faith on the Head of this great Sacrifice, and ſay, *Chriſt our Paſſover is ſacrificed for us.*

SERMON VIII.

Serm. 8. *Gives an account of the nature of Chriſt's Midiation.*

1 TIM. II. V.

And one Mediator betwixt God and Men, the Man Chriſt Jeſus.

God is moſt holy, Man a lump of Iniquity. Extremes meet not but by their middle; ſinful Man can never have Communion with, or Enjoyment of God, but in and by a Mediator.

GReat and long Preparations beſpeak the Solemnity and Greatneſs of the Work for which they are deſigned: A Man that had but ſeen the Heaps of Gold, Silver and Braſs which *David* amaſſed in his time, for the building of the Temple, might eaſily conclude before one Stone of it was laid, that it would be a magnificent Structure. But lo here is a deſign of God as far tranſcending that, as the Subſtance doth the Shadow. For indeed that glorious Temple was but the Type and Figure of Jeſus Chriſt, *Joh.* 2. 19, 21. and a weak adumbration of that living ſpiritual Temple which he was to build, cementing the lively Stones thereof, together with his own Blood, 1 *Pet.* 2. 5, 6. that the great God might dwell and walk in it, 2 *Cor.* 6. 16. The Preparations for that Temple were but of few years, but the Conſultations and Preparations for this were from Eternity, *Prov.* 8. 31. And as there were Preparations for this Work (which Chriſt diſpatch'd in a few years) before the World began; ſo it will be matter of of eternal Admiration and Praiſe, when this World ſhall be diſſolved. What this aſtoniſhing glorious Work is, this Text will inform you, as to the general nature of it. It is the Work of Mediation betwixt God and Man; managed by the ſole Hand of the Man Chriſt Jeſus.

In this Scripture (for I ſhall not ſpend time to examine the Works in their Contexture) you have a deſcription of *Jeſus the Mediator*; and he is here deſcribed four ways, *viz.* by his Work or Office, a *Medaitor*; by the Singularity of his Mediation, *one Mediator*; and by the Nature and Quality of his Perſon, imploy'd in this ſingular way of Mediation, *the Man*; and laſtly, his Name, *Jeſus Chriſt.*

1 He is deſcribed by the Work or Office he is imploy'd about, Μεσίτης a Mediator, a middle Perſon. So the word imports a fit, indifferent, and equal Perſon, that comes between two Perſons that be at variance, to take up the Difference, and make Peace. Such a middle, equal, indifferent Perſon is Chriſt. *A Days-man, to lay his hand upon both*; to arbitrate and award juſtly, and give God his due, and that without ruin to poor Man.

2. He is deſcribed by the Singularity of his Mediation, *One Mediator*, and but one. Tho' there be many Mediators of Reconciliation among Men, and many Interceſſors in a petitionary way, betwixt God and Men; yet but εἷς Μεσίτης, one only Mediator of Reconciliation betwixt God and Men: And 'tis as needleſs and impious to make more Mediators than one, as to make more Gods than one. *There is one God, and one Mediator betwixt God and Men.*

3. He is deſcribed by the Nature and Quality of his Perſon ἄνθρωπος Χριστὸς, &c. *the Man Chriſt Jeſus.* This Deſcription of him by one Nature, and that the Human Nature alſo; (wherein, as you ſhall ſee anon, the Lord eſpecially conſulted our Encouragement and Comfort) I ſay, his being ſo deſcribed to us, hath through the Corruption of Men been improved to the great diſhonour of Jeſus Chriſt, both by the *Arians* and *Papiſts.* The former took occaſion from hence, to affirm that he was but ψιλὸς ἄνθρωπος a meer Man. The latter allow him to be the true God, but on this weak ground affirm, that he performed not the Work of Meditation as God, but only as Man. Thus what the Spirit ordered for our comfort is wickedly retorted to Chriſt's diſhonour. For I doubt not but he is deſcribed by his Human Nature in this place; not only becauſe in this Nature he paid that Ranſom, (which he ſpeaks of in the words immediately following) but eſpecially for the drawing of Sinners to him; ſeeing he is the Man Chriſt Jeſus, one that clothed himſelf in their own Fleſh; and to encourage the Faith of Believers, that he tenderly reſents all their Wants, and Miſeries, and that they may ſafely truſt him with all their Concerns, as one that will carefully mind them as his own, and will be for them a merciful and faithful High Prieſt in things pertaining to God.

Cur quæſo addidit homo? niſi ad exprimendam naturam, ſecundam quam Chriſtus eſt mediator? *Bell.* de Chriſto Med. *lib.* 5. *cap.* 3. *tom-* 2.

4. He is deſcribed by his Names; by his *appellative Name Chriſt*, and his *proper Name Jeſus*. The Name *Jeſus*, notes his *Work* about which he came, and *Chriſt* the *Offices* to which he was anointed; and in the execution of which he is *our Jeſus*. In the Name *Jeſus*, the whole Goſpel is hid; it is the Light, the Food, the Medicine of the Soul, as one ſpeaks. The note from hence is,

In nomine JESU totam latet evangelium; hoc nomen eſt lux, cibus, & medicina animæ, *S. Glaſſimus.*

Doct. *That Jeſus Chriſt is the true and only Mediator betwixt God and Men.*

Ye are come to Jeſus the Mediator of the New Covenant. Heb. 12. 24. *And for this cauſe he is the Mediator of the New Teſtament*, &c. *Heb.* 9. 14. I might ſhew you a whole vein of Scriptures running this way; but to keep a profitable and clear Method, I ſhall ſhew,

Firſt, What is the ſenſe of this word Μεσίτης a Mediator.

Secondly, What it implies, as it is applied to Chriſt.

Thirdly, How it appears that he is the true and only Mediator betwixt God and Men.

Fourthly, In what capacity he performed his Mediatory Work.

Firſt, What is the Senſe and Import of this word Μεσίτης, a *Mediator?* The true Senſe and Importance of it, is a *middle perſon*, or one that interpoſes betwixt two Parties at variance, to make peace betwixt them. So that as Satan is *medium disjungens*, a Medium of Diſcord; ſo Chriſt is *medium conjungens*, a Medium of Concord and Peace. And he is ſuch a Middler, both in reſpect of his Perſon, and Office: In reſpect of his Perſon, he is a Middler; that is, one that hath the ſame Nature both with God and us, true God, and true Man; and in reſpect of his *Office* or Work, which is to interpoſe or tranſact the buſineſs of Reconciliation between us and God. The former ſome call his *ſubſtantial*, the latter his *evergitical* or operative Mediation. Tho' I rather conceive that which is call'd his ſubſtantial Mediation, is but the aptitude of his Perſon to execute the Mediatorial Function; and that it doth not conſtitute two kinds of Mediation. His being a middle Perſon, fits and capacitates him to ſtand in the midſt betwixt God and us. This, I ſay, is the proper ſenſe of the word; tho' Μεσίτης a Mediator be rendred variouſly; ſometimes an Umpire, or Arbitrator; ſometimes a Meſſenger that goes betwixt two Perſons; ſometimes an Interpreter, imparting the mind one to another; ſometimes a Reconciler or Peacemaker. And in all theſe ſenſes Chriſt is the Μεσίτης the middle Perſon, in his Mediation of Reconciliation or Interceſſion, that is, either in his mediating by ſuffering to make Peace, as he did on Earth, or to continue, and maintain Peace, as he doth in Heaven, by meritorious Interceſſion. Both theſe ways he is the only Mediator. And he manageth this his Mediation.

Vocamus mediatorem eum qui iter aliquos diffidentes, aut certe conjunctos medium ſe interponit, ut eos redigat ad concordiam, vel novo fœdere conjungat. Nomen Mediatoris in ſua propriâ ſignificatione non eſt nomen ſubſtantiæ, ſed muneris; & officii ſubſtantia igitur, & operatio non conſtituunt duo genera mediationis ſed unum & idem. *Dr.* Ames. Bellarum. *lib.* 5. *p.* 117. Mediator dicitur Chriſtus, tum quà medius, tum quam medians; medius perſona, medians officio. *Trelcat. Juſtit. p.* 78.

1. As an *Umpire* or *Arbitrator*; one that layeth his hands upon both Parties, as *Job* ſpeaks, *ch.* 9. 33. ſo doth Chriſt, he layeth his hands (ſpeaking after the manner of Men) upon God; and ſaith, Father, wilt thou be at peace with them, and readmit them into thy favour? If thou wilt, thou ſhalt be fully ſatisfied for all that they have done againſt thee. And then he layeth his hand upon Man, and ſaith, Poor Sinner, be not diſcouraged, thou ſhalt be juſtified and ſaved.

Μεσίτης, Sequeſter, Arbiter, Interpreter, Conciliator.

2. As a *Meſſenger* or Ambaſſador; ſo he came to impart the mind of God to us, and ſo he preſents our deſires to God. And in this ſenſe only *Socinus* would allow Chriſt to be Mediator. But therein he endeavours to undermine the Foundation, and to exclude him from being a Mediator by Suretiſhip. Which is,

3. The third way of this Mediation. So the Apoſtle ſpeaks, *Heb.* 7. he is ἔγγυος, the Surety, or Pledge. Which, as the learned *David Pareus* well expreſſeth it, is one that engageth to ſatisfie another, or gives Caution or Security by a Pledge in the hand for it. And indeed both theſe ways Chriſt is our Mediator by Suretiſhip *viz.* in a way of ſatisfaction, coming under our obligation to anſwer the Law; this he did on the Croſs; and in a way of caution, a ſurety for the Peace, or good Behaviour. But to be more explicate and clear, I ſhall,

ἔγγυος eſt ſponſor, fidejuſſor, præs, à γῖνος, manus; & ἐν quaſi ἐν γύιοις in manibus; vel ut *Suidas* ἄγγυ; vel γύια terra, quà eſt firma, ſtabilis, immobilis.

Secondly, In the next place enquire, what it implies and carries in it, for Chriſt to be a Mediator betwixt God and us. And there are mainly theſe five things in it.

1. At the firſt ſight, *it carries in it a moſt dreadful breach and jar betwixt God and Men*; elſe no need of a Mediator of Reconciliation. There was indeed a ſweet League of Amity once between them, but it was quickly diſſolved by Sin; the wrath of the Lord was kindled againſt Man, purſuing him to Deſtruction, *Pſal.* 5. 5. *Thou hateſt all the Works of Iniquity.* And Man was filled with unnatural Enmity againſt his God, *Rom.* 1. 30. θεοσογεῖς, *Haters of God*; this put an end to all friendly Commerce and Intercourſe between him and God. Reader, ſay not in thy Heart, that it's much one Sin, and that ſeemingly ſo ſmall, ſhould make ſuch a Breach as this, and cauſe the God of Mercy and Goodneſs ſo to abhor the works of his hands, and that as ſoon as he had made Man; for it was a heinous and aggravated Evil. It was upright, perfect Man, created in the Image of God, that thus ſinned: he ſinned when his Mind was moſt bright, clear and apprehenſive; his Conſcience pure and active; his Will free, and able to withſtand any Temptation; his Conſcience pure and undefiled: yea, he was a *publick*, as well as a perfect Man, and well knew that the Happineſs or Miſery of his numberleſs Offſpring was involved in him.

The Condition he was placed in was exceeding happy. No neceſſity or want could arm and edge a Temptation. He lived amidſt all natural and ſpiritual Pleaſures and Delights, the Lord moſt delightfully converſing with him. Yea, he ſinned while as yet his Creation-mercy was freſh upon him, and in this Sin was moſt horrible Ingratitude, yea, a caſting off the Yoke of Obedience, almoſt as ſoon as God had put it on. God now ſaw the Work of his hands ſpoiled, a Race of *Rebels* now to be propagated, who in their ſucceſſive Generations would be fighting againſt God. He ſaw it, and his juſt Indignation ſparkled againſt Man, and reſolves to purſue him to the bottom of Hell.

2. It implies *a neceſſity of Satisfaction and Reparation to the Juſtice of God:* for the very deſign and end of this Mediation was to make

Peace, by giving full Satisfaction to the Party that was wronged. The *Photinians* and ſome others, have dreamed of a Reconciliation with God, founded not upon Satisfaction, but upon the abſolute Mercy, Goodneſs, and Free-will of God. But concerning that abſolute Goodneſs and Mercy of God, reconciling Sinners to himſelf, there is a deep ſilence throughout the Scriptures: And whatever is ſpoken of it upon that account, is as it works to us through Chriſt, *Epheſ.* 1. 3, 4, 5. *Acts* 4. 12. *Joh.* 6. 40. And we cannot imagine, either how God could exerciſe Mercy to the prejudice of his Juſtice, which muſt be, if we muſt be reconcil'd without full Satisfaction; or how ſuch a full Satisfaction ſhould be made by any other than Chriſt. Mercy indeed moved in the Heart of God to poor Man; but from his Heart it found no way to vent it ſelf for us, but through the Heart-blood of Jeſus Chriſt: And in him the Juſtice of God was fully ſatisfied, and the Miſery of the Creature fully cured. And ſo, as *Auguſtine* ſpeaks, God neither loſt the ſeverity of his Juſtice in the goodneſs of Mercy, nor the goodneſs of his Mercy in the exactneſs of his Severity. But if it had been poſſible God could have found out a way to reconcile us without ſatisfaction, yet it's paſt doubt now, that he hath pitch'd and fix'd on this way. And for any now to imagine to reconcile themſelves to God by any thing but Faith in the Blood of this Mediator, is not only moſt vain in it ſelf, and deſtructive to the Soul, but moſt inſolently derogatory to the Wiſdom and Grace of God.

De abſoluta enim bonitate, & voluntate ſalvandi, ſcriptura magis muta eſt quam piſcis. *Dieteric.* His poſitis, ſequitur Dei neque naturam, neque Juſtitiam ſummam pati, ut legis tranſgreſſio ulla, ſine compenſatione juſta, dimittatur. *Bradſhaw de Juſtif.* p. 68. Nec in bonitate miſericordiæ perdit judicii ſeveritatem; nec in judicando cum ſeveritate amittit miſericordiæ bonitatem. *Aug. in Pſ.* 100.

And to ſuch I would ſay, as *Tertullian* to *Marcion*, whom he calls the Murderer of Truth, Spare the only hope of the whole World, O thou who deſtroyeſt the moſt neceſſary Glory of our Faith! All that we hope for is but a Phantaſm without this. Peace of Conſcience can be rationally ſettled on no other Foundation but this: For God having made a Law to govern Man, and this Law violated by Man; either the Penalty muſt be levied on the Delinquent, or Satisfaction made by his Surety. As good no Law, as no Penalty for Diſobedience; and as good no Penalty, as no Execution. He therefore that will be a Mediator of Reconciliation betwixt God and Man, muſt bring God a Price in his hand, and that adequate to the Offence and Wrong done him, elſe he will not treat about Peace; and ſo did our Mediator.

Parce unicæ ſpei totius orbis, O tu qui deſtruis neceſſarium decus fidei. *Tertul. lib. de Carne Chriſti.*

3. Chriſt's being a Mediator of Reconciliation and Interceſſion, implies *the infinite value of his Blood and Sufferings, as that which in it ſelf was ſufficient to ſtop the courſe of God's Juſtice, and render him not only placable, but abundantly ſatisfied and well pleaſed, even with thoſe that before were Enemies.* And ſo much is ſaid of it, *Col.* 1. 21, 22. *And ye that were ſometimes alienated, and Enemies in your Minds by wicked Works, yet now hath he reconciled, in the Body of his Fleſh through Death, to preſent you holy, and unblameable, and unreproveable in his ſight.* Surely, that which can cauſe the Holy Ghoſt, juſtly incenſed againſt Sinners, to lay aſide all his Wrath, and take an Enemy into his Boſom, and eſtabliſh ſuch an Amity as can never more be broken, but to reſt in his Love, and to joy over him with ſinging, as it is *Zeph.* 3. 17. this muſt be a moſt excellent and efficacious thing.

4. Chriſt being a Mediator of Reconciliation, implies *the ardent Love, and large Pity that filled his Heart towards poor Sinners.* For he doth not only mediates by way of Intreaty, going betwixt both, and perſwading and begging Peace; but he mediates (as you have heard) in the capacity of a Surety, by putting himſelf under an Obligation to ſatisfie our Debts. O how compaſſionately did his Heart work towards us, that when he ſaw the Arm of Juſtice lifted up to deſtroy us, would interpoſe himſelf, and receive the ſtroke, tho' he knew it would ſmite him dead! Our Mediator, like *Jonah* his Type, ſeeing the ſtormy Sea of God's Wrath working tempeſtuouſly, and ready to ſwallow us up, caſt in himſelf to appeaſe the Storm. I remember how much that noble Act of *Marcus Curtius* is celebrated in the Roman Story, who being informed by the Oracle, that the great Breach made by the Earthquake could not be cloſed, except ſomething of worth were caſt into it, heated with love to the Commonwealth, he went and caſt in himſelf. This was looked upon as a bold and brave Adventure: But what was this to Chriſt?

5. Chriſt being a Mediator betwixt God and Men, implies, as *the fitneſs of his Perſon, ſo his authoritative Call to undertake it.* And indeed the Father, who was the wronged Perſon, call'd him to be the Umpire and Arbitrator, truſting his Honour in his hands. Now Chriſt was inveſted with this Office and Power *virtually*, ſoon after the Breach was made by *Adam's* Fall; for we have the early promiſe of it, *Gen.* 3. 15. Ever ſince, till his Incarnation, he was a virtual and effectual Mediator; and on that account he is *call'd the Lamb ſlain from the beginning of the World*, Rev. 13. 8. And *actually*, from the time of his Incarnation. But having diſcuſſed this more largely in a former Diſcourſe, I ſhall diſmiſs it here, and apply my ſelf to the third Thing propoſed, which is,

Thirdly, How it appears that Jeſus Chriſt is the true and only Mediator betwixt God and Men. I reply, It's manifeſt he is ſo,

1. Becauſe he, *and no other, is revealed to us by God:* And if God reveal him, and no other, we muſt receive him, and no other as ſuch. Take but two Scriptures at preſent, that in 1 *Cor.* 8. 5. *The Heathen have many gods, and many Lords*, i. e. many great gods, ſupream Powers and ultimate Objects of their Worſhip; and leſt theſe great gods ſhould be defiled by their immediate and unhallowed approaches to them, they therefore invented Heroes, Demi-gods, Intermediate Powers, that were to be as Agents, or Lord-Mediators betwixt the gods, and them, to convey their Prayers to the gods, and the Bleſſings of the gods back again to them. *But unto us* (ſaith he) *there is but one God, the Father, of whom are all things, and we by him, i. e.* one ſupream Eſſence, the firſt Spring and Fountain of Bleſſings; and *one Lord*, i. e. one Mediator, δι᾽ οὗ τὰ πάντα, ϗ ἡμεῖς δι᾽ αὐτοῦ; *by whom are all things, and we by him.* By whom are all things which come from the Father to us,

Διὰ δαιμονίων πᾶσα ὁμιλία, ϗ διάλεκτος μεταξὺ θεῶν, ϗ ἀνθρώπων. Plut.

Ονομα ἕτερον *i.* e. Alia cujuſquam auctoritas. Per nomen, res ipſa, hic Chriſtus ipſe; ὑπὸ τὸν οὐρανὸν *i. e.* uſpiam, Neque enim hoc loco cœlum opponitur terræ, quaſi in cœlo ſint alii præter Chriſtum deprecatores; in terra vero non item: ſed in *Heb.* eſt Plœnaſmus. *Beza in loc.*

and by whom are all our Addreſſes to the Father, ſo *Acts* 4. 12. *Neither is there Salvation in any other; for there is none other Name under Heaven given among Men, whereby we muſt be ſaved.* No other Name, *i. e.* no other Authority, or rather no other Perſon authorized *under Heaven*, i. e. in the whole World: for Heaven is not here oppoſed to Earth, as tho' there were other Interceſſors in Heaven beſides Chriſt; no, no, in Heaven and Earth God has given him, and none but him, to be our Mediator. One Sun is ſufficient for the whole World; and one Mediator for all Men in the World. So that the Scriptures affirm this is he, and exclude all others.

2. Becauſe he, and no other, is fit for and capable of this Office. Who but he that hath the Divine and Human Nature united in his ſingle Perſon, can be a fit Days-man to lay his Hand upon both? Who but he that was God could ſupport under ſuch Sufferings as were by Divine Juſtice exacted for Satisfaction? Take a Perſon of the greateſt Spirit, and put him but an hour in the caſe Chriſt was in when he ſweat Blood in the Garden, or utter'd that heart-rending Cry upon the Croſs, and he had melted under it as a Moth.

Sol nondum conſpectus, illuminat orbem.

3. Becauſe he is alone ſufficient to reconcile the World to God by his Blood, without Acceſſions from any other. The virtue of his Blood reach'd back as far as *Adam*, and reaches forward to the end of the World; and will be as freſh, vigorous, and efficacious then, as the firſt moment it was ſhed. The Sun makes Day before it actually riſe, and continues Days to us ſome time after it is ſet: So doth Chriſt, who is the ſame yeſterday, to day, and for ever; ſo that he is the true and only Mediator betwixt God and Men: No other is revealed in Scripture; no other ſufficient for it; no other needed beſide him.

Fourthly, The laſt thing to be explained is, in what a Capacity he executed his Mediatory Work.

Divinitas ſine humanitate, & humanitas ſine divinitate, non eſt Mediatrix, ſed inter divinitatem ſolam, & humanitatem ſolam; Mediatrix eſt humana divinitas, & divina humanitas. *Aug. Hom.* 2. Appellationes officii competunt Chriſto ſecundum utramque naturam. *Ames Belion. cap.* 5.

About which we affirm, according to Scripture, that he performs that Work as God-Man in both Natures. Papiſts, in denying Chriſt to act as Mediator according to his Divine Nature, do at once ſpoil the whole Mediation of Chriſt of all its Efficacy, Dignity and Value, which riſes from that Nature, which they deny to co-operate, and exert its virtue in his active and paſſive Obedience. They ſay the Apoſtle in my Text diſtinguiſhes the Mediator from God, in ſaying, *There is one God, and one Mediator.* Ours aptly reply, that the ſame Apoſtle diſtinguiſhes Chriſt from Man, *Gal.* 1. 1. *Not by Man, but by Jeſus Chriſt.* Doth it thence follow, that Chriſt is not true Man? Or that, according to his Divine Nature only he call'd *Paul*? But what need I ſtay my Reader here? Had not Chriſt, as Mediator, power to lay down his Life, and power to take it up again? *Joh.* 10. 17, 18. Had he not, as Mediator, all Power in Heaven and Earth to inſtitute Ordinances, and appoint Officers? *Matth.* 28. 18. to Baptize Men with the Holy Ghoſt and Fire? *Matth.* 3. 11. to keep thoſe his Father gave him in this World? *Joh.* 17. 12. to raiſe up the Saints again in the laſt day? *Joh.* 1. 54. Are theſe, with many more I might name, the Effects of the meer Human Nature? Or, were they not performed by him as God-man? And beſides, how could he, as Mediator, be the Object of our Faith, and Religious Adoration, if we are not to reſpect him as God-man? But I long now to be at the Application of this: And the firſt Inference from it is this.

Inference 1.

That it is a dangerous thing to reject Jeſus Chriſt, the only Mediator betwixt God and Men. Alas! there is no other to interpoſe and skreen thee from the devouring Fire, the everlaſting Burnings! *O it's a fearful thing to fall into the hands of the living God!* And into his hands you muſt needs fall, without an Intereſt in the only Mediator. Which of us can dwell with devouring Fire? who can endure the everlaſting Burnings? *Iſa.* 33. 14. You know how they ſinged and ſcorched the green Tree, but what would they do to the dry Tree? *Luke* 23. 31. Indeed, if there were another Plank to ſave after the Shipwrack, any other way to be reconciled to God beſide Jeſus the Mediator, ſomewhat might be ſaid to excuſe this Folly; but you are ſhut *up to the Faith of Chriſt*, as to your laſt Remedy, *Gal.* 3. 23. You are like ſtarving Beggars that are come at the laſt door. O take heed of deſpiſing or neglecting Chriſt! if ſo, there's none to intercede with God for you; the Breach betwixt him and you can never be compoſed. I remember here the words of *Eli* to his prophane Sons, who cauſed Men to abhor the Offerings of the Lord, 1 *Sam.* 2. 25. *If one Man ſin againſt another, the Judge ſhall judge him; but if a Man ſin againſt the Lord, who ſhall intreat for him?* the meaning is, in common Treſpaſſes betwixt Men, the Civil Magiſtrate takes cognizance of it, and decides the Controverſie by his Authority, ſo that there is an end of that Strife: but if Man ſin againſt the Lord, who ſhall intreat or arbitrate in that caſe? *Eli's* Sons had deſpiſed the Lord's Sacrifices, which were the ſacred Types of Chriſt, and the ſtated way that Men had then to act Faith on the Mediator in. Now (ſaith he) if a Man thus ſin againſt the Lord, by deſpiſing Chriſt ſhadowed out in that way, who ſhall intreat for him? what hope, what remedy remains?

Conculcârant ſacrificia, legeſque omnes divinas, atque ita quantum in ſe erat ſuſtuleruntè medio omnia praſidia. *Sic Grotius in loc.*

I remember it was the Saying of *Luther*, and he ſpake it with deep reſentment, *Nolo Deum abſolutum*, I will have nothing to do with an abſolute God, *i. e.* with God without a Mediator. Thus the Devils have to do with God: but will ye, in whoſe Nature Chriſt is come, put your ſelves into their ſtate and caſe? God forbid!

Inference 2.

Hence alſo be informed, *how great an Evil it is to join any other Mediators, either of Reconciliation, or meritorious Interceſſion, with Jeſus Chriſt.* O this is a horrid Sin, and that which both pours the greateſt Contempt upon Chriſt, and brings the ſureſt and soreſt Deſtruction upon the Sinner! I am aſhamed my Pen ſhould engliſh what mine Eyes have ſeen in the Writings of Papiſts, aſcribing as much, yea, more to the Mediation of *Mary* than to Chriſt, with no leſs than blaſphemous Impudence, thus commenting upon Scripture:

What is that which the Lord ſaith, *I have trod the Wine-preſs alone, and of the People there was no Man with me?* True, Lord, there was no Man with thee, but there was a Woman with thee, who received all theſe Wounds in her Heart, which thou received'ſt in thy Body. I will not blot my Paper with more of this, but refer the learned Reader to the Margin, where he may (if he have a mind to ſee more) be informed, not only what Blaſphemy hath dropt from ſingle Pens, but even from Councils, to the reproach of Jeſus Chriſt, and his Blood.

Mariale Argentinenſe lib. 1. c. 4. fol. 13. Vincent. Brun. in meditat. feſt. B. Virginis, *Colon.* 1559. p. 11. Liber Cantionum Dilingæ, Anno 1577. Concil. Trident. Seſſ. 25. Pſalt. Mariæ, Anno 1573. *p.* 29.

How they ſtamp their own ſordid Works with the peculiar dignity and value of Chriſt's Blood; and therein ſeek to enter at the Gate which God hath ſhut to all the World, becauſe Jeſus Chriſt the Prince entred in thereby, *Ezek.* 44. 2, 3. He entred into Heaven in a direct immediate way, even in his own Name, and for his own ſake; this Gate, ſaith the Lord, ſhall be ſhut to all others: And I wiſh Men would conſider it, and fear, leſt while they ſeek entrance into Heaven at the wrong Door, they do not for ever ſhut againſt themſelves the true and only Door of Happineſs.

Inference 3.

If Jeſus Chriſt be the only Mediator of Reconciliation betwixt God and Men; *then reconciled Souls ſhould thankfully aſcribe all the Peace, Favour, and Comforts they have from God, to their Lord Jeſus Chriſt.* Whenever you have had free Admiſſion, and ſweet Entertainment with God in the more publick Ordinances, or private Duties of his Worſhip, when we had his Smiles, his Seals, and with Hearts warmed with Comfort, are returning from thoſe Duties, ſay, O my Soul, thou may'ſt thank thy good Lord Jeſus Chriſt for all this! Had not he interpos'd as a Mediator of Reconciliation, I could never have had acceſs to, or friendly Communion with God to all Eternity.

Immediately upon *Adam*'s Sin, the Door of Communion with God was lock'd, yea, chain'd up, and no more coming nigh the Lord: Not a Soul could have any acceſs to him, either in a way of Communion in this World, or of Enjoyment in that to come. It was Jeſus the Mediator that open'd that Door again, and in him it is that we have Boldneſs, and Acceſs with Confidence, *Epheſ.* 3. 12. We can now *come to God by a new and a living way, conſecrated for us through the Vail, that is to ſay, his Fleſh,* Heb. 10. 20. The Vail had a double uſe, as Chriſt's Fleſh anſwerably hath: It hid the Glory of the *Sanctum Sanctorum*, and alſo gave entrance into it. Chriſt's Incarnation rebates the Edge of the Divine Glory and Brightneſs, that we may be able to bear it, and converſe with it; and it gives admiſſion into it alſo. O thank your dear Lord Jeſus for your preſent, and your future Heaven! Theſe are Mercies which daily emerge out of the Ocean of Chriſt's Blood, and come ſwimming in it to our Doors. Bleſſed be God for Jeſus Chriſt.

Inf. 4. If Jeſus Chriſt be the true and only Mediator, both of Reconciliation and meritorious Interceſſion betwixt God and Men, *how ſafe and ſecure then is the condition and ſtate of Believers!* Surely, as his Mediation by Sufferings hath fully reconciled, ſo his Mediation by Interceſſion will everlaſtingly maintain the ſtate of Peace betwixt them and God, and prevent all future Breaches. *Being juſtified by Faith, we have Peace with God, through our Lord Jeſus Chriſt,* Rom. 5. 1. It's a firm and laſting Peace, and the Mediator that made it, lies as a Lidger in Heaven to maintain it for ever, and prevent new Jars, *Heb.* 9. 24. *There to appear in the preſence of God for us*; according to the Cuſtom of Princes and States, who being confederate, have their Agents reſident in each others Courts, who upon all Occaſions appear in the preſence of the Prince, in the name and behalf of thoſe whom they repreſent, and negotiate for.

And here it's proper to reflect upon the profound and incomprehenſible Wiſdom of God, who hath made an Advantage to us even out of our Sin and Miſery. Come, ſee and adore the Wiſdom of our God, that hath ſo improved, reduced, and diſpoſed the Fall of *Adam*, as to make a ſingular advantage, thereby to advance his Offſpring to a better State. It was truly ſaid by one of the Ancients upon this account, That *Job* was a happier Man upon the Dunghil, than *Adam* was in Paradice. His Holineſs indeed was perfect, his Happineſs very great; but neither of them permanent and indefeaſible, as our Happineſs by the Mediator is. So that in the ſame ſenſe ſome Divines call *Judas* his Treaſon, *Fœlix ſcelus*, a happy Wickedneſs; we may call *Adam*'s Fall, *Fœlix lapſus*, a happy Fall, becauſe ordered and over-ruled by the Wiſdom of God, to ſuch an advantage for us. And to that purpoſe *Auſtin* ſomewhere ſweetly ſpeaks; O how happily did I fall in *Adam*, who roſe again more happily in Chriſt! Thus did the Lord turn a Poiſon into an Antidote, thus did that dreadful Fall make way for a more bleſſed and fixed State. Now we are ſo confirmed, fixed, and eſtabliſhed by Chriſt in the Favour of God, that there can be no more ſuch fatal Breaches and dreadful Jars betwixt God and his reconciled ones for ever. The Bone that's well ſet is ſtronger where its knit than it was before. Bleſſed be God for Jeſus Chriſt.

Fœlicior Job in Sterquilinio, quam Adamus in Paradiſo.

O quam fœliciter cecidi in Adamo, qui poſt lapſum fœlicius reſurrexi in Chriſto! *Aug.*

Inference 5. Did Jeſus Chriſt interpoſe betwixt us and the Wrath of God, as a Mediator of Reconciliation? Did he rather chuſe to receive the ſtroke upon himſelf, than to ſee us ruined by it? *How well then doth it become the People of God, in a thankful ſenſe of this Grace, to interpoſe themſelves betwixt Jeſus Chriſt and the Evils they ſee like to fall upon his Name and Intereſt in the World?* O that there were but ſuch a Heart in the People of God! I remember it's a Saying of *Jerom*, when he heard the Revilings and Blaſphemings of many againſt Chriſt, and his precious Truths, *O* (ſaid he) *that they would turn their Weapons from Chriſt to me, and be ſatisfied with my Blood!* And much to the ſame ſenſe is that ſweet one of *Bernard*, *Happy were I, if God would vouchſafe to uſe me as a Shield.* And *David* could

Utinam in me convertant tela, & meo ſanguine ſatientur. *Jer.* Bonum eſt mihi, ſi dignetur Deus me uti pro clypeo. *Bern.*

ſay, *The Reproaches of them that reproached thee fell upon me*, Pſal. 69. 9. Ten Thouſand of our Names are nothing to Chriſt's Name: His Name is κάλον ὄνομα, a worthy Name; and no Man that gives up his Name as a Shield to Chriſt, but ſhall thereby ſecure and increaſe the true Honour of it. And tho' wicked Men for the preſent may beſpatter them, yet Jeſus Chriſt will take it out of the Dirt, (as one ſpeaks) wipe it clean, and give it us again. O 'tis the leaſt one can do to interpoſe our ſelves and all that is dear to us, betwixt Jeſus Chriſt and the Wrath of Men, when he (as you hear) interpoſed himſelf betwixt you and the eternal Wrath of God!

O if I could be a Bridge over the Water for my Lord Jeſus to walk upon, and keep his Feet dry! O, if my poor bit of Heaven could go betwixt my Lord, and Blaſphemy and Diſhonour! ſaid another Worthy.

SERMON IX.

Serm. 9. Opens the firſt Branch of the Prophetical Office, conſiſting in the Revelation of the Will of God.

ACTS. III. 22.

A Prophet ſhall the Lord your God raiſe up unto you of your Brethren like unto me; him ſhall ye hear in all things, whatſoever he ſhall ſay unto you.

HAving in the former Diſcourſes ſhewn you the ſolemn Preparations both on the Father's part, and on the Son's, part, for the bleſſed Deſign of reconciling us by the meritorious Mediation of Chriſt; and given you a general proſpect of that his Mediation in the former Sermon; Method now requires, that I proceed to ſhew how he executes this his Mediation, in the diſcharge of his bleſſed Offices of *Prophet*, *Prieſt* and *King*.

His *Prophitical Office* conſiſts of two Parts; one *External*, conſiſting in true and full Revelation of the Will of God to Men, according to that, *John* 17. 6. *I have manifeſted thy Name to the Men thou gaveſt me.* The other in *Illuminating the Mind*, and opening the Heart to receive and embrace that Doctrine. The firſt Part is contained in the words before us; *A Prophet ſhall the Lord your God raiſe up*, &c.

Which words are an Allegation out of *Moſes*, recorded in *Deut.* 18. 15. and here by *Peter* pertinently applied to Chriſt, to convince the incredulous *Jews*, that he is the true and only *Meſſiah*, and the great Prophet of the Church; whoſe Doctrine it was highly dangerous to contemn, tho' out of the Mouths of ſuch (otherwiſe contemptible) Perſons as he and *John* were. And it's well obſerved by *Calvin*, he ſingles out this Teſtimony of *Moſes* rather than any other, becauſe of the great eſteem they had for *Moſes* and his Writings beyond any others. Now in the words themſelves are two general Parts.

Firſt, Chriſt, according to his Prophetical Office, deſcribed.

Secondly, Obedience to him as ſuch a Prophet, ſtrictly enjoined.

Firſt, You have here a deſcription of Chriſt in his prophetical Office; *A Prophet ſhall the Lord your God raiſe up unto you of your Brethen like unto me.* Where Chriſt is deſcribed,

1. By his Title, *Prophet*; and that, *Princeps Prophetarum*, the Prince of the Prophets, or the great and chief Shepherd, as he is ſtiled, *Heb.* 13. 10. 1 *Pet.* 5. 4. It belongs to a Prophet to expound the Law, declare the Will of God, and foretell things to come: All theſe meet, and that in a ſingular and eminent manner, in Chriſt our Prophet, *Mat.* 5. 21, &c. *Joh.* 1. 18. 1 *Pet.* 1. 11.

2. He is deſcribed by his Type; A Prophet like unto *Moſes*, who therein typified and prefigured him. But it is not ſaid of *Moſes*, in *Deut.* 34. 10. That *there aroſe not a Prophet ſince in* Iſrael *like unto* Moſes, *whom the Lord knew face to face?* True, of meer Men there never aroſe ſo great a Prophet in *Iſrael*, as *Moſes* was; either in reſpect of his Familiarity with God, or of his Miracles which he wrought in the Power of God: But *Moſes* himſelf was but a Star to this Sun. However, in theſe following Particulars Chriſt was like him. He was a Prophet that went between God and the People, carry'd God's Mind to them, and returned theirs to God, they not being able to bear the Voice of God immediately, Deut. 18. 16, 17. *According to all that thou deſireſt of the Lord thy God in* Horeb, *in the day of thy Aſſembly, ſaying, Let me not hear again the Voice of the Lord my God, neither let me ſee this great fire any more, that I die not.* And upon this their Requeſt, God makes the Promiſe which cited in the Text; *Verſe* 17, 18. *They have well ſpoken that which they have ſpoken; I will raiſe them up a Prophet like unto thee*, &c. *Moſes* was a very faithful Prophet, preciſely Faithful, and exact in all things that God gave him in charge, even to a Pin of the Tabernacle. Moſes *verily was faithful in all his houſe, as a Servant, for a Teſtimony of thoſe things which were to be ſpoken after: But Chriſt as a Son over his own houſe*, Heb. 3. 5, 6. Again, *Moſes* confirmed his Doctrine by Miracles, which he wrought in the preſence, and to the conviction of gain-ſayers. Herein Chriſt our Prophet is alſo like unto *Moſes*, who wrought many, mighty, and uncontrolled Miracles, which could not be denied, and by them confirmed the Goſpel which he Preached. Laſtly, *Moſes* was the Prophet which brought God's *Iſrael* out of literal *Egypt*, and Chriſt his out of ſpiritual *Egypt*, whereof that Bondage was a figure. Thus he is deſcribed by his likeneſs to *Moſes*, his Type.

Non ſimilis quoad ſequentia. nempe familiaritatem cum Deo, & potenta. *Eſtius in loc.*

Qui divinam illam majeſtatem é cœlo loquentem formidarent, jam in aſſumpta carne deliteſcentem & ſimilem illis factam, audire non timerant.

3. He is deſcribed by his Stock and Original, from which according to his fleſh he ſprang;

I will raiſe him up from among thy Brethren. Of Iſrael, *as concerning the fleſh, Chriſt came.* Rom. 9. 5. And *it's evident that our Lord ſprang out of* Judah, *Heb.* 7. 14. He honoured that Nation by his Nativity. Thus the Prophet is deſcribed.

Secondly, Here is a ſtrict Injunction of Obedience to this Prophet; *Him ſhall ye hear in all things*, &c. By *hearing*, underſtand Obedience. So words of ſenſe are frequently put in Scripture, to ſignifie thoſe Affections that are moved by, and uſe to follow thoſe ſenſes. And this Obedience is required to be yielded to this Prophet *only univerſally*, and under great penalties. It's required to be given to him only, for ſo [*him*] in the Text muſt be underſtood, as excluſive of all others. It's true, we are commanded to obey the Voice of his Miniſters, *Heb.* 13. 17. But ſtill it's Chriſt ſpeaking to them, to whom we pay our Obedience: *He that heareth you, heareth me:* We obey them in the Lord, *i. e.* commanding or forbidding in Chriſt's Name and Authority. So when God ſaid, *Deut.* 6. 13. [*Thou ſhalt ſerve him*] Chriſt expounds it excluſively, *Mat.* 4. 10. *Him only ſhalt thou ſerve.* He is *the only Lord*, Jude 4. and there to him only our Obedience is required. And as it's due to him only, ſo to him univerſally; *Him ſhall ye hear in all things*: His Commands are to be obeyed, not diſputed. A Judgment of *diſcretion* indeed is allowed to Chriſtians, to judge whether it be the Will of Chriſt or no. We muſt *prove what is that holy, good and acceptable Will*, Rom. 13. 2. *His Sheep hear his Voice, and a Stranger they will not follow: They know his Voice, but know not the Voice of Strangers*, John 10. 4, 5. But when his Will is underſtood and known, we have no liberty of choice, but are concluded by it, be the Duty commanded never ſo difficult, or the Sin forbidden never ſo tempting: And this is alſo required ſeverely, under penalty of being deſtroyed from among the People, and of God's requiring it at our hands, as it is in *Deut.* 18. *i. e.* of revenging himſelf in the deſtruction of the Diſobedient. Hence the Obſervation;

Ipſum audies, *i. e.* ipſum ſolum; ſic illi ſervies, *Deut.* 6. 13. exponitur illi ſoli, *Mat.* 4. 10.

Doct. *That Jeſus Chriſt is called and appointed by God to be the great Prophet and Teacher of the Church.*

He is *anointed* to *preach* good tidings to the meek, and ſent to bind up the broken-hearted, *Iſa.* 61. 1. When he came to Preach the Goſpel among the People, then was this Scripture fulfilled, *Mat.* 11. 27. Yea, *all things are delivered him of his Father*; *ſo as no Man knoweth who the Father is, but the Son, and he to whom the Son will reveal him.* All Light is now collected into one Body of Light, the Son of Righteouſneſs; and *be enlightneth every Man that cometh in the World*, John 1. 1. And tho' he diſpenſeth Knowledge variouſly, in the times paſt, ſpeaking *in many ways*, and divers manners, to the Fathers; yet now the method and way of revealing the Will of God to us is fixt and ſettled in Chriſt: *In theſe laſt times he hath ſpoken to me by his Son.*

Twice hath the Lord ſolemnly ſealed him to this Office, or approved and owned him in it, by a miraculous Voice from the moſt excellent Glory, *Mat.* 3. *ult.* and *Mat.* 17. 5.

In this Point there are two things doctrinally to be diſcuſſed and opened, *viz.* What Chriſt's being a Prophet to the Church implies: And how he executes and diſcharges this his Office.

Firſt, What is implied in Chriſt's being a Prophet to the Church. And it neceſſarily imports theſe three Things.

1. The natural ignorance and blindneſs of Men in the things of God. This ſhews us that *vain Man is born as the wild Aſſe's Colt.*— The World is involved in darkneſs: The People ſit as in the region and ſhadow of Death, till Chriſt ariſe upon their Souls, *Mat.* 4. 15, 16, 17. 'Tis true, in the ſtate of Innocency Man had a clear apprehenſion of the Will of God without a Mediator; but now that Light is quencht in the corruption of Nature, and *the natural Man receiveth not the things of God*, 1 Cor. 2. 14. Theſe things of God are not only contrary to corrupt carnal Reaſon, but they are alſo above right Reaſon. Grace indeed uſeth Nature, but Nature can do nothing without Grace. The mind of a natural Man hath not only a native blindneſs, by reaſon whereof it cannot diſcern the things of the Spirit, but alſo a natural enmity, *Rom.* 8. 7. and hates the Light, 1 *John* 3. 19, 20. So that until the mind be healed, and enlightned by Jeſus Chriſt, the natural Faculty can no more diſcern the things of the Spirit, than the ſenſitive Faculty can diſcern the things of Reaſon. The Myſteries of Nature may be diſcovered by the Light of Nature; but when it comes to the ſupernatural Myſteries, there *omnis Platonicorum caligavit ſubtilitas*, as *Cyprian* ſomewhere ſpeaks, the moſt ſubtil, ſearching, penetrating Wit and Reaſon is ſtalled, and at a loſs.

Res cœleſtes rationis captum excedunt ſunt enim ſupra rationem rectam; prudentiæ carnis adverſantur, ſunt enim contra rationem pravam: natura indiget gratiâ, ut facultas ad ſupernaturale objectum recipiendum rectè diſponatur; & gratia utitur naturâ, ut mentis acumine, judicii perſpicacia & bonarum literarum luce, feliciores fiant in ſacrarum literarum ſtudio progreſſus. Dr. *Reynold*'s Animalis homo.

2. It implies the Divinity of Chriſt, and proves him to be true God, foraſmuch as no other can reveal to the World in all Ages the Secrets that lay hid in the Heart of God, and that with ſuch convincing Evidence and Authority. He brought his Doctrine from the Boſom of his Father; John 1. 18. *The only begotten Son, who is in the Boſom of the Father, he hath revealed him.* The ſame words which his Father gave him, he hath given us, *John* 17. 8. He ſpake to us that which he had ſeen with his Father, *John* 8. 38. What Man can tell the Boſoms-counſels and Secrets of God? Who but he that eternally lay in that Boſom can expound them?

Si doctrina Chriſti ejuſdemq; conciones examinentur, ex iiſdem ſole clarius patebit verba ejus non eſſe verba nubi hominis, aut Prophetæ alicujus, ſed ipſius Patris, adeoque veri Dei. Portulit enim non tantum evangelium & doctrinam ſuam è ſinu Partis, ſed & non docuit ut Phariſæi & alii (puri puti) homines, ſed ὡς ἐξȣσίαν ἔχων, ut habens divinam auctoritatem, *Luk.* 4. 23. Id quod Phariſæorum miniſtri, hoſtes ejus, confitebantur his verbis, nunquam ita locutus eſt homo ut hic homo; quod ſi ergo verba ejus Patris ſunt verba, & non humanâ, ſed divinâ auctoritate prolata ſunt, utique; & verus Deus erit, cum effectus divinus arguat cauſam; & ſic cum non ſit, niſi unus verus Deus unicus certe, & ejuſdem cum Patre eſſentiæ Chriſtus erit. *Dietericus Analyſis Evang. par.* 3. *p.* (mihi) 341.

Beſides, other Prophets had their times aſſigned them to riſe, ſhine, and ſet again by Death, *Zech.* 1. 5. Your Fathers, where are they? And do the Prophets live for ever? But Chriſt is a fixed and perpetual Sun, that gives Light in all Ages of the World: For he is *the ſame yeſterday, to day, and for ever*, Heb. 13. 8. Yea, and the very Beams of his Divinity ſhone with awfulneſs upon the Hearts of them that heard him. So that his very Enemies were forced to ackcowledge, that *never any Man ſpake like him*, John 7. 46.

3. Implies Chriſt to be the Original and Fountain of all that Light which is miniſterially diffuſed up and down the World by Men. Miniſters are but Stars, which ſhine with a borrowed Light from the Sun: So ſpeaks the Apoſtle, 2 *Cor.* 3. 6, 7. *For God who commanded the Light to ſhine out of darkneſs, hath ſhined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jeſus Chriſt.* Thoſe that teach Men, muſt be firſt taught by Chriſt. All the Prophets of the Old, and all the Apoſtles, Paſtors, and Teachers of the New Teſtament, have lighted their Candles at his Torch: 'Twas Chriſt that *gave them a Mouth, and Wiſdom*, Luk. 21. 15. What *Paul* received from the Lord, he delivered to the Church, 1 *Cor.* 11. 23. Jeſus Chriſt is the chief Shepherd, 1 *Pet.* 5. 4. And all the under-Shepherds receive their Gifts and Commiſſions from him. Theſe things are manifeſtly implied in Chriſt's Prophetical Office.

Secondly, We ſhall next enquire how he executes and diſcharges this his Office, or how he enlightens and teacheth Men the Will of God. And this he hath done variouſly, gradually, plainly, powerfully, ſweetly, purely and fully.

1. Our great Prophet hath revealed unto Men the Will of God variouſly; not holding one even and conſtant tenour in the manifeſtations of the Father's Will, but as the Apoſtle ſpeaks, πολυμερῶς ϗ πολυτρόπως, at ſundry times, and in divers manners, *Heb.* 1. 1. Sometimes he taught the Church *immediately*, and in his own Perſon, *John* 18. 10. He declared God's Righteouſneſs in the great Congregation, *Pſal.* 22. 22. And ſometimes *mediately*, by his Miniſters and Officers, deputed to that Service by him: So he diſpenſed the knowledge of God to the Church before his Incarnation; it was Chriſt that in the time, and by the Miniſtry of *Noah*, went and preached to the Spirits in Priſon, as it is 1 *Pet.* 3. 10. that is, to Men and Women then alive, but now ſeparated from the Body, and impriſoned in Hell for their diſobedience: And it was Chriſt that was with the Church in the Wilderneſs, inſtructing and guiding them by the Miniſtry of *Moſes* and *Aaron*, Acts 7. 37, 38. and ſo he hath taught the Church ſince his Aſcenſion. He cannot now be perſonally with us, having other buſineſs to do for us in Heaven; but however, he will not be wanting to teach us by his Offices, whom for that end he hath ſet and appointed in the Church, *Epheſ.* 4. 11, 12.

2. He hath diſpenſed his bleſſed Light to the Church gradually. The diſcoveries of Light have been πολυμερῶς, that is, in many parts or parcels; ſometimes more obſcure and cloudy, as it was to the Old-Teſtament-Believers, by Viſions, Dreams, Urim, Thummim, vocal Oracles, Types, Sacrifices, *&c.* which tho' comparatively it were but a weak glimmering Light, and had no glory ſet by that which now ſhines, 2 *Cor.* 3. 7, 8, 9, 10, 11. yet it was ſufficient for the Inſtruction and Salvation of the Elect in thoſe times; but now is Light ſprung up glorioſly in the Goſpel diſpenſation: *And we all with open face, behold, as in a Glaſs, the Glory of the Lord.* It is to us not a Twilight, but the Light of a perfect Day; and ſtill it is advancing in the ſeveral Ages of the World. I know more (ſaith *Luther*) than bleſſed *Auſtin* knew; and they that come after me will know more than I know.

3. Jeſus Chriſt our great Prophet hath manifeſted to us the Will of God plainly and perſpicuouſly. When he was on Earth himſelf, he taught the People by Parables, and *without a Parable he ſpake nothing*, Mat. 13. 3, 4. He cloathed ſublime and ſpiritual Myſteries in earthly Metaphors, ſtooping them thereby to the low and dull capacities of Men; ſpeaking ſo familiarly to the People about them, as if he had been ſpeaking earthly things to them, *John* 3. 22. And ſo (according to his own Example) would he have his Miniſters preach, *uſing great plainneſs of ſpeech*, 2 *Cor.* 3. 12. and *by manifeſtation of the Truth, commending themſelves to every Man's Conſcience*, 2 Cor. 4. 2. Yet not allowing them to be rude and careleſs in Expreſſion, pouring out indigeſted, crude, immethodical Words; no, a holy, ſerious, ſtrict, and grave Expreſſion befits the Lips of his Embaſſadors: And whoever ſpake more weightily, more logically, or perſwaſively than that Apoſtle, by whoſe Pen Chriſt hath admoniſhed us to beware of vain affectation, and ſwelling words of vanity? But he would have us ſtoop to the underſtandings of the meaneſt, and not give the People a Comment darker than the Text: He would have us rather pierce their Conſciences, than tickle their Fancies; and break their Hearts, than pleaſe their Ears. Chriſt was a very plain Preacher.

Nec tamen eo tendit hæc Apoſtoli apologia quaſi concionatoribus quaſlibet loquendi ſordes, & quicquid in buccam venerit, effutiendi libidinem, nullo ſenſu, methodo, gravitite, judicio dictaret. Quis enim Paulo noſtro aut conſcientiis hominum altius intonat, Quis ſuavi- aut Argumentorum pondere firmiorem aſſenſum cogit? magis, ſed cœleſtivi, effectus in tranſverſum rapit? *Reynold*'s Ubi ſupra..

4. Jeſus Chriſt diſcovered Truth powerfully; ſpeaking *as one having Authority, and not as the Phariſees*, Mat. 7. 29. They were cold and dull Preachers, their words did even freeze betwixt their lips; but Chriſt ſpake with Power, there was heat as well as light in his Doctrine: And ſo there is ſtill, tho' it be in the mouth of poor contemptible Men, 2 *Cor.* 10. 4. *The weapons of our warfare are not carnal, but mighty through God, to the caſting down of ſtrong holds*: 'Tis ſtill *quick and powerful, ſharper than a two-edged Sword; and piercing to the dividing aſunder of Soul and Spirit, and of the Joints and Marrow*, Heb. 4. 12. The bleſſed Apoſtle imitated Chriſt; and being filled with his Spirit, ſpake home and freely to the hearts of Men. So many Words, ſo many claps of Thunder, (as one ſaid of him) which made the hearts of Sinners ſhake and tremble in their Breaſts. All faithful and able Miniſters are not alike gifted in this particular; but ſurely there is a holy ſeriouſneſs and ſpiritual grace and majeſty in their Doctrine, commanding reverence from their Hearers.

Optabat Auguſtinus Paulum audiviſſe è ſuggeſtu, quem tubam appellabat Chriſti, & Dei nubem, utquot verba, tot tonitrua, auribus ſuis inſonare videbantur.

5. This Prophet, Jeſus Chriſt, taught the People the Mind of God in a ſweet, affectionate, and taking manner. His words made their hearts burn within them, *Luk.* 24. 32. It was propheſied of him, *Iſa.* 42. 2. *He ſhall not cry, nor lift up, nor cauſe his Voice to be heard on high. A bruiſed Reed he ſhall not break, and ſmoaking Flax he ſhall not quench.* He knew *how to ſpeak a word in ſeaſon to the weary Soul,* Iſa. 61. 1. *He gathered the Lambs with his Arms, and gently led thoſe with young,* Iſa. 4. 11. How ſweetly did his words ſlide to the melting hearts about him! He drew with Cords of Love, with the Bands of a Man: He diſcouraged none, upbraided none that were willing to come to him: His familiarity and free condeſcenſions to the moſt vile and deſpiſeable Sinners, was often made the matter of his reproach. Such is his gentle and ſweet carriage to his People, that the Church is called *the Lamb's Wife*, Rev. 19. 7.

6. He revealed the Mind of God purely to the Men; his Doctrine had not the leaſt daſh of Error to debaſe it, his moſt enviouſly obſervant Hearers could find nothing to charge him: He is *the faithful and true Witneſs*, Rev. 1. 5. and he hath commanded his Miniſters to conſerve the ſimplicity and purity of the Goſpel, and not to blend and ſophiſticate it, 2 *Cor.* 4. 2.

7. And laſtly, He revealed the Will of God perfectly and fully, keeping back nothing needful to Salvation. So he tells the Diſciples, *John* 15. 15. *All things that I have heard of my Father, I have made known unto you.* He was *faithful as a Son over his own Houſe*, Heb. 3. 6. Thus you have a brief account of what is implied in this part of Chriſt's Prophetical Office, and how he performed it.

Inference 1. If Jeſus Chriſt, who is now paſſed into the Heavens, be the great Prophet and Teacher of the Church; hence we juſtly infer *the continual neceſſity of a ſtanding Miniſtry of the Church:* For by his Miniſters he now teacheth us, and to that intent hath fixed them in the Church, by a firm Conſtitution, there to remain to the end of the World, *Mat.* 28. *ult.* He teacheth Men no more Perſonally, but Miniſterially. His Miniſters ſupply the want of his Perſonal Preſence, 2 *Cor.* 5. 10. *We pray you in Chriſt's ſtead.* Theſe Offices he gave the Church at his Aſcenſion, *i. e.* when he ceaſed to teach them any longer with his own Lips; and ſo ſet them in the Church, that their Succeſſion ſhall never totally fail: For ſo that the word ἔθετο *he hath ſet*, 1 *Cor.* 12. 28. plainly implies. They are ſet by a ſure Eſtabliſhment, a firm and unalterable Conſtitution, even as the *Times and Seaſons, which the Father hath put* ἔθετο *in his own power*; it's the ſame Word: and it's well they are ſo firmly ſet and fixed there; for how many Adverſaries in all Ages have endeavoured to ſhake the very Office it ſelf? pretending that it's needleſs to be taught by Men, and wreſting ſuch Scriptures as theſe to countenance their Error, *Joel* 2. 28, 29. *I will pour out my Spirit upon all Fleſh; and your Sons and Daughters ſhall propheſie,* &c. And Jer. 31. 34. *Theſe ſhall teach no more every Man his Neighbour, and every Man his Brother, ſaying, Know the Lord; for they ſhall all know me from the leaſt of them to the greateſt of them.* As to that of *Joel*, it is anſwered, That if an Old-Teſtament-Prophecy may be underſtood according to a New-Teſtament-Interpretation, then that Prophecy doth no way oppoſe but confirm the Goſpel-Miniſtry. How the Apoſtle underſtood the Prophet in that his Prophecy, may be ſeen in *Acts* 2. 16. when the Spirit was poured out on the Day of *Pentecoſt* upon the Apoſtles. And ſurely he muſt be a confident Perſon indeed that thinks not an *Apoſtle* to be as good an Expoſitor of the *Prophet*, as himſelf. And for that in *Jer.* 31. we ſay,

1. That if it conclude againſt Miniſterial Teachings, it muſt equally conclude againſt Chriſtian Conferences.

2. We ſay that cannot be the ſenſe of one Scripture which contradicts the plain ſenſe of other Scriptures: But ſo this would, *Eph.* 4. 11, 12. 1 *Cor.* 12. 28.

3. And we ſay, the ſence of that Text is not *negative* but *comparative*; not that they ſhall have no need to be taught any Truth, but no ſuch need to be taught the firſt Truths; That there is a God, and who is this true God: *They ſhall no more teach every Man his Brother, ſaying, Know the Lord; for they ſhall all know me.* To conclude, God hath given Miniſters to the Church for Converſion and Edification-work, *till we all come into the Unity of the Faith, to a perfect Man*, Eph. 4. 11, 12. So that when all the Elect are converted, and all thoſe Converts become perfect Men; when there is no Error in Judgment or Practice, and no Seducer to cauſe it, then, and not till then, will a Goſpel-Miniſtry be uſeleſs. But (as it's well obſerved) there is not a Man that oppoſes a Goſpel-Miniſtry, but the very Being of that Man is a ſufficient Argument for the continuance of it.

Inference 2. If Chriſt be the great Prophet of the Church, and ſuch a Prophet; then it follows, *That the weakeſt Chriſtians need not be diſcouraged at the dulneſs and incapacity they find in themſelves.* For Chriſt is not only a patient and condeſcending Teacher, but he can alſo (as he often hath done) reveal that to Babes which is hid from the Wiſe and Learned, *Mat.* 11. 25. *The Teſtimonies of the Lord are ſure, making wiſe the ſimple*, Pſal. 19. 7. Yea, and ſuch as you are the Lord delights to chuſe, that his Grace may be the more conſpicuous in your Weakneſs, 1 *Cor.* 1. 26, 27. You will have nothing of your own to glory in: You will not ſay, as a proud Wretch once ſaid, *Ego, & Deus meus*; I, and my God did this. Jeſus Chriſt affects not ſocial Glory, he will not divide the Praiſe with any. Well then, be not diſcouraged; others may know more in other things than you, but you are not incapable of knowing ſo much as ſhall ſave your Souls, if Chriſt will be your Teacher. In other Knowledge they excel you; but if ye knew Jeſus Chriſt, and the Truth as it is in him, one Drop of your Knowledge is worth a whole Sea of their Gifts: One Truth ſuckt by *Faith* and *Prayer* from the [illegible] of Chriſt, is better than ten thouſand dry Notions beaten out by wracking the Underſtanding. It's better in kind; the one being but natural, the other ſupernatural, from the ſaving Illuminations and inward Teachings of the Spirit: And ſo is one of thoſe better things *that accompany Salvation.* It's better in reſpect of Effects; other Knowledge leaves the Heart as dry, barren, and unaffected, as if it had its ſeat in another Man's Head: but that little you have been taught of Chriſt, ſheds down its gracious Influences upon your Affections, and ſlides ſweetly to your melting Hearts. So that as one preferr'd the moſt deſpicable work of a plain Ruſtick Chriſtian, before all the Triumphs of *Alexander* and *Cæſar*; much more ought ye to prefer one ſaving Manifeſtation of the Spirit, to all the powerleſs Illuminations of natural Men.

Si mihi daretur optio, eligerem Chriſtiani ruſtici ſordidiſſimum & maxime agreſte opus, præ omnibus victoriis & triumphis *Alexandri & Cæſaris.*

Inference 3. If Chriſt be the great Prophet and Teacher of the Church; it follows, *That Prayer is a proper means for the increaſe of Knowledge:* Prayer is the Golden Key which unlocks that Treaſure. When *Daniel* was to expound that Secret which was contained in the King's Dream, about which the *Caldean Magicians* had rackt their Brains to no purpoſe; what courſe doth *Daniel* take? Why, *he went to his Houſe* (ſaith the Text) *Dan.* 2. 17, 18. *and made the thing known to* Hananiah, Miſhael, *and* Azariah *his Companions*; *that they would deſire Mercies of the God of Heaven concerning this Secret.* And then was the Secret revealed to *Daniel. Luther* was wont to ſay, three Things make a Divine; Meditation, Temptation, and Prayer. Holy Mr. *Bradford* was wont to ſtudy upon his Knees. Thoſe Truths that are got by Prayer, leave an unuſual Sweetneſs upon the Heart. If Chriſt be our Teacher, it becomes all his Saints to be at his Feet.

Tria faciunt Theologum, Meditatio, Tentatio, Precatio. *Luther.*

Inference 4. If Chriſt be the great Prophet and Teacher of the Church, *We may thence diſcern and judge of Doctrines, and it may ſerve us as a Teſt to try them by.* For ſuch as Chriſt is, ſuch are the Doctrines that flow from him; every Error pretends to derive it ſelf from him: but as Chriſt was holy, humble, heavenly, meek, peaceful, plain and ſimple, and in all things alien, yea, contrary to the wiſdom of the World, the Gratifications of the Fleſh; ſuch are the Truths which he teacheth. They have his Character and Image ingraven on them. Would you know then whether this or that Doctrine be from the Spirit of Chriſt or no? Examine the Doctrine it ſelf by this rule. And whatſoever Doctrine you find to incourage and countenance Sin, to exalt Self, to be accommodated to earthly Deſigns and Intereſts, to warp and bend to the Humours and Luſts of Men; in a word, what Doctrine ſoever directly, and as a proper cauſe makes them that profeſs it carnal, turbulent, proud, ſenſual, *&c.* you may ſafely reject it, and conclude this never came from Jeſus Chriſt. The Doctrine of Chriſt is after Godlineſs; his Truth ſanctifies. There is a *Guſtus ſpiritualis judicii*, a Spiritual taſte, by which thoſe that have their Sences exerciſed, can diſtinguiſh things that differ. *The Spiritual Man judgeth all things*, 1 Cor. 2. 15. *His Ear tries Words, as his Mouth taſteth Meats*, Job 34. 3. Swallow nothing (let it come never ſo ſpeciouſly) that hath not ſome reliſh of Chriſt and Holineſs in it. Be ſure Chriſt never reveal'd any thing to Men, that derogates from his own Glory, or prejudices and obſtructs the ends of his own Death.

Inference 5. And as it will ſerve us for a Teſt of Doctrines, *ſo it ſerves for a Teſt of Miniſters*; and hence you may judge who are authorized and ſent by Chriſt the great Prophet to declare his Will to Men. Surely thoſe whom he ſends have his *Spirit* in their *Hearts*, as well as his Words in their *Mouths*. And according to meaſures of Grace received, they faithfully endeavour to fulfil their Miniſtry for Chriſt, as Chriſt did for his Father: *As my Father hath ſent me*, (ſaith Chriſt) *ſo ſend I you*, *Joh.* 20. 21. They take Chriſt for their Pattern in the whole courſe of their Miniſtration, and are ſuch as ſincerely endeavour to imitate the great Shepherd in theſe Six Particulars following.

1. Jeſus Chriſt was a *faithful Miniſter*, the *faithful and true Witneſs*, Rev. 1. 5. He declared the whole Mind of God to Men. Of him it was prophetically ſaid, *Pſal.* 40. 10. *I have not hid thy Righteouſneſs within my Heart*; *I have declared thy faithfulneſs, and thy Salvation*; *I have not concealed thy Loving-kindneſs and thy Truth from the great Congregation.* To the ſame ſenſe, and almoſt in the ſame words, the Apoſtle *Paul* profeſſed, in *Acts* 20. 20. *I have kept back nothing that was profitable unto you*; and *verſe* 35. *I have ſhewed you all things.* Not that every faithful Miniſter doth in the courſe of his Miniſtry, anatomize the whole body of Truth, and fully expound and apply each particular to the People: No, that is not the meaning, but of thoſe Doctrines which they have opportunity of opening, they do not out of fear, or to accommodate and ſecure baſe low ends, withhold the Mind of God, or ſo corrupt and abuſe his words, as to ſubject Truth to their own or other Mens Luſts. *They preach not as pleaſing men, but God*, 1 Theſſ. 2. 4. *For if we yet pleaſe men, we cannot be the ſervants of Chriſt*, Gal. 1. 10. Truth muſt be ſpoken, tho' the Greateſt on Earth be offended.

2. Jeſus Chriſt was *a tender-hearted Miniſter*, full of compaſſion to Souls. He was ſent to *bind up the broken in heart*, *Iſa.* 61. 1. He was full of Bowels to poor Sinners. *He grieved at the hardneſs of Mens Hearts*, Mark 3. 5. He mourned over *Jeruſalem*, and ſaid, *O Jeruſalem, Jeruſalem, how oft would I have gathered thy Children as a Hen gathers her brood under her wings!* *Matth.* 23. 37. His Bowels yerned when he ſaw the multitude as Sheep having no Shepherd, *Matth.* 9. 37. Theſe Bowels of Chriſt muſt be in all the under-Shepherds. *God is my witneſs* (ſaith one of them) *how greatly I long after you all in* (or after the pattern of) *the bowels of Chriſt Jeſus*, Phil. 1. 8. He that ſhews a hard Heart, unaffected with the Dangers and Miſeries of Souls, can never ſhew a Commiſſion from Chriſt to authorize him for Miniſterial Work.

In pro instar.

3. Jeſus Chriſt was *a laborious painful Miniſter*, he put a neceſſity on himſelf to finiſh his Work in his day; a Work infinitely great, in a very little time. *Joh.* 9. 4. *I muſt work the Works of him that ſent me, while it is day: the night cometh when no man can work.* O how much Work did Chriſt do in a little time on Earth! *He went about doing good*, Acts. 10. 38.

He was never idle. When he ſits down at *Jacob*'s Well, to reſt himſelf being weary, preſently he falls into his Work, preaching the Goſpel to the *Samaritaneſs*. In this muſt his Miniſters reſemble him; *ſtriving according to his working, that worketh in them mightily*, *Col.* 1. 28, 29. An idle Miniſter ſeems to be a contradiction *in adjecto*; as who ſhould ſay, a dark Light.

4. *Jeſus Chriſt delighted in nothing more than the ſucceſs of his Miniſtry*; to ſee the Work of the Lord proſper in his hand, this was meat and drink to him. When the Seventy returned, and reported the ſucceſs of their firſt Embaſſy; *Lord, even the Devils are ſubject to us through thy Name!* Why, ſaith Chriſt, *I beheld Satan fall as Lightning from Heaven.* As if he had ſaid, You tell me no News, I ſaw it when I ſent you out at firſt: I know the Goſpel would make work where it came. *And in that hour Jeſus rejoiced in Spirit*, Luk. 10. 17, 18, 21. And is it not ſo with thoſe ſent by him? Don't they value the ſucceſs of their Miniſtry at a high rate? It is not (ſaith one) the expence, but the recoiling of our labours back again upon us, that kills us. Miniſters would not die ſo faſt, nor be grayheaded ſo ſoon, could they but ſee the travail of their Souls. *My little Children* (ſaith Paul) *of whom I travel again in birth*, πάλιν ὠδίνω, *till Chriſt be formed in you*, Gal. 4. 19. As for thoſe that have the name of Shepherds only, who viſit the Flock only once a year, about ſhearing time; who have *the inſtruments of a fooliſh Shepherd* (*forcipes & mulctra*) the Shears and Pail, *Zech.* 11. 15. woful will be their condition at the appearing of this great Shepherd.

5. *Jeſus Chriſt was a Miniſter that lived up to his Doctrine*: His Life and Doctrine harmonized in all things. He preſſed to Holineſs in his Doctrine, and was the great Pattern of Holineſs in his Life, *Matth.* 11. 28. *Learn of me, I am meek and lowly.* And ſuch his Miniſters deſire to approve themſelves, *Phil.* 4. 9. *What ye have heard, and ſeen in me, that do.* He preacht to their Eyes, as well as Ears. His Life was a Comment on his Doctrine. They might ſee Holineſs acted in his Life, as well as ſounded by his Lips. He Preacht the Doctrine, and lived the Application.

6. And laſtly, *Jeſus Chriſt was a Miniſter that minded and maintained ſweet, ſecret communion with God, for all his conſtant publick labours.* If he had been preaching and healing all the day, yet he would redeem time from his very ſleep to ſpend in ſecret Prayer: *Matth.* 14. 23. *When he had ſent the Multitude away, he went up into a Mountain apart to pray, and was there alone.* O bleſſed Pattern! Let the Keepers of the Vineyards remember they have a Vineyard of their own to keep; a Soul of their own that muſt be look'd after as well as other Mens. Thoſe that in theſe things imitate Chriſt, are ſurely ſent to us from him, and are worthy of double honour: They are a choice Bleſſing to the People.

Ser. 10. Opens the ſecond Branch of the Prophetical Office, conſiſting in the Illumination of the Underſtanding.

SERMON X.

LUKE XXIV. 45.

Then opened he their Underſtandings, &c.

KNowledge of Spiritual things is well diſtinguiſhed into Intellectual and Practical: the firſt hath its ſeat in the Mind, that latter in the Heart. This latter Divines call a Knowledge peculiar to Saints; and in the Apoſtle's Dialect it is ὑπερέχον γνώσεως Χριστοῦ Ἰησοῦ, Phil. 3. 8. *The eminency or excellency of the Knowledge of Chriſt.*

And indeed there is but little excellency in all thoſe petty Notions which furniſh the Lips with diſcourſe, unleſs by a ſweet and powerful Influence they draw the Conſcience and Will to the Obedience of Chriſt? Light in the Mind is neceſſarily antecedent to the ſweet and heavenly motions and mountains of the Affections. For the farther any man ſtands from the Light of Truth, the farther he muſt needs be from the Heat of Comfort. Heavenly quicknings are begotten in the Heart, while the Son of Righteouſneſs ſpreads the Beams of Truth into the Underſtanding, and the Soul ſits under thoſe its Wings: yet all the Light of the Goſpel ſpreading and diffuſing it ſelf into the Mind, can never ſavingly open and change the Heart, without another act of Chriſt upon it; and what that is, the Text informs you, *Then opened he their Underſtandings, that they might underſtand the Scriptures.*

In which Words we have both an act of Chriſt upon the Diſciples Underſtandings, and the immediate end and ſcope of that Act.

1. Chriſt's Act upon their Underſtandings; he *opened their Underſtandings*. By Underſtanding is not here meant the Mind only, in oppoſition to the Heart, Will and Affections, but theſe were opened by and with the Mind. The Mind is the Heart, as the Door to the Houſe: What comes into his Heart, comes in at the Underſtanding, which is Introductive to it; and altho' Truths ſometimes go no farther than the Entry, never penetrate the Hearts, yet here this effect is undoubtedly included.

Expoſitors make this Expreſſion parallel to that in *Acts* 16. 14. *The Lord opened the Heart of Lydia.* And it is well obſerved, that it is one thing to open the Scriptures, that is, to expound them, and give the meaning of them, as *Paul* is ſaid to do in *Acts* 18. 3. and another thing to open the Mind or Heart, as it is here. There are, as a learned Man truly obſerves, two doors of the Soul barr'd againſt Chriſt; the Underſtanding by Ignorance, and the

Heart by Hardneſs; both theſe are opened by Chriſt. The former is opened by the preaching of the Goſpel, the other by the internal operation of the Spirit. The former belongs to the firſt part of Chriſt's Prophetical Office, opened in the former; the latter to that ſpecial internal part of his Prophetical Office, to be opened in this Sermon.

Ipſe eſt qui aperit cor noſtrum in lege ſuâ. *Cagel. ſpecil. p.* 57.

And that it was not a naked Act upon their Minds only, but that their Hearts and Minds did work in fellowſhip, being both touched by this Act of Chriſt, is evident enough by the Effects mentioned, *verſ.* 52, 53. *They returned to* Jeruſalem *with great Joy, and were continually in the Temple praiſing and bleſſing God.* It is confeſſed, that before this time Chriſt had opened their Hearts by Converſion; and his Opening is not to be underſtood ſimply, but *ſecundum quid*, in reference to thoſe particular Truths, in which till now they were not ſufficiently informed, and ſo their Hearts could not be duly affected with them. They were very dark in their apprehenſions of the Death and Reſurrection of Chriſt; and conſequently their Hearts were ſad and dejected about that which had befallen him. *Verſ.* 17. But when he opened his Scriptures and their Underſtandings and Heart together, then things appeared with another Face, and they return bleſſing and praiſing God.

2. Here is farther to be conſidered the deſign and end of this Act upon their Underſtandings; *That they might underſtand the Scriptures.* Where let it be marked, Reader, That the Teachings of Chriſt, and his Spirit, were never deſigned to take Men off from the reading, ſtudying, and ſearching for the Scriptures, as ſome vain Notioniſts have pretended, oppoſing thoſe things which are ſubordinated; but to make their ſtudies and duties the more fruitful, beneficial and effectual to their Souls; or that they might this way receive the end or bleſſing of all their Duties. God never intended to aboliſh his Word by giving his Spirit: And they are true Fanaticks, (as *Calvin* upon this place calls them) that think, or pretend ſo. By this means he would at once impart more Light, and make that they had before more operative and uſeful to them, eſpecially in ſuch a time of need as this was. Hence we obſerve,

Neque enim ſpiritum Deus ſuis confert, qui verbi ſui Uſum aboleat, ſed potius qui fructuoſum reddat; quare perperam Fanatici homines revelationum prætextu ſpernendæ ſcripturæ ſibi licentiam concedunt. *Calv. in loc.*

Doct. *That the opening of the Mind and Heart, effectually to receive the Truths of God, is the peculiar Prerogative and Office of Jeſus Chriſt.*

One of the great Miſeries under which lapſed Nature labours, is ſpiritual Blindneſs. Jeſus Chriſt brings that Eye-ſalve which only can cure it. *Rev.* 3. 18. *I counſel thee to buy of me Eye-ſalve, that thou mayeſt ſee.* Thoſe to whom the Spirit hath applied it, can ſay as it is, 1 *Joh.* 5. 20. *We know that the Son of God is come, and hath given us an Underſtanding, that we may know him that is true; and we are in him that is true, even in his Son Jeſus Chriſt: this is the true God, and eternal Life.*

To the Spiritual Illumination of a Soul it ſuffices not that the Object be revealed, nor yet that Man, the Subject of that Knowledge, have a due uſe of his own Reaſon; but it is further neceſſary that the Grace and ſpecial Aſſiſtance of the Holy Spirit be ſuperadded, to open and mollifie the heart, and ſo give it a due taſte and reliſh of the ſweetneſs of Spiritual Truth. By opening the Goſpel, he reveals Truth to us, and by opening the heart in us. Now tho' this cannot be without that, yet it's much more excellent to have Truth revealed in us, than to us. This Divines call *præcipuum illud* ἀποτέλεσμα *muneris Prophetici*, the principal perfective effect of the Prophetical Office; the ſpecial Bleſſing promiſed the in new Covenant, Heb. 8. 10. *I will put my Laws in their Mind, and write them in their Hearts.*

For explication of this part of Chriſt's Prophetical Office, I ſhall, as in the former, ſhew what is included in the opening of the Underſtanding, and by what Acts Chriſt performs it.

Firſt, Give you a brief account of what is included in this Act of Chriſt; take it in the following Particulars.

1. It implies the tranſcendent nature of Spiritual things, far exceeding the higheſt flight and reach of Natural Reaſon. Jeſus Chriſt muſt by his Spirit open the Underſtandings of Men, or they can never comprehend ſuch Myſteries. Some Men have ſtrong natural Parts, and by improvement of them, are become Eagle-ey'd in the Myſteries of Nature. Who more acute than the Heathen Sages? Yet to them the Goſpel ſeemed Fooliſhneſs, 1 *Cor.* 1. 20. *Auſtin* confeſſes that before his Converſion, he often felt his Spirit ſwell with offence and contempt of the Goſpel; and he deſpiſing it, ſaid *dedignabar eſſe parvulus*; he ſcorned to become a Child again. *Bradwardine*, that profound Doctor, learned *uſque ad ſtuporem*, even to a wonder, profeſſes that when he read *Paul*'s Epiſtles, he contemned them, becauſe in them he found not a Metaphyſical Wit. Surely it's poſſible a Man may with *Berengarius*, be able to diſpute *de omni ſcibili*, of every point of Knowledge; to unravel Nature, from the Cedar in *Lebanon*, to the Hyſop on the Wall; and yet be as blind as a Bat in the Knowledge of Chriſt. *Yea, it's poſſible a Man's Underſtanding may be improved by the Goſpel, to a great ability in the literal knowledge of it, ſo as to be able to expound the Scriptures orthodoxly, and enlighten others by them, as it is *Mat.* 7. 22. The *Scribes* and *Phariſees* were well acquainted with the Scriptures of the Old Teſtament; yea, ſuch were their abilities and eſteem among the People for them, that the Apoſtle ſtiles them the *Princes of this World*, 1 *Cor.* 2. 8. And yet notwithſtanding Chriſt truly calls them *blind Guides*, Mat. 23. Till Chriſt open the heart, we can know nothing of

Collyrium oculis inungendum quo cæcitate demptâ homo ſpirituali viſui reſtituitur. *Glaſ. Phil.* 2. *part. p.* 340.

Ad perfectam & propriam rerum ſupernaturalium cognitionem, non ſufficit ex parte objecti revelatio, nec ex parte ſubjecti debitus uſus rationis, ſed inſuper inquiri gratia Chriſti, & ſpeciale adjutorium ſpiritus ſancti quo cor operiatur, emolliatur, & ſupernaturalis veritatis dulcedinis habeat proportionatam ἕξιν & guſtum ſpiritualis judicii. *Reynoldus, Animal. Homo. p.* 23.

Modum illuminationis propheticæ duplicem ſtatuimus; immediatum, & mediatum; priore docendi modo & mentes hominum, aliquo poſteriori adminiculo intus illuſtrari, & corda ipſorum ad fidei obedientiam inflecti poſſunt. Poſteriore neutrum effectum abſq; prioris ſubſidio produci poteſt. *Synopſis pur. Theol. diſp.* XXVI. §. 18.

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* *The moſt refined and ingenious ſort of unregenerate Men have nothing in them, which is more excellent than common Grace; and common Grace leaves them in the ſtate of Nature, under the power of Sin, and in the very Suburbs of Hell, wholly at the command of Satan: And if any Man think otherwiſe, let him take heed that every Thought doth not nail him faſt to that unregenerate and curſed Eſtate for evermore.* Dr. Chynelles Divin. Trin. p. 410, &c.

him, or of his Will, as we ought to know it. So experimentally true is that of the Apoſtle, 1 *Cor.* 2. 14, 15. *The natural Man receiveth not the things of the Spirit of God, for they are fooliſhneſs to him; neither can he know them, becauſe they are ſpiritually diſcerned. But he that is ſpiritual, judgeth all things; yet he himſelf is judged of no Man.* The ſpiritual Man can judge and diſcern the carnal Man, but the carnal Man wants a faculty to judge of the ſpiritual Man. As a Man that carries a dark Lanthorn, can ſee another by its light, but the other cannot diſcern him. Such is the difference betwixt perſons whoſe Hearts Chriſt hath, or hath not opened.

2. Chriſt opening the Underſtanding, implies the inſufficiency of all external Means, how excellent ſoever they are in themſelves, to operate ſavingly upon Men, till by Chriſt his Power open the Soul, and ſo makes them effectual. What excellent Preachers were *Iſaiah* and *Jeremiah* to the Jews? The former ſpake of Chriſt more like an Evangeliſt of the New, than a Prophet of the Old Teſtament; the latter was a moſt convictive and pathetical Preacher: Yet the one complains, *Iſa.* 53. 1. *Who hath believed our Report? And to whom is the Arm of the Lord revealed?* the other laments the ſucceſſleſneſs of his Miniſtry, *Jer.* 6. 18. *The Bellows are burnt, the Lead is conſumed of the Fire, the Founder melteth in vain.* Under the New Teſtament what People ever enjoyed ſuch choice helps and means, as thoſe that lived under the Miniſtry of Chriſt and the Apoſtles? Yet how many remained ſtill in Darkneſs? *Mat.* 11. 27. *We have piped to you, but ye have not danced; we have mourned unto you, but ye have not lamented.* Neither the delightful Airs of Mercy, nor the doleful Ditties of Judgment, could affect or move their Hearts.

Modum inſtitutionis propheticæ duplicem ſtatuimus; immediatum, & mediatum; priore docendi modo & mentes hominum, aliquo poſterioris adminiculo intus illuſtrari, & corda ipſorum ad fidei obedientiam inflati poſſunt. Poſteriore neutrum effectum abſq; prioris ſubſidio produci poteſt. *Synopſis pur. Theol. diſp.* XXVI. *p.* 318.

And indeed if you ſearch into the reaſon of it, you will be ſatisfied, that the choiceſt Means can do nothing upon the Heart, till Chriſt by his Spirit open it, becauſe Ordinances work not as natural Cauſes do: For then the effect would always follow, unleſs miraculouſly hindred; and it would be equally wonderful that all that hear ſhould not be converted, as that the three Children ſhould be in the fiery Furnace ſo long, and yet not be burned: no, it works not as a natural, but as a moral Cauſe; whoſe efficacy depends on the gracious and arbitrary concurrence of the Spirit. *The Wind bloweth where it liſteth*, Joh. 3. 8. The Ordinances are like the Pool of *Betheſda*, *John* 5. 4. At a certain time an Angel came down and troubled the Waters, and then they had a healing virtue in them. So the Spirit comes down at certain times in the Word, and opens the Heart, and then it becomes the power of God to Salvation. So that when you ſee Souls daily ſitting under excellent and choice means, and remain dead ſtill, you may ſay as *Martha* did to Chriſt of her Brother *Lazarus*, Lord, if thou hadſt been here, they had not remained dead. If thou hadſt been in this Sermon, it had not been ſo ineffectual to them.

3. It implies the utter Impotency of Man to open his own Heart, and thereby make the Word effectually to his own Converſion and Salvation. He that at firſt ſaid, *Let there be Light*, and it was ſo, muſt ſhine into our Hearts, or they will never be ſavingly enlightned. 2 *Cor.* 4. 6. A double Miſery lyes upon a great part of Mankind, *viz.* *Impotency* and *Pride*. They have not only loſt the true liberty and freedom of their Wills, but with it have ſo far loſt their Underſtanding and Humility, as not to own it. But alas! Man is become a moſt impotent Creature by the Fall; ſo far from being able to open his own Heart, that he cannot know the things of the Spirit, 1 *Cor.* 2. 14. cannot believe, *Joh.* 6. 44. cannot obey, *Rom.* 8. 7. cannot ſpake one good Word, *Mat.* 12. 34. cannot think one good Thought, 2 *Cor.* 3. 5. cannot do one good Act, *John.* 15. 5. O what a helpleſs ſhiftleſs thing is a poor Sinner! Suitably to this ſtate of Impotence, Converſion is in Scripture call'd Regeneration, *Joh.* 3. 3. a Reſurrection from the Dead, *Eph.* 2. 5. a Creation, *Eph.* 2. 10. a Victory, 2 *Cor.* 10. 5. Which doth not only imply Man to be purely paſſive in his Converſion to God, but a renitency, and oppoſition made to that Power which goes forth from God to recover him.

Fatendum eſt igitur, nos modis omnibus deficere, ut cœleſtis doctrina non aliter utilis ſit nobis vel efficax, niſi quatenus ſpiritus & mentes noſtras ad eam intelligendam & corda noſtra ad ſubeundum ejus jugum format *Calv. in loc.*

Laſtly, Chriſt's opening the Underſtanding imports his Divine Power, whereby he is able to ſubdue all things to himſelf. Who but God knows the Heart? Who but a God can unlock and open it at pleaſure? no meer Creature, no not the Angels themſelves, who for their large Underſtandings are Intelligencies, can command or open the Heart. We may ſtand and knock at mens Hearts, till our own ake; but no opening till Chriſt come. He can fit a Key to all the croſs wards of the Will, and with ſweet efficacy open it, and that without any force or violence to it. Theſe things are carried in this part of his Office, conſiſting in opening the Heart: Which was the firſt thing propounded for Explication.

Cathedram in cœlis habet, qui corda docet.

Secondly, In the next place, let us ſee by what Acts Jeſus Chriſt performs this Work of his, and what way and method he takes to open the Heart of Sinners.

And there are two principal ways by which Chriſt opens the Underſtandings and Hearts of Men, *viz.* By his Word and Spirit.

1. By his Word; to this end was *Paul* commiſſionated and ſent to preach the Goſpel, *Acts* 26. 18. *To open their Eyes, and turn them from Darkneſs to Light, and from the Power of Satan to God.* The Lord can, if he pleaſes, accompliſh this immediately; but tho' he can do it, he will not do it ordinarily without Means, becauſe he will honour his own Inſtitutions. Therefore you ſhall obſerve, that when *Lydia*'s Heart was to be opened, *there appeared unto* Paul *a Man of* Macedonia, *who prayed him, ſaying, Come over into* Macedonia, *and help us*, *Acts* 19. 9. God will keep up the Reputation of his Ordinances among Men: And tho' he hath not tied himſelf, yet he hath tied us to them. *Cornelius* muſt ſend for *Peter*. God can make the Earth produce Corn, as it did at firſt, without Cultivation and Labour; but he that ſhall now expect it in the neglect of Means, may periſh for want of Bread.

2. But the Ordinances in themſelves cannot do it, as I noted before; and therefore Jeſus

Chriſt hath ſent forth the Spirit, who is his *Prorex*, his Vicegerent to carry on this Work upon the Hearts of his Elect. And when the Spirit comes down upon the Souls, in the adminiſtration of the Ordinances, he effectually opens the Heart to receive the Lord Jeſus, by the hearing of Faith. He breaks in upon the Underſtanding and Conſcience by powerful Convictions and Compunctions: So much that word, *Joh.* 16. 8. imports, *He ſhall convince the World of Sin*, convince by clear Demonſtration, ſuch as inforces Aſſent, ſo that the Soul cannot but yield it to be ſo: And yet the Door of the Heart is not opened, till he has alſo put forth his Power upon the Will, and by a ſweet and ſecret Efficacy overcome all its Reluctations, and the Soul be made willing in the day of his Power. When this is done, the Heart is opened. Saving Light now ſhines in it; and this Light ſet up the Spirit in the Soul is,

ἐλέγξει Demonſtratio eſt Syllogiſmus faciens ſcire. Τὸ μὴ δύνατον ἄλλως ἔχειν ἀλλ' οὕτω ἡμεῖς λέγομεν. *Ariſt.*

1. A *new Light*, in which all things appear far otherwiſe than they did before. The names of *Chriſt* and *Sin*, the words *Heaven* and *Hell* have another ſound in that Man's Ears, than formerly they had. When he comes to read the ſame Scriptures, which poſſibly he had read a hundred times before, he wonders he ſhould be ſo blind as he was, to overlook ſuch great, weighty, and concerning things as he now beholds in them; and ſaith, Where were mine Eyes, that I could never ſee theſe things before?

2. It is a very *affecting Light*; a Light that hath Heat and powerful Influences with it, which makes deep Impreſſions on the Heart. Hence they whoſe Eyes the great Prophet opens, are ſaid to be *brought out of Darkneſs into his marvellous Light*, 1 Pet. 2. 9. The Soul is greatly affected with what it ſees. The Beams of Light are contracted and twiſted together in the Mind; and being reflected on the Heart and Affections, ſoon cauſe them to ſmoak and burn. *Did not our Hearts burn within us, whilſt he talked with us, and opened to us the Scriptures?*

3. And it is a *growing Light*; like the Light of the Morning, which *ſhines more and more unto a perfect Day*, Prov. 4. 18. When the Spirit firſt opens the Underſtanding, he doth not give it at once a full ſight of all Truths, or a full ſenſe of the power, ſweetneſs and goodneſs of any Truth; but the Soul in the uſe of Means grows up to a greater Clearneſs day by day. It's Knowledge grows *extenſively* in meaſure, and *intenſively* in Power and Efficacy. And thus the Lord Jeſus by his Spirit opens the Underſtanding. Now the uſe of this follows in five practical Deductions.

Inference 1. If this be the Work and Office of Jeſus Chriſt to open the Underſtandings of Men; hence we infer *the Miſeries that lyes upon thoſe Men, whoſe Underſtandings to this day Jeſus Chriſt have not opened*; of whom we may ſay, as it is *Deut.* 22. 4. *To this day Chriſt hath not given them Eyes to ſee.* Natural Blindneſs, whereby we are deprived of the Light of this World, is ſad; but ſpiritual Blindneſs is much more ſad. See how dolefully their caſe is repreſented, 2 *Cor.* 4. 3, 4. *But if our Goſpel be hid, it is hid to them that are loſt; whoſe Eyes the God of this World hath blinded, leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them*: He means a total and final Concealment of the ſaving power of the Word from them. Why, what if Jeſus Chriſt withhold it, and will not be a Prophet to them, what is their Condition? Truly no better than loſt Men, It is hid τοῖς ἀπολλυμενοῖς, to them that are to periſh, or be deſtroyed. This Blindneſs, like the covering of the Face, or tying the Handkerchief over the Eyes, is in order to their turning off into Hell. More particularly, becauſe the Point is of deep concernment, let us conſider,

1. The *Judgment inflicted*, and that's ſpiritual Blindneſs. A ſore Miſery indeed! Not an univerſal ignorance of all Truths, O no! in natural and moral Truths they are oftentimes acute, and ſharp-ſighted Men; but in that part of Knowledge which wraps up eternal Life, *John* 17. 2. there they are utterly blinded: As it's ſaid of the *Jews* upon whom this Miſery lyes, that *Blindneſs in part is happened to* Iſrael. They are learned and knowing Perſons in other matters, but they know not Jeſus Chriſt, there is the grand and ſad effect.

2. *The Subject* of this Judgment, the Mind, which is the Eye of the Soul. If it were but upon the Body, it would not be ſo conſiderable; this falls immediately upon the Soul, the nobleſt part of Man, and upon the Mind, the higheſt and nobleſt Faculty of the Soul, whereby we underſtand, think, and reaſon. This in Scripture is called πνεῦμα the Spirit, the intellectual rational Faculty, which Philoſophers call τὸ ἡγεμονικὸν the leading directive Faculty; which is to the Soul what the natural Eye is to the Body. Now the Soul being the moſt active and reſtleſs thing in the World, always working, and it's leading directive Power blind, judge what a ſad and dangerous ſtate ſuch a Soul is in; juſt like a fiery high-mettled Horſe, whoſe Eyes are out, furiouſly carrying his Rider upon Rocks, Pits, and dangerous Precipices. I remember *Chryſoſtom*, ſpeaking of the loſs of a Soul, ſaith, that the loſs of a Member of the Body is nothing to it; for, ſaith he, if a Man loſe an Eye, Ear, Hand or Foot, there is another to ſupply its want. *Omnia Deus dedit duplicia*, God hath given us thoſe Members double; *animam vero unam*, but he hath not given us two Souls, that if one be loſt, yet the other may be ſaved. Surely it were better for thee, Reader, to have every Member of thy Body made the Seat and Subject of the moſt exquiſite racking Torments, than for ſpiritual Blindneſs to befal thy Soul. Moreover,

3. Conſider *the indiſcernableneſs of this Judgment* to the Soul on whom it lyes: They know it not, no more than a Man knows that he is aſleep. Indeed it's *the Spirit of a deep ſleep poured out upon them from the Lord*, Iſa. 29. 10, like that which befel *Adam* when God opened his Side, and took out a Rib. This renders their Miſery the more remedileſs: *Becauſe ye ſay you ſee, therefore your Sin remaineth*, Joh. 9. 41. Once more,

4. Conſider *the Tendency and Effects of it.* What doth this tend but to eternal Ruin? For hereby we are cut off from the only Remedy.

The Soul that's ſo blinded, can neither ſee Sin, nor a Saviour; but, like the *Egyptians* during the palpable Darkneſs, ſits ſtill, and moves not after its own recovery. And as Ruin is that to which it tends, ſo in order thereto, it renders all the Ordinances and Duties under which that Soul comes, altogether uſeleſs and ineffectual to its Salvation. He comes to the Word, and ſees others melted by it, but to him it ſignifies nothing. O what a heavy ſtroke of God is this! Moſt wretched is their caſe, to whom Jeſus Chriſt will not apply this Eye-ſalve, that they may ſee. Did you but underſtand the Miſery of ſuch a State, if Chriſt ſhould ſay to you, as he did to the blind Man, *Mat.* 20. 33. *What wilt thou that I ſhall do for thee?* You would return as he did, *Lord, that my Eyes may be opened.*

Inference 2. If Jeſus Chriſt be the great Prophet of the Church, *then ſurely he will take ſpecial care both of the Church, and the under-Shepherds appointed by him to feed them:* Elſe both the *Objects* and *Inſtruments* upon and by which he executes his Office, muſt fail, and conſequently this glorious Office be in vain. Hence he is ſaid *to walk among the Golden Candleſticks*, Rev. 1. 13. and *Rev.* 2. 1. to *hold the Stars in his Right Hand.* Jeſus Chriſt inſtrumentally opens the Underſtanding of Men by the preaching of the Goſpel; and whilſt there is an elect Soul to be converted, or a Convert to be farther illuminated, Means ſhall not fail to accompliſh it by.

Inference 3. *Hence you that are yet in Darkneſs, may be directed to whom to apply your ſelves for ſaving Knowledge.* It's Chriſt that hath the ſovereign Eye-ſalve, that can cure your Blindneſs: He only hath the Key of the Houſe of *David*; he opens, and no Man ſhutteth. O that I might perſwade you to ſet your ſelves in his way, under the Ordinances, and cry to him, *Lord, that my Eyes may be opened.* Three things are marvellouſly incouraging to you ſo to do.

So thick is that Cataract which is grown over the Eye of our Underſtanding, that none but God can couch it. Chriſt was ſent to be a Light to the Gentiles, ſo he enlightens the Medium; and to open the Eyes of the blind, ſo he heals the Organ: He is the only Oculiſt. Firmin's Real Chriſtian, *p.* 30.

1. *God the Father hath put him into this Office, for the cure of ſuch as you be,* Iſa. 49. 6. *I will give thee for a Light to the Gentiles, that thou may'ſt be my Salvation to the end of the Earth.* This may furniſh you with an Argument to plead for a Cure. Why do you not go to God, and ſay, Lord, didſt thou give Jeſus Chriſt a Commiſſion to open the blind Eyes? Behold me, Lord, ſuch a one am I, a poor, dark, ignorant Soul. Didſt thou give him to be thy Salvation to the ends of the Earth? No Place nor People excluded from the benefit of this Light; and ſhall I ſtill remain in the ſhadow of Death? O that unto me he might be a ſaving Light alſo. The beſt and moſt excellent Work that ever thou wroughteſt, brings thee no Glory till it come into the Light; O let me ſee and admire it.

2. It's incouraging to think, that *Jeſus Chriſt hath actually opened the Eyes of them that were as dark and ignorant as you now are.* He hath revealed thoſe things to Babes, that have been hid from the wiſe and prudent, *Matth.* 11. 25. *The Law of the Lord is perfect, making wiſe the ſimple,* Pſal. 19. 7. And if you look among thoſe whom Chriſt hath enlightned, you will not find *many wiſe after the Fleſh, many mighty, or noble; but the fooliſh, weak, baſe, and deſpiſed. They are they on whom he hath glorified the Riches of his Grace:* 1 Cor. 1. 26, 27.

3. And is it not yet further encouraging to you, that *hitherto he hath mercifully continued you under the Means of Light?* Why is not the Light of the Goſpel put out? Why are times and ſeaſons of Grace continued to you, if God have no further deſign of good to your Souls? Be not therefore diſcouraged, but wait on the Lord in the uſe of Means, that you may yet be healed.

Queſt. If you ask, what can we do to put our ſelves into the way of the Spirit, in order to ſuch a Cure?

Sol. I ſay, tho' you cannot do any thing that can make the Goſpel effectual, yet the Spirit of God can make thoſe Means you are capable of uſing effectual, if he pleaſe to concur with them. And it is a certain Truth, that your Inability to do what is above your power, doth no ways excuſe you from doing what is within the compaſs of your power to do. I know no Act that is ſaving can be done without the concurrence of ſpecial Grace; yea, and no Act that hath a remote order and tendency thereto, without a more general concourſe of God's Aſſiſtance; but herein he is not behindhand with you. Let me therefore adviſe,

1. That you *diligently attend upon an able, faithful, and ſearching Miniſtry.* Neglect no Opportunity God affords you; for how know you but that may be the time of Mercy to your Souls? If he that lay ſo many Years at the Pool of *Betheſda*, had been wanting but that hour when the Angel came down and troubled the Waters, he had not been healed.

2. Satisfie not your ſelves with hearing, but *conſider what you hear.* Allow time to reflect upon what God hath ſpoken to you. What Power is there in Man more excellent, or more appropriate to the reaſonable Nature, than it's reflexive and ſelf-conſidering Power? There is little hope of any good to be done upon your Souls, till you begin to go alone, and become Thinking-Men and Women. Here all Converſion begins. I know a ſeverer Task can hardly be impoſed upon a carnal Heart. It's a hard thing to bring a Man and himſelf together upon this account: But this muſt be if ever the Lord do your Souls good. *Pſal.* 4. 4. *Commune with your own Hearts.*

3. *Labour to ſee, and ingeniouſly confeſs the inſufficiency of all your other Knowledge to do you good.* What if you had never ſo much skill and knowledge in other Myſteries? What if you be never ſo well acquainted with the Letter of the Scripture? What if you had Angelical Illumination? This can never ſave thy Soul. No, all thy Knowledge ſignifies nothing till the Lord ſhew thee by ſpecial Light the deplored ſtate

of thy own Heart, and a ſaving ſight of Jeſus Chriſt, thy only Remedy.

Inference 4. Since then there is a common Light, and ſpecial ſaving Light, which none but Chriſt can give, *it's therefore the Concernment of every one of you to try what your Light is. We know* (ſaith the Apoſtle) 1 Cor. 1. 8. *that we all have Knowledge.* O but what, and whence is it? Is it the Light of Life ſpringing from Jeſus Chriſt that bright and Morning-ſtar, or only ſuch as the Devils and Damned have? Theſe Lights differ,

1. In their very *kind* and *natures.* The one is heavenly, ſupernatural, and ſpiritual; the other earthly, and natural, the effect of a better Conſtitution or Education, *James* 3. 15, 17.

2. They differ moſt apparently in their *Effects* and *Operations.* The Light that comes in a ſpecial way from Chriſt, is humbling, abaſing, and Soul-emptying Light: By it a Man ſees the Vileneſs of his own Nature and Practice, which begets ſelf-loathing in him; but natural Light on the contrary, puffs up, and exalts, makes the Heart ſwell with ſelf-conceitedneſs, 1 *Cor.* 8. 1.

The Light of Chriſt is *practical* and *operative,* ſtill urging the Soul, yea, lovingly conſtraining it to Obedience. No ſooner did it ſhine into *Paul*'s Heart, but preſently he asks, *Lord, what wilt thou have me to do?* Acts 9. 6. *It brought forth fruit* in the *Coloſſians, from the firſt day it came to them,* Col. 1. 6. but the other ſpends it ſelf in impractical Notions, and is detained in Unrighteouſneſs, *Rom.* 1. 18. The Light of Chriſt is powerfully *transformative* of its Subjects, changing the Man in whom it is into the ſame Image, from Glory to Glory, 2 *Cor.* 3. *ult.* But common Light leaves the Heart as dead, carnal and ſenſual, as if no Light at all were in it.

In a word, All ſaving Light *endears* Jeſus Chriſt to the Soul; and as it could not value him before it ſaw him, ſo when once he appears to the Soul in his own Light, he is appreciated and endeared unſpeakably: then none but Chriſt; all is but Dung that he may win Chriſt: None in Heaven but him, nor in Earth deſirable in compariſon of him. But no ſuch Effect flows from natural common Knowledge.

3. They differ in their *Iſſues.* Natural Common Knowledge vaniſheth, as the Apoſtles ſpeaks, 1 *Cor.* 13. 8. It's but a *May*-flower, and dies in its Month. *Doth not their Excellency that is in them go away?* Job. 4. 21. But this that ſprings from Chriſt is perfected, not deſtroyed by Death: It ſprings up into everlaſting Life. The Soul in which it is ſubjected, carries it away with it into Glory. *Joh.* 17. 2. this Light is Life eternal. Now turn in, and compare your ſelves with theſe Rules. Let not falſe Light deceive you.

Inference 5. Laſtly, *How are they obliged to love, ſerve and honour Jeſus Chriſt, whom he hath enlightned with the ſaving knowledge of himſelf?* O that with Hands and Hearts lifted up to Heaven, ye would adore the free Grace of Jeſus Chriſt to your Souls! How many round about you have their Eyes cloſed, and their Hearts ſhut up! How many are in Darkneſs, and there are like to remain, till they come to the blackneſs of Darkneſs, which is reſerved for them? O what a pleaſant thing is it for your Eyes to ſee the Light of this World! But what is it for the Eye of your Mind to ſee God in Chriſt? To ſee ſuch raviſhing ſights as the Objects of Faith are? And to have ſuch a Pledge as this given you of the bleſſed Viſions of Glory? For *in this Light you ſhall ſee Light.* Bleſs God, and boaſt not. Rejoice in your Light, but be not proud of it. And beware ye ſin not againſt the beſt and higheſt Light in this World. If God were ſo incenſed againſt the Heathens for diſobeying the Light of Nature, what is it in you to ſin with Eyes clearly illuminated with the pureſt Light that ſhines in this World? You know God charges it upon *Solomon,* 1 *Kings* 11. 9. that he turned from the way of Obedience, *after the Lord had appeared to him twice.* Jeſus Chriſt intended when he opened your Eyes, that your Eyes ſhould direct your Feet. Light is a ſpecial help to Obedience, and Obedience a ſingular help to increaſe your Light.

SERMON XI.

Ser. 11. *Diſcovers the Nature and Neceſſity of the Prieſthood of Chriſt.*

HEB. IX. 23.

It was therefore neceſſary that the Patterns of things in the Heavens ſhould be purified with theſe, but the heavenly things themſelves with better Sacrifices than theſe.

SAlvation (as to the actual diſpenſation of it) is *revealed* by Chriſt as a *Prophet, procured* by him as a *Prieſt, applied* by him as a *King:* In vain is it revealed, if not purchaſed; in vain revealed and purchaſed, if not applied. How it is revealed, both to us and in us, by our great Prophet, hath been declared. And now from the Prophetical Office, we paſs on to the Prieſtly Office of Jeſus Chriſt, who as our Prieſt purchaſed our Salvation. In this Office is contained the grand relief for a Soul diſtreſſed by the guilt of Sin. When all other Reliefs have been eſſayed, 'tis the Blood of this great Sacrifice, ſprinkled by Faith upon the trembling Conſcience, that muſt cool, refreſh, and ſweetly compoſe and ſettle it. Now ſeeing ſo great a weight hangs upon this Office, the Apoſtle induſtriouſly confirms and commends it in this Epiſtle, and more eſpecially in this *9th* Chapter; ſhewing how it was figured to the World by the typical Blood of the Sacrifices, but infinitely excels them all: And as in many other moſt weighty reſpects, ſo principally in this, that the Blood of theſe Sacrifices did but purifie the Types or Patterns of the heavenly things; but the Blood of this Sacrifice purified or conſecrated the heavenly things themſelves ſignified by thoſe Types.

The words read, contain an Argument to prove the neceſſity of the offering up of Chriſt the great Sacrifice, drawn from the proportion betwixt the Types, and Things typified. If the Sanctuary, Mercy-ſeat, and all things pertaining to the Service of the Tabernacle, were to be conſecrated by Blood; thoſe earthly, but ſacred Types, by the Blood of Bulls and Lambs, &c. much more the heavenly things ſhadowed by them, ought to be purified or conſecrated by better Blood than the Blood of Beaſts. The Blood conſecrating theſe, ſhould as much excel the Blood that conſecrated thoſe, as the heavenly things themſelves do in their own nature excel thoſe earthly ſhadows of them. Look what proportion there is between the Type and Anti-type, the like proportion alſo is betwixt the Blood that conſecrates them; earthly things with common, heavenly things with the moſt excellent Blood.

Concludit argumenta ſuperiora de neceſſitate redemptionis, à proportione Typorum, & rerum cœleſtium. Si typica ſacra neceſſe fuit purgari ſanguine typico; tanto ſane præſtantiori ſanguine mundari oportuit *τὰ ἐπȣράνια*, quanto ipſa ſunt præſtantiora exemplaribus terrenis: ratio eſt aperta, quia qualis inter Typos & res, talis inter Typorum & rerum conſecrationes debet eſſe proportio. *Pareus in L.*

So then there are two things to be eſpecially obſerved here: Firſt, The Nature of Chriſt's Death and Sufferings: It had the Nature, Uſe, and End of a Sacrifice; and of all Sacrifices the moſt excellent. Secondly, The Neceſſity of his offering up: It was neceſſary to correſpond with all the Types and Prefigurations of it under the Law; but eſpecially it was neceſſary for the expiating of Sin, the propitiating of a juſtly-incenſed God, and the opening a way for reconciled ones to come to God in. The Point I ſhall give you from it, is,

Doct. *That the Sacrifice of Chriſt our High-Prieſt, is moſt excellent in it ſelf, and moſt neceſſary for us.*

Sacrifices are of two ſorts, *Euchariſtical*, or Thank-offerings, in teſtification of Homage, Duty and Service; and in token of gratitude for Mercies freely received: And *Ilaſtical*, or Expiatory, for ſatisfaction to Juſtice, and thereby the atoning and reconciling of God. Of this laſt kind was the Sacrifice offered by Jeſus Chriſt for us: To this Office he was called by God, *Heb.* 5. 5. In it he was confirmed by the unchangeable Oath of God, *Pſal.* 110. 4. for it he was ſingularly qualified by his Incarnation, *Heb.* 5. 6, 7. and all the Ends of it he was fully anſwered, *Heb.* 9. 11, 12.

Sacrificia alia ſunt Typica, alia ſignificata: & Utraque vel *ἐλαςικα*, ſeu propitiatoria; vel *ευχαρίςικα*, ſeu gratiarum actiones. *Lucas Trelcat.* p. 78.

My preſent Deſign is from this Scripture, to open the general Nature and abſolute Neceſſity of the Prieſthood of Chriſt; ſhewing what his Prieſthood implies in it, and how all this was indiſpenſibly neceſſary in order to our recovery from the deplorable ſtate of Sin and Miſery.

Firſt then, we will conſider what it ſuppoſes and implies; and then, wherein it conſiſts. And there are ſix things which it either preſuppoſeth or neceſſarily includeth in it.

The Nature of Chriſt's Prieſthood opened.

1. At firſt ſight, *it ſuppoſes Man's Revolt and Fall from God*; and a dreadful breach made thereby betwixt God and him, elſe no need of an atoning Sacrifice. *If one died for all, then were all dead*, 2 *Cor.* 5. 14, dead in Law, under ſentence to die, and that eternally. In all the Sacrifices from *Adam* to Chriſt, this was ſtill preached to the World; that there was a fearful breach betwixt God and Man; and that even ſo Juſtice required our Blood ſhould be ſhed. And the Fire flaming on the Altar, which wholly burnt up the Sacrifice, was a lively Emblem of that fiery Indignation that ſhould devour the Adverſaries. But above all, when Chriſt that true and great Sacrifice was offered up to God, then was the faireſt Glaſs that ever was in the World ſet before us, to ſee our Sin and Miſery by the Fall in.

2. *His Prieſthood ſuppoſes the unalterable Purpoſe of God to take vengeance for Sin*; He will not let it paſs. I will not determine what God could do in this Caſe by his abſolute Power; and I think it is generally yielded, that by his ordinate Power he could do no leſs than puniſh it in the perſon of the Sinner, or of his Surety.

The Reader may find this Caſe learnedly and ſolidly handled by Dr. Twiſſe, Vindic. gratiæ, *Degreſs.* 8.

Thoſe that contend for ſuch a Forgiveneſs, as is an Act of Charity, like that whereby private perſons forgive one another, muſt at once ſuppoſe God to part with his Right, *cedendo de jure ſuo*, and alſo render the Satisfaction of Chriſt altogether uſeleſs as to the procurement of Forgiveneſs; yea, rather an obſtacle, than a means to it. Surely the Nature and Truth of God oblige him to puniſh Sin. *He is of purer eyes than to look upon iniquity*, Heb. 1. 13. And beſide, the Word is gone out of his Mouth, that the Sinner ſhall die.

Nulla alia ratione palam fieri poteſt odium adverſus peccarum divinum, quam pœnæ commeritæ inflictione. *Brad. de Juſtific.* p. 61.

3. *The Prieſthood of Chriſt pre-ſuppoſeth the utter impotency of Man to appeaſe God, and recover his Favour by any thing he could do or ſuffer.* Surely God would not come down to aſſume a Body to die, and be offered up for us, if at any cheaper rate it could have been accompliſhed: There was no other way to recover Man, and ſatisfie God. Thoſe that deny the Satisfaction of Chriſt, and talk of his dying to confirm the Truth, and give us an Example of Meekneſs, Patience, and Self-denial, affirming theſe to be the ſole Ends of his Death, do not only therein root up the Foundation of their own Comfort, Peace and Pardon, but moſt boldly impeach and tax the infinite Wiſdom. God could have done all this at a cheaper rate: The ſufferings of a meer Creature are able to attain theſe Ends: The death of the Martyrs did it. But who by dying can ſatisfie and reconcile God? What Creature can bring him an adequate and proportionable value for Sin? yea, for all the Sin that ever was or ſhall be tranſmitted to the Natures, or committed by the Perſons of all God's Elect, from *Adam* to the laſt that ſhall be found alive at the Lord's coming? Surely none but Chriſt can do this.

4. *Chriſt's Prieſthood implies the neceſſity of his being God-man.* It was neceſſary he ſhould be a Man in order to his Paſſion, Compaſſion, and Derivation of his Righteouſneſs and Holi-

neſs to Men. Had he not been Man, he had had no Sacrifice to offer, no Soul or Body to ſuffer in. The Godhead is impatible, immortal, and above all thoſe ſufferings and miſeries Chriſt felt for us. Beſides, his being Man, fills him with bowels of compaſſion, and tender ſenſe of our miſeries: This makes him a merciful and faithful High-Prieſt, *Heb.* 4. 15. and not only fits him to pity, but to ſanctifie us alſo; for *he that ſanctifieth, and they that are ſanctified, are both of one*, Heb. 2. 11, 14, 17. And as neceſſary it was our High-Prieſt ſhould be God, ſince the value and efficacy of his Sacrifice reſults from thence.

Hinc igitur apparet quam neceſſarium fuit ut Chriſtus mediator eſſet & Deus & homo; niſi enim homo, non fuiſſet idoneum ſacrificium; & niſi Deus fuiſſet, ſacrificium illud non fuiſſet ſufficientis virtutis. *Ames Med.* p. 92.

5. *The Prieſthood of Chriſt implies the extremity of his Sufferings.* In Sacrifices, you know, there was a deſtruction, a kind of annihilation of the Creature to the Glory of God. The ſhedding of the Creature's Blood, and burning its Fleſh with Fire, was but an umbrage, or faint reſemblance of what Chriſt endured when he made his Soul an Offering for Sin.

6. And laſtly, *It implies the gracious Deſign of God to reconcile us at a dear rate to himſelf, in that he called and confirmed Chriſt in his Prieſthood by an Oath, and thereby laid out a Sacrifice of infinite value for the World.* Sins for which no Sacrifice is allowed, are deſperate Sins; and the caſe of ſuch Sinners is helpleſs: But if God allow, yea, and provide a Sacrifice himſelf, how plainly doth it ſpeak his intentions of Peace and Mercy? Theſe things are manifeſtly preſuppoſed or implied in Chriſt's Prieſthood.

This Prieſthood of Chriſt is that Function wherein he comes before God in our Name and Place, to fulfil the Law, and offer up himſelf to him a Sacrifice of Reconciliation for our Sins; and by his Interceſſion to continue and apply the purchaſe of his Blood to them for whom he ſhed it: All this is contained in that famous Scripture, *Heb.* 10. 7, 8, 9, 10, 11, 12, 13, 14. Or more briefly, the Prieſthood of Chriſt is that whereby he expiated the Sins of Men, and obtained the Favour of God for them, *Col.* 1. 20, 22. *Rom.* 5. 10. But becauſe I ſhall inſiſt more largely upon the ſeveral Parts and Fruits of this Office, it ſhall here ſuffice to ſpeak thus much as to its general Nature; which was the firſt thing propoſed for explication.

Sacerdotium Chriſti eſt functio qua coram Deo apparet, ut legem ab ipſo acceptam noſtro nomine obſervet; ſeipſum victimam reconciliationis pro noſtris peccatis ipſi offerat; ſuaq; apud Deum interceſſione opem ipſius perennem, ac donationem ſpiritus ſancti nobis impetret, atq; efficaciter applicet. *Synopſis purioris Theol. p.* 318.

Secondly, The neceſſity of Chriſt's Prieſthood comes next to be opened: Touching which I affirm, according to the Scriptures, it was neceſſary in order to our Salvation, that ſuch a Prieſt ſhould, by ſuch a Sacrifice, appear before God for us.

The truth of this Aſſertion will be cleared by theſe two Principles, which are evident in the Scripture, *viz.* That God ſtood upon full Satiſfaction, and would not remit one Sin without it: And that fallen Man is totally uncapable of tendring him any ſuch Satiſfaction; therefore Chriſt, who only can, muſt do it, or we periſh.

1. ***God ſtood upon full Satiſfaction, and would not remit one Sin without it.*** This will be cleared *from the Nature of Sin*; and *from the Veracity and Wiſdom of God.*

1. From the *Nature of Sin*, which deſerves that the Sinner ſhould ſuffer for it. Penal Evil, in a courſe of Juſtice, follows moral Evil. Sin and Sorrow ought to go together; betwixt theſe is a neceſſary connexion, *Rom.* 6. 23. *The Wages of Sin is Death.*

(2.) The *Veracity of God requires it.* The Word was gone out of his Mouth; *Gen.* 2. 17. *In the day that thou eateſt thereof, thou ſhalt ſurely die.* From that time he was inſtantly and certainly obnoxious and liable to the death of Soul and Body. The Law pronounces him curſed, *that continues not in all things that are written therein to do them*, Gal. 3. 9. Now tho' Man's threatnings are often vain and inſignificant things, yet God's ſhall ſurely take place; *Not one tittle of the Law ſhall fail, till all be fulfilled*, Mat. 5. 18. God will be true in his Threatnings, tho' thouſands and millions periſh.

Certo ac ſtatim morieris.

(3.) The Wiſdom of God, by which he governs the rational World, admits not of a diſpenſation or relaxation of the Threatnings without ſatisfaction: For as good no King, as no Laws for Government; as good no Law, as no Penalty; and as good no Penalty, as no Execution. To this purpoſe one well obſerves; “It's altogether undecent, eſpecially to the Wiſdom and Righteouſneſs of God, that that which provoketh the execution, ſhould procure the abrogation of his Law; that that ſhould ſupplant and undermine the Law, for the alone preventing whereof, the Law was before eſtabliſhed. How could it be expected, that Men ſhould fear and tremble before God, when they ſhould find themſelves more ſcared than hurt by his threats againſt Sin? So then God ſtood upon Satiſfaction, and would admit no Treaty of Peace on any other ground.

Dr. Reynolds *on Pſal.* 110. *p.* 409.

Object. Let none here object, That Reconciliation upon this only ſcore of Satiſfaction, is derogatory to the Riches of Grace; or that we allow not God what we do Men, *viz.* to forgive an Injury freely, without ſatiſfaction.

Sol. Free forgiveneſs to us, and full ſatisfaction made to God by Jeſus Chriſt for us, are not ἀσύστατα things inconſiſtent with each other, as in its proper place ſhall be fully cleared to you. And for denying that to God which we allow to Men; you muſt know, that Man and Man ſtands on even ground: Man is not capable of being wronged and injured by Man, as God is by Man; there is no compare between the nature of the Offences.

To conclude, Man only can freely forgive Man in a private capacity, ſo far as wrong concerns himſelf; but ought not to do ſo in a publick capacity, as he is a Judge, and bound to execute Juſtice impartially. God is our Law-giver and Judge; he will not diſpence with violations of the Law, but ſtrictly ſtands on compleat ſatisfaction.

2. Man can tender to God no ſatisfaction of his own for the wrong done by his Sin. He finds no way to compenſate and make God amends, either by doing, or by ſuffering his Will.

(1.) Not by doing: This way is ſhut up to all the World: None can ſatisfie God, or reconcile himſelf to him this way; for it's evident our beſt Works are ſinful; *All our Righteouſneſs is as filthy rags*, Iſa. 64. 6. And it's ſtrange any ſhould imagine, that one Sin ſhould make ſatisfaction for another. If it be ſaid, Not what is ſinful in our Duties, but what is ſpiritual, pure and good, may ingratiate us with God, it is at hand to reply, That what is good in any of our Duties is a Debt we owe to God; yea, we owe him perfect obedience; and it is not imaginable how we ſhould pay one Debt by another; quit a former, by contracting a new Engagement: If we do any thing that is good, we are beholden to Grace for it, *Joh.* 15. 5. 2 *Cor.* 3. 5. 1 *Cor.* 15. 10. In a word, thoſe that have had as much to plead on that ſcore as any now living, have quitted, and utterly given up all hopes of appeaſing and ſatisfying the Juſtice of God that way. It's like holy *Job* feared God, and eſchewed Evil as much as any of you, yet he ſaith, *Job* 9. 20, 21. *If I juſtifie my ſelf, mine own mouth ſhall condemn me; if I ſay I am perfect, it ſhall alſo prove me perverſe. Tho' I were perfect, yet would I not know my Soul; I would deſpiſe my Life.* It may be *David* was a Man as much after the Heart of God as you; yet he ſaid, *Pſal.* 143. 2. *Enter not into judgment with thy Servant; for in thy ſight ſhall no Man living be juſtified.* It's like *Paul* lived as holy, heavenly, and fruitful a Life as the beſt of you, and far, far beyond you; yet he ſaith, 1 *Cor.* 4. 4. *I know* (or am conſcious to my ſelf) *of nothing, yet am I not thereby juſtified:* His ſincerity might *comfort* him, but could not *juſtifie* him. And what need I ſay more? The Lord hath ſhut up this way to all the World; and the Scriptures ſpeak it roundly and plainly, *Rom.* 3. 20. *Therefore by the Deeds of the Law, there ſhall no fleſh be juſtified in his ſight.* Compare *Gal.* 3. 21. *Rom.* 8. 3.

(2.) And as Man can never reconcile himſelf to God by *doing*, ſo neither by *ſuffering*. That is equally impoſſible; for no ſuffering can ſatisfie God, but ſuch as are proportionable to the Offence we ſuffer for. And if ſo, and infinite Suffering muſt be born: I ſay infinite, for ſo Sin is; an infinite Evil, objectively conſidered, as it wrongs an infinite God. Now Sufferings may be ſaid to be infinite, either in reſpect of their *weight*, exceeding all bounds and limits; the letting out the Wrath and Fury of an infinite God: Or in reſpect of *duration*, being endleſs and everlaſting. In the firſt ſenſe, no Creature can bear an infinite Wrath, it would ſwallow us up. In the ſecond, it may be born as the damned do; but then, ever to be ſuffering, is never to have ſatisfied.

So that no Man can be his own Prieſt, to reconcile him to God by what he can do or ſuffer. And therefore, one that is able, by doing and ſuffering, to reconcile him, muſt undertake it, or we periſh. Thus you ſee plainly and briefly, the general nature and neceſſity of Chriſt's Prieſthood.

From both theſe, ſeveral uſeful Corollaries, or practical Deductions, offer themſelves.

Corollary 1. This ſhews in the firſt place, *the incomparable excellency of the reformed Chriſtian Religion above all other Religions, known to, or profeſſed in the World.* What other Religions ſeek, the Chriſtian Religion only finds, even a ſolid foundation for true Peace, and ſettlement of Conſcience. While the *Jews* ſeek it in vain in the Law; the *Mehometan* in his external and ridiculous Obſervations; the *Papiſt* in his own Merits; the *Believer* only finds it in the Blood of this great Sacrifice: This, and nothing leſs than this, can pacifie a diſtreſſed Conſcience, labouring under the weight of its own Guilt. Conſcience demands no leſs to ſatisfie it, than God demands to ſatisfie him. The grand Inqueſt of Conſcience is, is God ſatisfied? If he be ſatisfied, I am ſatisfied. Woful is the ſtate of that Man, that feels the worm of Conſcience nibling on the moſt tender part of the Soul, and hath no relief againſt it; that feels the intolerable ſcalding wrath of God burning within, and hath nothing to cool it. Hear me, you that ſlight troubles of Conſcience, that call them Fancies and melancholy Whimſies; if you ever had had but one ſick night for Sin, if you had ever felt that ſhame, fear, horror, and deſpair, which are the diſmal effects of an accuſing and condemning Conſcience, you would account it an unſpeakable Mercy to hear of a way for the diſcharge of a poor Sinner from that guilt: You would kiſs the feet of that Meſſenger, that could bring you tidings of Peace: You would call him bleſſed, that ſhould direct you to an effectual Remedy. Now, whoever thou art, that pineſt away in thine Iniquities, that droopeſt from day to day under the preſent Wounds, and diſmal Preſages of Conſcience, know that thy Soul and Peace can never meet, till thou art perſwaded to come to this Blood of Sprinkling.

The Blood of this Sacrifice ſpeaks better things than the Blood of *Abel*. The Blood of this Sacrifice is the Blood of God, *Acts* 20. 28. invaluable precious Blood, 1 *Pet.* 1. 18. One drop of it infinitely excels the Blood of all other Creatures, *Heb.* 10. 4, 5, 6. Such is the Blood that muſt do thee good. Lord, I muſt have ſuch Blood (ſaith Conſcience) as is capable of giving thee full ſatisfaction, or it can give me no peace. The Blood of all the Cattel upon a thouſand Hills cannot do this. What is the Blood of Beaſts to God? The Blood of all the Men in the World can do nothing in this caſe. What is our polluted Blood worth? No, no, it's the Blood of God that muſt ſatisfie both thee and me.

Yea, Chriſt's Blood is not only the Blood of God, but it's Blood ſhed in thy ſtead, and in thy place and room. Gal. 3. 12. *He was made a curſe for us.* And ſo it becomes Sin-pardoning Blood, *Heb.* 9. 22. *Eph.* 1. 7. *Col.* 1. 14. *Rom.* 3. 26. and conſequently, Conſcience-pacifying, and Soul-quieting Blood, *Col.* 1. 20. *Eph.* 2. 13, 14. *Rom.* 3. 26. O bleſs God, that ever the News of this Blood came to thine Ears. With Hands and Eyes lifted up to Heaven, admire that Grace that caſt thy Lot in a place where this joyful ſound rings in the Ears of poor Sinners. What had thy Caſe been, if thy Mother had brought thee forth in the Deſarts of *Arabia*, or in the Waſtes of *America!* Or that if thou hadſt been nurſed up by a Popiſh Father, who could have told thee no other Remedy when in diſtreſs for Sin, but to go ſuch a Pilgrimage, to whip and laſh thy ſelf, to ſatisfie an angry God! Surely the pure Light of the Goſpel ſhining upon this Generation, is a Mercy never to be duly valued, never to be enough prized.

Ponetque manum, ſignificans & ſe ſcelera ſua, pœnamque iis debitam, conjicere in caput victimæ. Ut Græcis εἲς τὸν αὐτῦ κεφαλὴν, genus eſt imprecationis. *Druſius* & *Menochius*.

Corollary 2. *Hence alſo be informed of the neceſſity of Faith, in order to a ſtate and ſenſe of Peace with God:* For to what purpoſe is the Blood of Chriſt our Sacrifice ſhed, unleſs it be actually and perſonally applied, and appropriated by Faith? You know when the Sacrifices under the Law were brought to be ſlain, he that brought it, was to put his hand upon the head of his Sacrifice, and ſo it was accepted from him, to make an atonement, *Lev.* 14. not only to ſignifie, that now it was no more his, but God's, the propriety being transferred by a kind of manumiſſion; nor yet that he voluntarily gave it to the Lord as his own free act; but principally it noted the putting off his Sins, and the Penalty due to him for them, upon the head of the Sacrifice: And ſo it implied in it an Execration, as if he had ſaid, Upon thy Head be the Evil. So the Learned obſerve, the *Ancient Egyptians* were wont expreſly to imprecate, when they Sacrificed; *If any evil be coming upon us, or upon* Egypt, *let it turn and reſt upon this head*, laying their hand at theſe words on the Sacrifice's head. And upon that ground, ſaith the *Hiſtorian*, none of them would eat of the head of any living Creature. You muſt alſo lay the Hand of Faith upon Chriſt your Sacrifice, not to imprecate, but apply and appropriate him to your own Souls, he having been made a Curſe for you.

Herod. 2. 39.

To this the whole Goſpel tends, even to perſwade Sinners to apply Chriſt, and his Blood to their own Souls. To this he invited us, *Mat.* 11. 28. *Come unto me ye that are weary and heavy-laden, and I will give you reſt.* For this end our Sacrifice was lifted up upon the Altar. *Joh.* 3. 14, 15. *As* Moſes *lifted up the Serpent in the Wilderneſs, ſo muſt the Son of Man be lifted up; that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* The Effects of the Law, not only upon the Conſcience, filling it with Torments, but upon the whole Perſon, bringing Death upon it, are here ſhadowed out by the ſtingings of fiery Serpents; and Chriſt by the brazen Serpent which *Moſes* exalted for the *Iſraelites*, that were ſtung, to look unto. And as by looking to it, they were healed; ſo by believing, or looking to Chriſt in Faith, our Souls are healed. Thoſe that looked not to the Brazen Serpent, died infallibly; ſo muſt all that look not to Jeſus, our Sacrifice, by Faith. It's true, the Death of Chriſt is the meritorious Cauſe of Remiſſion, but Faith is the inſtrumental applying Cauſe: and as Chriſt's Blood is neceſſary in its place, ſo is our Faith in its place alſo. For to the actual remiſſion of Sin, and peace of Conſcience, there muſt be a co-operation of all the Cauſes of Remiſſion and Peace. As there is the Grace and Love of God for an efficient and impulſive Cauſe, and the Death of Chriſt our Sacrifice, the meritorious Cauſe; ſo of neceſſity there muſt be Faith, the inſtrumental Cauſe. And theſe Concauſes do all ſweetly meet in their Influences, and Activities, in our Remiſſion, and Tranquility of Conſcience; and are all (*ſuo genere*) in their kind and place abſolutely neceſſary to the procuring and applying of it.

It is a rule, that where there is a total and ſufficient Cauſe in act, there the Effect muſt needs follow. But if they be partial Cauſes, then the Cauſes which ſucceed in order, do not produce their compleat Effect, until the laſt Cauſe be in act.

What's the near that the Blood of Chriſt is ſhed, if I have no intereſt in it, no ſaving influences from it? O be convinced, this is the end, the buſineſs of Life. Faith is the *Phenix*-Grace, as Chriſt is the *Phenix*-Mercy. He is *the gift*, John 4. 10. And this is *the work of God*, John 6. 29. The Death of Chriſt, the Offers and Tenders of Chriſt, never ſaved one Soul in themſelves, without believing Application. But wo is me, how do I ſee Sinners, either not at all toucht with the ſenſe of Sin, and ſo being whole need not the Phyſician; or if any be ſtung and wounded with Guilt, how do they lick themſelves whole with their own Duties and Reformations; as Phyſicians ſay of Wounds, let them but be kept clean, and Nature will find Balſam of its own to heal them. If it be ſo in ſpiritual Wounds, what need Chriſt to have left the Father's Boſom, and come down to die in the quality and nature of a Sacrifice for us? O if Men can but have Health, Pleaſure, Riches, Honours, and any way make a ſhift to ſtill a brawling Conſcience, that it may not check or interrupt them in theſe Enjoyments, Chriſt may go where he will for them.

And I am aſſured, till God ſhew you the Face of Sin in the Glaſs of the Law, make the Scorpions and fiery Serpents, that lurk in the Law, and in your own Conſciences, to come hiſſing about you, and ſmiting you with their deadly Stings; till you have had ſome ſick Nights, and ſorrowful Days for Sin, you will never go up and down ſeeking an intereſt in the Blood of his Sacrifice with Tears.

But, Reader, if ever this be thy condition, then wilt thou know the worth of a Chriſt; then wilt thou have a value for the Blood of Sprinkling. As I remember it's ſtoried of our *Crook-back Richard*, when he was put to a rout in a field Battel, and flying on foot from his purſuing Enemies; he cried out, *O now* (ſaith he) *a Kingdom for a Horſe.* So wilt thou cry, a Kingdom for a Chriſt; ten thouſand Worlds now if I had them, for the Blood of ſprinkling.

Corollary 3. Is Chriſt your High-prieſt, and is his Prieſthood ſo indiſpenſibly neceſſary to your Salvation? *Then freely acknowledge your utter impotency to reconcile your ſelves to God, by any thing you can do, or ſuffer*; and let Chriſt have the whole glory of your Recovery aſcribed to him. It's highly reaſonable that he that laid down the whole *Price*, ſhould have the whole *Praiſe*. If any Man think, or ſay, he could have made an Atonement for himſelf; he doth therein caſt no light reproach upon that profound Wiſdom which laid the deſign of our Redemption in the Death of Chriſt.

But of this I have ſpoken elſewhere. And therefore;

Corollary 4. In the laſt place, I rather chuſe to perſwade you to *ſee your neceſſity of this Prieſt, and his moſt excellent Sacrifice*; *and accordingly to make uſe of it.* The beſt of you have polluted Natures, poiſoned in the Womb with Sin; thoſe Natures have need of this Sacrifice, they muſt have the benefit of this Blood to pardon and cleanſe them, or be eternally damned. Hear me ye that never ſpent a Tear for the Sin of Nature; if the Blood of Chriſt be not ſprinkled upon your Natures, it had been better for you, that you had been the Generation of Beaſts, the Off-ſpring of Dragons or Toads. They have a contemptible, but not a vitiated ſinful Nature as you have.

Your *Actual* Sins have need of this Prieſt and his Sacrifice to procure Remiſſion for them. If he take them not away by the Blood of his Croſs, they can never be taken away, They will lye down with you in the duſt; they will riſe with you, and follow you to the Judgment-ſeat, crying, We are thy Works, and we will follow thee. All thy Repentance and Tears, ſhouldſt thou weep as many Tears as there be drops in the Ocean, can never take away Sin. Thy Duties, even the beſt of them, need this Sacrifice. It is in the virtue thereof that they are accepted of God. And were it not God had reſpect to Chriſt's Offering, he would not regard, or look towards thee, or any of thy Duties. Thou couldeſt no more come near to God, than thou could'ſt approach a devouring Fire, or dwell with everlaſting Burnings.

Well then, ſay, I need ſuch a Prieſt every way. Love him in all his Offices. See the goodneſs of God in providing ſuch a Sacrifice for thee. Meat, Drink and Air, are not more neceſſary to maintain thy natural Life, than the Death of Chriſt is to give and maintain thy ſpiritual Life.

O then, let thy Soul grow big whilſt meditating of the uſefulneſs and excellency of Chriſt, which is thus diſplayed and unfolded in every branch of the Goſpel. And with a deep ſenſe upon thy heart, let thy lips ſay, *Bleſſed be God for Jeſus Chriſt.*

SERMON XII.

Serm. 12. *Opens the excellency of our High-Prieſt's Oblation, being the firſt act or part of his Prieſtly Office.*

HEB. X. 14.

For by one Offering, he hath perfected for ever them that are ſanctified.

After this more general view and conſideration of the Prieſthood of Chriſt, Method requires that we come to a nearer and more particular conſideration of the parts thereof; which are his *Oblation* and *Interceſſion*, anſwerable to the double Office of the High-Prieſt, offering the Blood of the Sacrifices without the Holy Place, which typed out Chriſt's Oblation; and then once a Year bringing the Blood before the Lord into the moſt holy place, preſenting it before God, and with it ſprinkling the Mercy-ſeat, wherein the Interceſſion of Chriſt (the other Part or Act of his Prieſthood) was in a lively manner typified to us.

My preſent buſineſs is to open and apply the *Oblation* of Chriſt; the efficacy and excellency whereof is excellently illuſtrated, by a compariſon with all other Oblations, in the precedent Context, and with a ſingular Encomium commended to us in theſe words, from the *Singularity* of it. It is but one Offering, one not only *ſpecifically*, but one *numerically* conſidered; but once offered, and never more to be repeated: For *Chriſt dieth no more*, Rom. 6. 9. He alſo commends it from the *Efficacy* of it; by it he hath perfected, *i. e.* not only purchaſed a poſſibility of Salvation, but all that we need to our full Perfection. It brings in a moſt intire, compleat and perfect Righteouſneſs: All that remains to make us perfectly happy, is but the full application of the benefits procured by this Oblation for us. Moreover, it's here commended from the *Extenſiveneſs* of it; not being reſtrained to a few, but applicable to all the Saints, in all the Ages and Places of the World; For this indefinite, *them that are ſanctified*, is equivalent to a univerſal; and is as much as if he had ſaid, to all and every Saint, from the beginning to the end of the World. Laſtly, He commends it from its *Perpetuity*, *It perfects for ever*; that is, it is of everlaſting Efficacy: It ſhall abide as freſh, vigorous and powerful to the end of the World, as it was the firſt moment it was offered up. All runs into this ſweet Truth,

Oblatio Chriſti unica eſt, non tantum ſpecie, ſed etiam numero, quia nulla poteſt eſſe Oblatio Chriſti, niſi intercedente morte ipſius; eoque falſa eſt Sacrificii cruenti & incruenti diſtinctio. *Trelcat. Inſtit. p.* 79.

Doct. *That the Oblation made unto God by Jeſus Chriſt, is of unſpeakable value, and everlaſting efficacy, to perfect all them that are, or ſhall be ſanctified, to the end of the World.*

Out of this Fountain flow all the excellent Bleſſings that Believers either have, or hope for. Had it not been for this, there had been no ſuch things *in rerum natura*, as Juſtification, Adoption, Salvation, &c. peace with God, and hopes of Glory, pardon of Sin, and Divine Acceptation: Theſe, and all other our beſt Mercies, had been but ſo many *entia rationis*, meer Conceits. A Man (as one ſaith) might have haply imagined ſuch things as theſe, as he may Golden Mountains, and Rivers of liquid Gold, and Rocks of Diamonds: But theſe things could never have had any real exiſtence *extra mentem*, had not Chriſt offered up himſelf a Sacrifice to God for us. It is *the Blood of Chriſt, who through the eternal Spirit offered up himſelf without ſpot to God, that purges the Conſcience from dead works*, Heb. 9. 14. that is, from the Sentence of Condemnation and Death; as it is reflected by Conſcience, for our works ſake.

His appearing before God, as our Prieſt, with ſuch an Offering for us, is that which removes our Guilt and Fear together; *He appeared to put away Sin by the Sacrifice of himſelf*, *Heb.* 9. 29. Now for as much as the point before us is of ſo great weight in it ſelf, and ſo fundamental to our Safety and Comfort, I ſhall endeavour to give you as diſtinct and clear account of it, as can conſiſt with that brevity which I muſt neceſſarily uſe. And therefore, Reader, apply thy mind attentively to the conſideration of this excellent *Prieſt* that appears before God, and the *Sacrifices* he offers, with the Properties and Adjuncts thereof; the *Perſon* before whom he brings, and to whom he offers it; the *Perſons for whom* he offers, and *the End for which* this Oblation is made.

Firſt, The *Prieſt* that appears before God with an Oblation for us, is Jeſus Chriſt, God-man: The Dignity of whoſe Perſon dignified, and derived an ineſtimable worth to the Offering he made. There are many Prieſts before him, but none like unto him, either for the purity of his Perſon, or the perpetuity of his Prieſthood: They were ſinful Men, and offered for their own Sins, as well as the Sins of the People, *Heb.* 5. 3. But *He was holy, harmleſs, undefiled, ſeparate from Sinners*, Heb. 7. 2. He could ſtand before God, even in the eye of his Juſtice, as a Lamb without ſpot. Tho' he made his Soul an Offering for Sin, yet *He had done no Iniquity, nor was any Guile found in his Mouth*, Iſa. 53. 9. And indeed his Offering had done us no good, if the leaſt taint of Sin had been found on him. They were mortal Men, that *continued not by reaſon of Death*, Heb. 7. 23. But Chriſt is a Prieſt for ever, *Pſal.* 110. 4.

Sic Oblationes in vaſe mundo offerebantur, Iſa. 66. 20. *Raven.*

Secondly, The *Oblation* or Offering he made was not the Blood of Beaſts, but his own Blood, *Heb.* 9. 12. And herein he tranſcended all other Prieſts, that he had ſomething of his own to offer; He had a Body given him to be at his own diſpoſe, to this uſe and purpoſe, *Heb.* 10. 10. *He offered his Body*: Yea, not only his Body, but *his Soul was made an Offering for Sin. Iſa.* 53. 10. We had made a forefeiture of our Souls and Bodies by Sin, and it was neceſſary the Sacrifice of Chriſt ſhould be anſwerable to the Debt we owed. And when Chriſt came to offer his Sacrifice, he ſtood not only in the capacity of a Prieſt, but alſo in that of a Surety; and ſo his Soul ſtood in the ſtead of ours, and his Body in the ſtead of our Bodies. Now the excellency of this Oblation will appear in the following adjuncts and properties of it: This Oblation being for the matter of it the Soul and Body of Jeſus Chriſt, is therefore,

Bilſon *and* Fevardentius *affirm that Chriſt only offered up his Body, not his Soul, upon this weak ground, that if he had offered both, he had not offered one, but two Sacrifices. Againſt whom the Learned* Parker, *in his excellent Book* de deſcenſu, *urgeth my Text, and thus frees it from that corrupt Gloſs.* Pulchrè, quaſi holocauſtum non unum fuit Sacrificium, quia ex pluribus partibus conſtabit! — Sacrificium Chriſti unicum dicitur, non in oppoſitione corporis ad animam, ſed in oppoſitione corporis & animæ ſemel oblati, ad multa illa Sacrificia quæ non ſemel, ſed multoties, in lege Moſis offerebantur. *Parker de deſcenſu, lib.* III. *p.* 146.

1. *Invaluably precious.* So the Apoſtle ſtiles it, 1 *Pet.* 1. 19. *Ye were redeemed* τιμίῳ αἵματι, *with the precious Blood of the Son of God*: And ſuch it behoved him to offer. For it being offered as an expiatory Sacrifice, it ought to be equivalent in its own intrinſick value to all the Souls and Bodies that were to be redeemed by it. And ſo it was, and more alſo: for there was a redundancy of value, an overplus of merit, which went to make a purchaſe for the Redeemed; as will be opened in its place. So that as one rich Diamond is more worth than a thouſand Pebbles; one peice of Gold, than many Counters; ſo the Soul and Body of one Chriſt is much more excellent than all the Souls and Bodies in the World.

And yet I dare not affirm, as ſome do, that by reaſon of the infinite preciouſneſs of Chriſt's Blood, one drop thereof had been ſufficient to have redeemed the whole World: for if one drop had been enough, why was all the reſt, even to the laſt drop, ſhed? Was God cruel, to exact more from him than was needful and ſufficient? Beſides, we muſt remember, that the Paſſions of Chriſt, which were inflicted on him as the curſe of the Law, theſe only are the Paſſions which are ſufficient for our Redemption from the Curſe of the Law; now it was not a drop of Blood, but Death which was contained in the Curſe: This therefore was neceſſary to be inflicted. But ſurely as none but God can eſtimate the weight and evil of Sin, ſo none but he can comprehend the worth and preciouſneſs of the Blood of Chriſt, ſhed to expiate it. And being ſo infinitely precious a thing which was offered up to God, it muſt,

Id ſolùm rationem pœnæ habere poteſt, quod infligitur à judice legi convenienter. Non convenit autem legi, quæ mortem pe-nunciat, ut ob ejus violationem id infligatur tantum, ex quo guttula ſanguinis manet. *Joh. Cameroi p.* 364.

2. Needs be a moſt compleat and all-ſufficient Oblation, fully to expiate the Sins of all whom it was offered, in all for ages of the World. The virtue of this Sacrifice reacheth backward as far as *Adam*, and reacheth forward to the laſt Perſon of the Elect ſpringing from him. That the efficacy of it thus reached back to *Adam* is plain; for on the account thereof he is ſtiled *the Lamb ſlain from the foundation of the World*, Rev. 13. 8.

And to the ſame ſenſe a Judicious Expoſitor underſtands thoſe words of Chriſt, *Joh.* 8. 58. *Before* Abraham *was, I am.* And look as the Sun at mid-day extends his light and influence, not only forward towards the *Weſt*, but alſo backward towards the *Eaſt*, where he aroſe: ſo did this moſt efficacious Sacrifice reach all the Elect in the virtue of it, who died before Chriſt came in the Fleſh. It is therefore but a vain Cavil that ſome make againſt the ſatisfaction of Chriſt to render it needleſs, when they ſay, many were ſaved without it, even as many as were ſaved before the Death of Chriſt. For they ſay, the Effect cannot be before the Cauſe, which is true of *Phyſical*, but not of *Moral* Cauſes; and ſuch was Chriſt's ſatisfaction. As for example, a Captive is freed out of Priſon from the time that his Surety undertakes for him, and promiſes his Ranſom; here the Captive is actually delivered, tho' the Ranſom that delivered him be not yet actually paid. So it was in this caſe; Chriſt had engaged to the Father to ſatisfie for them, and upon that ſecurity they were delivered.

Virtus & gratia Chriſti, quatenus mundi redemptor eſt, omnium ætatum communis fuit. *Calv. in loc.*

Cauſa phyſica præcedit effectum ſuum tempore, non item cauſa moralis. *Cameronis* opera, *p.* 361.

And the virtue of this Oblation not only reaches thoſe Believers that lived and died before Chriſt's day, but it extends it ſelf forward to the end of the World. Hence *Heb.* 13. 8.

Nunc ſervator non eſt ita ut olim non fuerit; atque ut non ſit ſervator in æternum. *Camer. myrothec. p.* 337.

Chriſt is ſaid to be *the ſame, yeſterday, to day, and for ever*; that is, he is not ſo a Saviour to us that now live, as that he was not their Saviour alſo, that believed in him before us from the beginning: Nor yet ſo a Saviour both to them and us, as that he ſhall not be the ſame to all that ſhall believe on him to the World's end.

To the ſame ſenſe are thoſe words, *Heb.* 11. 40. rightly Paraphraſed, *God having provided ſome better thing for us, that they without us ſhould not be made perfect*; q. d. God hath appointed the accompliſhment of the promiſe of ſending the Meſſiah, to be in the laſt times: That they (*viz.* that lived before Chriſt) ſhould not be perfected; that is, juſtified and ſaved, by any thing done in their time, but by looking to our time, and Chriſt's ſatisfaction made therein; whereby they and we are perfected together. No tract of time can wear out the vertue of this eternal Sacrifice. It is as freſh, vigorous, and potent now, as the firſt hour it was offered. And tho' he *actually* offer it no more, yet he *virtually* continues it by his interceſſion now in Heaven: for there he is ſtill a Prieſt. And therefore about ſixty years after his Aſcenſion, when he gave the Revelation to *John*, he appears to him in his Prieſtly Garments, Rev. 1. 13. *Cloathed in a Garment down to the Feet, and girt about the Paps with a golden Girdle*: in alluſion to the Prieſtly Ephod, and curious Girdle.

Dixon in loc.

And as the vertue of this Oblation reaches backward and forward, to all Ages, and to all Believers, ſo to all the Sins of all Believers, which are fully purged and expiated by it: This no other Oblation could do. The legal Sacrifices were no real expiations, but rather remembrances of Sins; *Heb.* 9. 9, 12. *Heb.* 10. 3. And all the vertue they had, conſiſted in their Typical relation to this Sacrifice; *Gal.* 3. 23. *Heb.* 9. 13. And ſeparate from it were altogether weak, unprofitable, and inſignificant things, *Heb.* 7. 18. But this Blood cleanſeth from all Sins, 1 *Joh.* 1. 7. all Sin, originating, or originated, or actual, flowing from them both. It expiates all fully, without exception, and finally, without revocation. So that by his being made Sin for us, we are made not only righteous, but *the Righteouſneſs of God in him*, 2 Cor. 5. 21.

3. And *Laſtly*, to name no more; being ſo precious in it ſelf, and ſo efficacious to expiate Sin, it muſt needs be a moſt grateful Oblation to the Lord, highly pleaſing and delightful in his eyes. And ſo indeed it is ſaid, Eph. 5. 2. *He gave himſelf for us, an Offering, and a Sacrifice to God, for a ſweet-ſmelling Savour.* Not that God took any delight or content in the bitter Sufferings of Chriſt ſimply and in themſelves conſidered; but with relation to the end for which he was offered, even our Redemption and Salvation.

Odoratus Deo tribuitur, quo itidem Dei *εὐωδία*, complacentia, & gratia denotatur. Sicut odore bono homo recreatur, eoque delectatur — pertinet huc appellatio רוח ניחוח odor quietis, ſeu ſuavitatis, quæ crebro Sacrificiis Deo oblatis tribuitur, *Exod.* 19. 2, 25. *Levit.* 1. 9. *S. Glaſſ. Philolog. Sacra.*

Hence aroſe the delight and pleaſure God had in it; this made him take pleaſure in bruiſing him, *Iſa.* 53. 10. God ſmelt a ſavour of reſt in this Sacrifice. The meaning is, that as Men are offended with a ſtench, and their ſtomachs riſe at it, and are on the contrary delighted with ſweet Odors and Fragrancies; ſo the bleſſed God, ſpeaking after the manner of Men, is offended, and filled with loathing and abhorrence by our Sins, but infinitely pleaſed and delighted in the Offering of Chriſt for them, which came up as an Odor of a ſweet-ſmelling ſavour to him, whereof the coſtly Perfumes under the Law, were Types and Shadows. This was the Oblation.

Thirdly, This Oblation he brings before God, and to him he offers it up: So ſpeaks the Apoſtle, Heb. 9. 14. *Through the eternal Spirit he offered himſelf without ſpot to God.* As Chriſt ſuſtained the capacity of a Surety, ſo God of a Creditor, who expected Satisfaction from him: That is, he required from him, as our Surety, the Penalty due to us for our Sin. And ſo Chriſt had to do immediately with God; yea, with a God infinitely wronged, and incenſed by Sin againſt us. To this incenſed Majeſty, Chriſt our Prieſt approacheth, as to a devouring Fire, with his Sacrifice.

Fourthly, The Perſons for whom, and in whoſe ſtead he offered himſelf to God, was the whole number of God's Elect, which were given him of the Father, neither more nor leſs: So ſpeak the Scriptures; He laid down his Life for the *Sheep*, Jo. 10. 15. for the *Church*, Acts 20. 28. for the *Children of God*, Joh. 11. 50, 51, 52. It is confeſſed there is ſufficiency of Virtue in this Sacrifice to redeem the whole World, and on that account ſome Divines affirm he is called *the Saviour of the World*, Joh. 4. 42. & *alibi.* We acknowledge alſo, that he purchaſed the Service of others beſides the Elect, to be uſeful to them, as they many ways are. In which ſenſe others take thoſe Scriptures that ſpeak ſo univerſally of the extent of his Death. We alſo acknowledge that the Elect being ſcattered in all Parts, and among all ranks of Men in the World, and unknown to thoſe that are to tender Jeſus Chriſt to Men by the preaching of the Goſpel; the ſtile of the Goſpel (as it was neceſſary) is by ſuch indefinite Expreſſions ſuited to the general tenders they are to make of him: But that the Efficacy and Saving-Virtue of this all-ſufficient Sacrifice is co-extended with God's Election, ſo that they all, and no others can, or ſhall reap the ſpecial Benefits of it, is too clear in the Scriptures to be denied, *Eph.* 5. 23. *Joh.* 17. 2, 9, 19, 20. *Joh.* 10. 26, 27, 28. 1 *Tim.* 4. 10.

Docent Theologi Chriſtum pro omnibus ſufficienter, pro electis duntaxat efficaciter mortuum eſſe. *Camero ubi ſupro*, p. 535.

Mr. Strong.

Fifthly, The deſign and end of this Oblation was to atone, pacifie, and reconcile God, by giving him a full and adequate Compenſation or Satisfaction for the Sins of theſe his Elect: So ſpeaks the Apoſtle, *Col.* 1. 20. *And having made Peace, through the Blood of his Croſs, by him to reconcile all things unto himſelf; by him I ſay, whether they be things in Earth, or things in Heaven.* So 2 *Cor.* 5. 19. *God was in Chriſt, reconciling the World to himſelf.* Reconciliation is the making up of that Breach cauſed by Sin, between us and God, and reſtoring us again to his Favour and Friendſhip: For this end Chriſt offered up himſelf to God; I ſay, not for this end only, but more eſpecially: hence it's called *ἱλασμὸς*, a Propitiation; and ſo the Seventy render that place, *Numb.* 15. ἱλασμένος κριὸς, *the Propitiating Ram.* But here I would not be miſtaken, as tho' the Reconciliation were made only between us and God the Father by the Blood of the Croſs; for we are reconciled by it to the whole Trinity. Every Sin being againſt the Divine Majeſty, it muſt needs follow, that the Three Perſons having the ſame Divine Eſſence, muſt be all offended by the commiſſion, and ſo all reconciled by the expiation and remiſſion of the ſame. But Reconciliation is ſaid to be with the Father, becauſe, tho' the Works of the Trinity *ad extra* be undivided, and what one doth, all do; and what is done to one, is done to all; yet by this form and manner of Expreſſion (as a learned Man well obſerves) the Scriptures point out the proper Office of each Perſon. The Father receives us into favour; the Son mediates, and gives the Ranſom which procures it; the Spirit applies and ſeals this to the Perſons and Hearts of Believers. However, being reconciled to the Father, we are alſo reconciled to the Son and Spirit, as they are one God in three Perſons. And if it be objected, that then Chriſt offered up a Sacrifice, or laid down a Price to reconcile us to himſelf; I ſhall more fairly and directly meet with and ſatisfie that Objection, when I come to ſpeak of Chriſt's Satisfaction, which is one of the principal fruits of this his excellent Oblation. For the preſent this may inform you about the nature and precious worth of Chriſt's Oblation. The uſes whereof follow in theſe Five practical Inferences.

Zanch. de tribus Elohim.

Inference 1. Hence it follows, *That actual Believers are fully freed from the Guilt of their Sins, and ſhall never more come under Condemnation.*

The Obligation of Sin is perfectly aboliſhed by the virtue of this Sacrifice. When Chriſt became our Sacrifice, he both bare, and bare away our Sins. Firſt, It was laid upon him, then expiated by him: So much is imported in that word, *Heb.* 9. 28. *Chriſt was once offered to bear the Sins of many. To bear*, the word is a full and emphatical word, ſignifying not only to bear, but to bear away. So *Joh.* 1. 29. *Behold the Lamb of God*, ὁ αἴρων, *that taketh away the Sins of the World:* Not only *declaratively*, or by way of manifeſtation to the Conſcience; but *really*, making a purgation of Sin, as it is in *Heb.* 1. 3. καθαρισμὸν ποιησάμενος, word for word, a Purgation being made, and not only declared. Now how great a Mercy is this, that *by him, all that believe ſhould be juſtified from all things, from which they could not be juſtified by the Law of* Moſes, *Acts* 13. 39. What ſhall we call this Grace? Surely we ſhould do ſomewhat more than admire it, and faint under the ſenſe of ſuch a Mercy. *Bleſſed is he whoſe Tranſgreſſion is forgiven, whoſe Sin is covered*, *Pſal.* 32. 1. or, O the Bleſſedneſs or Felicities of him that is pardoned! who can expreſs the Mercies, Comforts, Happineſs of ſuch a ſtate as this? Reader, let me beg thee, if thou be one of this pardoned number, to look over the cancelled Bonds, and ſee what vaſt Sums are remitted to thee. Remember what thou waſt in thy natural Eſtate; poſſibly thou waſt in that black Bill, 1 *Cor.* 6. 3. what and yet pardoned! fully and finally pardoned, and that freely as to any hand that thou hadſt in the procurement of it! What canſt thou do leſs than fall down at the feet of free Grace, and kiſs thoſe Feet that moved ſo freely towards ſo vile a Sinner? It is not long ſince thy Iniquities were upon thee, and thou pinedſt away in them. Their Guilt could by no Creature-power be ſeparated from thy Soul. Now they are removed from thee, as far as the *Eaſt* from the *Weſt*, Pſal. 103. 11. So that when the *Eaſt* and *Weſt*, which are the two oppoſite Points of Heaven, meet, then thy Soul and its Guilt may meet again together.

'Ανενέγκειν, attollere, vel ſurſum ferre. Sic *Syriac.* ἐβαστάσεν καὶ ἀνένεγκεν, bajulavit, & ſurſum tulit. *Beza Græc. Annot.in* 1 Pet. 2. 24.

O the unſpeakable Efficacy of Chriſt's Sacrifice, which extends to all Sins! 1 *Joh.* 1. 7. *The Blood of Chriſt cleanſeth* from all Sins, Sins paſt and preſent, without exception. And ſome Divines of good note affirm, all Sins to come alſo; for, ſaith Mr. *Paul Bains*, Original Sin, in which all future Sins are, as fruits in the Root, is pardoned; and if theſe were not pardoned, they would void and irritate former Pardons. And laſtly, it would derogate from the moſt plenary Satisfaction of Chriſt. But the moſt ſay, and I think truly, that all the paſt Sins of Believers are pardoned, without *Revocation*; all their preſent Sins, without *exception*, but not their Sins to come by way of *anticipation:* and yet for them there is a Pardon of courſe, which is applied on their Repentance, and application of Chriſt's Blood; ſo that none of them ſhall make void former Pardons. O let theſe things ſlide ſweetly to thy melting Heart!

Inference 2. From this Oblation Chriſt made of himſelf to God for our Sins, we infer *the inflexible Severity of Divine Juſtice, which could be no other way diverted from us, and appeaſed, but by the Blood of Chriſt.* If Chriſt had not preſented himſelf to God for us, Juſtice would not have ſpared us: And if he do appear before God as our Surety, it will not ſpare him; *Rom.* 8. 32. *He ſpared not his Son, but delivered him up to Death for us all.* If forbearance might have been expected from any, ſurely it might from God, *who is very pitiful, and full of tender Mercy*, Jam. 5. 11. yet God in this caſe ſpared not. If one might have expected ſparing Mercy and Abatement from any, ſurely Chriſt might moſt of all expect it from his own Father; yet you hear God ſpared not *his own Son.* Sparing Mercy is the loweſt degree of Mercy, yet it was denied to Chriſt: He abated him not a minute of the Time appointed for his ſuffering, nor one degree of Wrath he was to bear: Nay, tho' in the Garden Chriſt fell upon the ground, and ſweat clodders of Blood, and in that unparallell'd Agony ſcrued up his Spirit to the higheſt intention, in that pitiful cry, *Father, if it be poſſible, let this Cup paſs:* And tho' he brake out upon the Croſs in that Heart-rending Complaint, *My God, my God, why haſt thou forſaken me?* yet no Abatement. Juſtice will not bend in the leaſt, but having to do with him on this account, reſolves to fetch its pennyworths out of his Blood. If this be ſo, what is the caſe of thy Soul, Reader, if thou be a Man or Woman that haſt no intereſt in this Sacrifice? For if theſe theſe things be done (in Chriſt) a green Tree, what will be done to (thee) the

Εἰ ταῦτα ποιοῦσιν ἐν ἐμοὶ ἐγκάρπῳ καὶ ἀειθαλεῖ καὶ ἀρξώῳ διὰ τὴν θεότητα· τί γένεται ἐν ὑμῖν ἀκάρποις καὶ πάσης δικαιοσύνης ζωοποιοῦ ἐστερημένοις· Ita *Theophilactus* pulcherrimè παραφράζει.

dry Tree? *Luk.* 23. 31. That is, if God ſo deal with me, that am not only innocent, but like a green and fruitful Tree, full of all delectable Fruits of Holineſs; yet if the Fire of his Indignation thus ſeize upon me, what will be your Condition, that are both barren and guilty, void of all good Fruit, and full of all Unrighteouſneſs, and ſo like dry ſeary Wood are fitted as Fewel to the Fire? Conſider with thy ſelf, Man, how canſt thou imagine thou canſt ſupport that infinite Wrath that Chriſt grappled with in the room of God's Elect? He had the ſtrength of a Deity to ſupport him. *Iſa.* 42. 1. *Behold my Servant, whom I uphold.* He had the fulneſs of his Spirit to prepare him, *Iſa.* 61. 11. He had the Miniſtry of an Angel, who came poſt from Heaven, to relieve him in his Agony; *Luke* 22. 43. He had the Ear of his Father to hear him, for he cried, *and was heard in that he feared*, Heb. 5. 7. He was aſſured of the Victory, before the Combat he knew he ſhould be juſtified; *Iſa.* 50. 8. and yet for all this was ſore amazed, and ſorrowful even to death, and his Heart was melted like Wax in the midſt of his Bowels. If the caſe ſtood thus with Chriſt, notwithſtanding all theſe advantages he had to bear the Wrath of God for a little time; how doſt thou think, a poor Worm as thou art, to dwell with everlaſting Burnings, or contend with devouring Fire? *Luther* ſaw ground enough for what he ſaid, when he cried out, *I will have nothing to do with an abſolute God*, i. e. with a God out of Chriſt: for, *it is a fearful thing to fall into the hands of the living God.* Wo and alas for evermore to that Man that meets a juſt and righteous God without a Mediator! Whoever thou art that readeſt theſe Lines, I beſeech thee, by the Mercies of God, by all the regard and love thou haſt to thy own Soul, neglect not time, but make quick and ſure work of it. Get an Intereſt in this Sacrifice quickly, what elſe will be thy ſtate when vaſt Eternity opens to ſwallow thee up? What wilt thou do, Man, when thine Eye-ſtrings and Heart-ſtrings are breaking? O what a fearful ſcriech will thy Conſcience give when thou art preſented before the dreadful God, and no Chriſt to ſcreen thee from his Indignation! Happy is that Man who can ſay in a dying hour, as one did, who being deſired a little before his Diſſolution to give his Friends a little taſte of his preſent Hopes, and the grounds of them, chearfully anſwered, I will let you know how it is with me; then ſtretching forth his hand, ſaid,

Nolo Deum abſolutum.

Mr. *William Lyford.*

"Here is the Grave, the Wrath of God, and "devouring Flames, the juſt Puniſhment of "Sin, on the one ſide; and here am I, a poor "ſinful Soul! on the other ſide: But this is my "Comfort, the Covenant of Grace, which is "eſtabliſhed upon ſo many ſure Promiſes, hath "ſalved all. There is an act of Oblivion paſſed "in Heaven: *I will forgive their Iniquities, "and their Sins will I remember no more.* This "is the bleſſed Priviledge of all within the Co"venant among whom I am one. O 'tis ſweet at all times, eſpecially at ſuch a time, to ſee the reconciled Face of God through Jeſus Chriſt, and hear the voice of Peace, through the Blood of the Croſs!

Inference 3. Hath Chriſt offered up himſelf a Sacrifice to God for us? *Then let us improve in every condition this Sacrifice, and labour to get Hearts duly affected with ſuch a ſight as Faith can give us of it.* Whatever the condition or complaint of any Chriſtian is, the beholding the Lamb of God that taketh away the Sin of the World, may give him ſtrong Support, and ſweet Relief. Do you complain of the hardneſs of your Hearts, and want of love to Chriſt? Behold him as offered up to God for you; and ſuch a ſight (if any in the World will do it) will melt your hard Hearts. Zech. 12. 10. *They ſhall look upon me whom they have pierced, and and ſhall mourn.* It is reported of *Johannes Milius*, that he was never obſerved to ſpeak of Chriſt and his Sufferings, but his Eyes would drop. Art thou too little touched and unaffected with the Evil of Sin? Is it thy Complaint, Chriſtian, that thou canſt not make Sin bear ſo hard upon thy Heart as thou wouldſt? Conſider but what thou haſt now read; realize this Sacrifice by Faith, and try what Efficacy there is in it to make Sin for ever bitter as Death to thy Soul. Suppoſe thy own Father had been ſtabb'd to the heart with ſuch a Knife, and his Blood were upon it, wouldſt thou delight to ſee, or endure to uſe that Knife any more? Sin is the Knife that ſtabb'd Chriſt to the heart; this ſhed his Blood. Surely you can never make light of that which lay ſo heavy upon the Soul and Body of Jeſus Chriſt.

Or is your Heart preſt down even to Deſpondency, under the Guilt of Sin, ſo that you cry, How can ſuch a Sinner as I be pardoned; My Sin is greater than can be forgiven? *Behold the Lamb of God, that taketh away the Sins of the World.* Remember that no Sin can ſtand before the Efficacy of his Blood. 1 *Joh.* 1. 7. *The Blood of Jeſus Chriſt cleanſeth from all Sin.* This Sacrifice makes unto God full ſatisfaction.

Are you at any time ſtaggering through Unbelief? filled with unbelieving ſuſpicions of the Promiſes? Look hither, and you ſhall ſee them all ratified and eſtabliſhed in the Blood of the Croſs, ſo that Hills and Mountains ſhall ſooner ſtart from their own Baſis and Centers, than one tittle of the Promiſe fail: *Heb.* 9. 17, 18, 19.

Do you at any time find your Hearts fretting, diſquieted, and impatient under every petty Croſs and Trial? See how quietly Chriſt your Sacrifice came to the Altar, how meekly and patiently he ſtood under all the Wrath of God and Men together. This will ſilence, convince and ſhame you.

In a word, Here you will ſee ſo much of the Grace of God, and love of Chriſt, in providing and becoming a Sacrifice for you: you will ſee God taking Vengeance upon Sin, but ſparing the Sinner; you will ſee Chriſt ſtanding as the Body of Sin alone, for *he was made Sin for us, that we might be made the Righteouſneſs of God in him:* that whatever Corruption burdens, this in the believing Application will ſupport; whatever Grace be defective, this will revive it.

Bleſſed be God for Jeſus Chriſt.

SER-

SERMON XIII.

Serm. 13. Opens the Interceſſion of of Chriſt our High-Prieſt, being the ſecond Act or Part of Chriſt's Prieſtly Office.

HEB. VII. 25.

Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

HAving diſpatcht the firſt Part or Act of Chriſt's Prieſthood, conſiſting in his *Oblation*; we come to the other Branch of it, conſiſting in his *Interceſſion*, which is nothing elſe but the virtual continuation of his Offering once made on Earth; that being *medium reconciliationis*, the means of reconciling; this, *medium applicationis*, the way and means of his applying to us the Benefits purchaſed by it.

Redemptio quam operatus eſt, fundamentum fit interceſſionis—ac propterea redemptionem, & interceſſionem, tanquam duas individuas Chriſti Sacrificii partes, Scriptura commemorare ſolet. *Ravanella ad verbum intercedere.*

This ſecond Part, or Branch of his Prieſthood, was typified by the High-Prieſt's entring with the Blood of the Sacrifice and ſweet Incenſe into the holy Place: Lev. 16. 12, 13, 14. *and he ſhall take the Cenſer full of burning Coals of fire from off the Altar before the Lord, and his hands full of ſweet Incenſe beaten ſmall, and bring it within the Vail. And he ſhall put the Incenſe upon the fire before the Lord, that the Cloud of the Incenſe may cover the Mercy ſeat that is upon the Teſtimony, that he die not. And he ſhall take the blood of the bullock, and ſprinkle it with his finger upon the Mercy-ſeat, eaſtward,* &c. Chriſt's offering himſelf on Earth, anſwered to the killing of the Sacrifice without; and his entring into Heaven, there to intercede, was that which anſwered to the Prieſt going with Blood, and his hands full of incenſe, within the Vail. So that this is a part, yea, a ſpecial part of Chriſt's Prieſthood, and ſo neceſſary to it, that if he had not done this, all his Work on Earth had ſignified nothing; nor had he been a Prieſt, that is, a compleat and perfect Prieſt, if he had remained on Earth, *Heb.* 8. 4. becauſe the very deſign and end of ſhedding his Blood on Earth had been fruſtrated, which was to carry it before the Lord into Heaven. So that is the principal perfective part of the Prieſthood: He acted the firſt part on Earth, in a ſtate of deep Abaſement, in the form of a Servant; but he acts this in Glory, whereto he is taken up, that he may follow on his deſign in dying, and give the Work of our Salvation its laſt compleating Act. So much is imported in this Scripture, which tells us, by reaſon hereof he *is able to ſave to the uttermoſt*, &c.

The words contain an incouragement to Believers, to come to God in the way of Faith, drawn from the Interceſſion of Chriſt in Heaven for them: In which you may take notice of theſe three principal parts.

1. The Quality of the Perſons here incouraged, who are deſcribed by a direct Act of Faith, as poor Recumbents that are going out of themſelves to God by Faith; but conſcious of great unworthineſs in themſelves, and thence apt to be diſcouraged.

2. The Incouragement propounded to ſuch Believers, drawn from the Ability of Jeſus Chriſt, in whoſe Name they go to the Father to ſave them to the uttermoſt, *i. e.* fully perfectly, compleatly; for ſo this emphatical word, εἰς τὸ παντελὲς, ſignifies, the ſaving us wholly, throughly, compleatly, and altogether; giving our Salvation its laſt Act and Complement.

Εἰς τὸ παντελὲς, & εἰς τὸ διηνεκὲς differunt ἐμφάσει, ſubjectà materià non differunt. Nam διηνεκὲς propriè perpetuitatem temporis ſignificat; παντελὲς non hanc ſolam, verum etiam omni modam perfectionem. *Camero.*

3. The ground or reaſon of this his ſaving Ability: *Seeing he ever liveth to make interceſſion*; *i. e.* he hath not only offered up his Blood to God upon the Tree, as a full price to purchaſe Pardon and Grace for the Believers, but lives in Heaven, and that for ever, to apply unto us in the way of interceſſion, all the Fruits, Bleſſings and Benefits that that precious Blood of his deſerves, and hath procured as a price for them. The words thus opened, that Point I ſhall ſingle out, from among many that lye in them, as moſt ſuitable to my deſign and purpoſe, is this;

Doct. *That Jeſus our High-Prieſt lives for ever, in the capacity of a potent Interceſſor, in Heaven for Believers.*

Here we will inquire, *Firſt*, What it is for Chriſt to be an Interceſſor. *Secondly*, By what Acts he performs that Work in Heaven. *Thirdly*, Whence the potency and prevalency of his Interceſſion is. *Fourthly*, and laſtly, How he lives for ever to make Interceſſion for us.

Firſt, What it is for Chriſt to be an Interceſſor for us. To intercede in general, is to go betwixt two Parties, to intreat, argue, and plead with one for the other. And of this there are two ſorts; 1. *Ex charitate, ut fratres*, that whereby one Chriſtian prays and pleads with God for another, 1 *Tim.* 2. 1. 2. *Ex officio mediatorio*, that whereby Chriſt, as an act of Office, preſents himſelf before God to requeſt for us. Betwixt theſe two is this difference, that the former is performed not in our own, but another's Name; we can tender no requeſt to God immediately, or for our own ſake, either for our ſelves or for others: Joh. 16. 23. *Whatſoever ye ſhall ask the Father in my Name, he will give it you.* But the latter, which is proper to Chriſt, is an interceſſion with God for us, in his own Name, and upon the account of his proper Merit; the one is a private act of Charity, the other a publick act of Office: And ſo he is our Advocate or Court friend, as Satan is our Accuſer or Court-adverſary. Satan is ὁ ἀντίδικος, one that charges us before God, 1 *Pet.* 5. 8. and continually endeavours to make Breaches between us and God. Chriſt is ὁ παράκλητος our Attorney, Advocate or Lidger, that pleads for us, and continues peace and friendſhip between us and God, 1 John 2. 2. *If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.*

And thus to make interceſſion, is the peculiar and incommunicable Prerogative of Jeſus Chriſt: None but he can go in his own Name to God. And in that ſenſe we are to underſtand that place. *Ezek.* 44. 2, 3. *Then ſaid the Lord unto me, This Gate ſhall be ſhut, it ſhall not be opened, and no Man ſhall enter in by it; becauſe the Lord the God of* Iſrael *hath entred in by it, therefore it ſhall be ſhut. It is for the Prince, the Prince he ſhall ſit by it, to eat bread before the Lord,* &c. The great broad Gate, called here the *Prince's Gate*, ſignifies that abundant and direct entrance that Chriſt had into Heaven by his own Merits, and in his own Name; this, ſaith the Lord, ſhall be ſhut, no Man ſhall enter in by it; all other Men muſt come thither as it were, by collateral or ſide doors, which looked all towards the Altar, *viz.* by vertue of the Mediator, and through the benefit of his Death imputed to them.

See Deodati, *and our Engliſh Annot.* in loc.

And yet tho' God hath for ever ſhut up and barr'd this way to all the Children of Men, telling us that no Man ſhall ever have acceſs to him in his own Name, as Chriſt the Prince had: How do ſome notwithſtanding, ſtrive to force open the Prince's Gate? So do they that found the interceſſion of Saints upon their own Works and Merits, thereby robbing Chriſt of his peculiar Glory; but all that ſo approach God, approach a devouring fire: Chriſt only in the virtue of his Blood thus comes before him, to make interceſſion for us.

Pet. Lombard. lib 4. diſt. 45.

Secondly, We will inquire wherein the Interceſſion of Chriſt in Heaven conſiſts, or by what Acts he performs this glorious Office there, And the Scriptures place it in three things:

Quid vero ſibi velit hic ἐμφανισμος pro nobis ἐν πρoσώπῳ θεȣ͂, videndum eſt. Reſpicit ad ὑπόδειγμα pontificis veteris, qui ingreſſus intra velum, dicebatur apparere in conſpectu Dei pro populo, quatenus ſe cum ſanguine hirci piacularis præſentabat Deo, & precibus ſuis ſupplex orabat, ut propter ſanguinem non illum hircinum, ſed illo repræſentatum, Chriſti Mediatoris fundendum, propitius eſſet preccatis ſuis, & populi. *Doct. Pareus in loc.*

1. *In his preſenting himſelf before the Lord in our Names, and upon our Accounts.* So we read in *Heb.* 9. 24. *Chriſt is entred into Heaven it ſelf, now to appear in the preſence of God for us.* The Apoſtle manifeſtly alludes to the High-Prieſt's appearing in the Holy of Holies, which was the figure of Heaven, preſenting to the Lord the Names of the twelve Tribes of *Iſrael*, which were on his Breaſt and Shoulders, *Exod.* 28. 9, 12, 28, 29. To which the Church is ſuppoſed to allude in that requeſt, *Cant* 8. 6. *Set me as a Seal upon thine Heart, as a Seal upon thine Arm.* Now the very ſight of Chriſt, our High-Prieſt in Heaven, prevails exceedingly with God, and turns away his diſpleaſure from us. As when God looks upon the Rainbow, which is the Sign of the Covenant, he remembers the Earth in Mercy: So when he looks on Chriſt, his heart muſt needs be towards us upon his account; and therefore in *Rev.* 4. 3. Chriſt is compared to a Rainbow encompaſſing the Throne.

2. Chriſt performs his interceſſion-work in Heaven, not by a naked appearing in the preſence of God only, but alſo *by preſenting his Blood, and all his Sufferings to God, as a moving Plea on our account.* Whether he makes any proper oral Interceſſion there, as he did on Earth, is not ſo clear; ſome incline to it, and think it's countenanced by *Zech.* 1. 12, 13. where Chriſt our Interceſſor preſents a proper vocal Requeſt to the Father, in the behalf of of his People; ſaying, *O Lord of Hoſts, How long wilt thou not have Mercy on* Jeruſalem, *and on the Cities of* Judah, *againſt whom thou haſt bid indignation theſe threeſcore and ten Years? And the Lord anſwered him with good and comfortable words.* And ſo, *Acts* 2. 23. as ſoon as he came to Heaven, he is ſaid (and that is the firſt Fruits of his Interceſſion) *to obtain the Promiſe of the Holy Ghoſt.* But ſure I am, an interceeding Voice is by an uſual *Proſopopeia* attributed to his Blood; which in *Heb.* 12. 24. is ſaid *to ſpeak better things than the Blood of Abel.* Now *Abel*'s Blood, and ſo Chriſt's, do cry unto God, as the Hire of the Labourers unjuſtly detained, or the whole Creation, which is in bondage through our Sins, is ſaid to cry and groan in the ears of the Lord, *Jam.* 5. 4. *Rom.* 8. 22. not vocally, but efficaciouſly. A rare illuſtration of this efficacious Interceſſion of Chriſt in Heaven, we have in that famous ſtory of *Amintas*, who appeared as an Advocate for his Brother *Æchylus*, who was ſtrongly accuſed, and very likely to be condemned to die. Now *Amintas* having performed great ſervices, and merited highly of the Common-Wealth, in whoſe ſervice one of his Hands was cut off in the Field; he comes into the Court in his Brother's behalf, and ſaid nothing, but only lifted up his Arm, and ſhewed them *cubitum ſine manus*, an Arm without a Hand; which ſo moved them, that (without a word ſpeaking) they freed his Brother immediately.

Voluntate ac deſiderio ſuo arcenti quemadmodum in terris antea fecerit, ita & in cœlis apud Patrem mortis ſuæ vim, atq; efficaciam nobis ad ſalutem applicari poſtulat. *Synopſ. purior. Theol.* p. 346.

Ælian. Hiſt. lib. 5. cap. 19.

And thus if you look into *Rev.* 5. 6. you ſhall ſee in what poſture Chriſt is repreſented viſionally there, as ſtanding between God and us: *And I beheld, and lo, in the midſt of the Throne, and four Beaſts, and in the midſt of the Elders ſtood a Lamb as it had been ſlain*; *i. e.* bearing in his glorified Body the marks of his Death and Sacrifice. Thoſe Wounds he received for our Sins on Earth, are, as it were, ſtill freſh bleeding in Heaven: A moving and prevailing Argument it is with the Father, to give out the Mercies he plead for.

Deodati in loc.

3. And laſtly, *He preſents the Prayers of his Saints to God, with his Merits; and deſires that they may for his ſake be granted.* He cauſes a Cloud of Incenſe to aſcend before God with them. *Rev.* 8. 3. All theſe were excellently typed out by the going in of the High-Prieſt before the Lord, with the Names of the Children of *Iſrael* on his Breaſt, with the Blood of the Sacrifice, and his hands full of Incenſe, as the Apoſtle explains them in *Heb.* 7. and *Heb.* 9.

Thirdly, And that this Interceſſion of Chriſt is moſt potent, ſucceſsful, and prevalent with God, will be evinced both from the Qualifications of this our Advocate, from his great Intereſt in the Father, from the Nature of the

Place he uſeth with God, and from the Relation and Intereſt Believers have, both in the Father to whom, and the Son by whom this Interceſſion is made.

1. Our Interceſſor in the Heavens is every way able and fit for the Work he is engaged in there. Whatever is deſirable in an Advocate, is in him eminently. It is neceſſary that he who undertakes to plead the Cauſe of another, eſpecially if it be weighty and intricate, ſhould be wiſe, faithful, tender-hearted, and one that concerns himſelf in the ſucceſs of his Buſineſs. Our Advocate Chriſt wants no Wiſdom to manage his Work; he is the Wiſdom of God, yea, *only wiſe*, Jude 25. There's much folly in the beſt of our Duties, we know not how to preſs an Argument home with God; but Chriſt hath the Art of it. Our buſineſs is in a wiſe hand: he is no leſs *faithful* than wiſe; therefore he is called a *faithful High-Prieſt in things pertaining to God*, Heb. 2. 17. He aſſures us we may ſafely truſt our Concerns with him, *John* 14. 2. *In my Father's houſe are many Manſions; if it were not ſo, I would have told you*; q. d. Do you think I will deceive you? Men may cheat you, but I will not; your own Hearts may, and daily do deceive you; but ſo will not I. And for tender-heartedneſs, and ſenſible reſentments for our conditions, there is none like him: Heb. 4. 15. *For we have not an High-Prieſt which cannot be touched with the feeling of our Infirmities; but was in all points tempted like as we are; yet without ſin.* We have not one that cannot ſympathize, ſo it is in the Greek: And on purpoſe that he might be the better able to ſympathize with us, he came as near to our conditions, as the holineſs of his Nature could permit. He ſuffered himſelf to be in all points tempted like as we are, ſin only excepted.

Μη δυνάμενον συμπαθῆσαι· *Tho' he cannot weep, or grieve now as he did on Earth, yet he can love now as much as ever he loved; and therefore he looks down from Heaven upon every particular Member: He ſeeth that this Man wants this Grace, and that Man wants that; and the other is in danger of this corruption, or that temptation: and he is daily carrying on the Cure. You ſee not your Phyſician, he ſtands out of your ſight; but he ſeeth you, and it is he that doth all for you that is done.* Baxter's *Treatiſe of Converſion.*

And then for his concernment and intereſt in the ſucceſs of his Suit; he not only reckons, but hath really made it his own Intereſt, yea, more his own than it is ours: For now by reaſon of the myſtical Union, all our wants and troubles are his, *Eph.* 1. 23. yea, his own glory and compleatneſs as Mediator, is deeply intereſſed in it; and therefore we need not doubt but he will uſe all care and diligence in that Work. If you ſay ſo he may, and yet not ſpeed for all that, for it depends on the Father's Grant: True, but then,

2. Conſider the great Intereſt he hath in the Father, with whom he ſo intercedes. Chriſt is his *dear* Son, *Col.* 1. 13. the beloved of his Soul, *Eph.* 1. 6. Betwixt him and the Father, with whom when he intercedes, there is an unity, not only of Nature, but Will; and ſo he always hears him, *Joh.* 11. 42. Yea, and he ſaid to this his dear Son, when he came firſt to Heaven, *Aſk of me, and I will give thee*, Pſal. 2. 8. Moreover,

3. He muſt needs ſpeed in his Suit, if you conſider the Nature of his Interceſſion, which is juſt and reaſonable for the matter, urgent and continual for the manner of it. The matter of his Requeſt is moſt equal: what he deſires, is not deſired *gratis*, or upon terms unbecoming the Holineſs and Righteouſneſs of God to grant; he deſires no more but what he hath deſerved, and given a valuable conſideration to the Father for. And ſo the Juſtice of God doth not only not oppoſe, but furthers and pleads for the granting and fulfilling his Requeſts.

Here you muſt remember that the Father is under a Covenant Tie and Bond to do what he asks; for Chriſt having fully performed the Work on his part, the Mercies he intercedes for, are as due as the hire of the Labourer is when the Work is faithfully done. And as the matter is juſt, ſo the manner of his Interceſſion is urgent and continual. How importunate a Suiter he is, may be eaſily gathered from that ſpecimen or handſel given of it in *Joh.* 17. and for the conſtancy of it, my Text tells us, *he ever lives to make interceſſion*: 'Tis his great buſineſs in Heaven, and he follows it cloſe. And to cloſe all,

4. Conſider who they are for whom he makes Interceſſion: The Friends of God, the Children of God; thoſe that the Father himſelf loves, and his Heart is propenſe and ready enough to grant the beſt and greateſt of Mercies to: Which is the meaning of *John* 16. 26, 27. *The Father himſelf loveth you.* And it muſt needs be ſo, for the firſt Corner-ſtone of all theſe Mercies was laid by the Father himſelf in his moſt free Election. He alſo delivered his Son for us; and *how ſhall he not with him freely give us all things? Rom.* 8. 32. So then there can remain no doubt upon a conſidering heart, but Chriſt is a prevalent and ſucceſsful interceſſor in Heaven. There only remains one thing more to be ſatisfied, and that is,

Fourthly, In what ſenſe he is ſaid to live for ever to make interceſſion. Shall he then be always at his Work? imployed in begging new Favours for us to eternity? How then ſhall the People of God be perfect in Heaven, if there be need of Chriſt's Interceſſion to Eternity for them?

I anſwer, by diſtinguiſhing the *eſſence* and *ſubſtance* of Chriſt's Offices, from the *way* and *manner* of Adminiſtration. In the firſt ſenſe it is eternal: For his mediatory Kingdom; as to the eſſence of it, is to abide for ever; Chriſt ſhall never ceaſe to be a Mediator; the Church ſhall never want a Head: For *of his Kingdom there ſhall be no end*, Luk. 1. 33. However, Chriſt, as Mediator, being employed in a kind of ſubordinate way, 1 *Cor.* 3. 23. when he ſhall have accompliſhed that deſign for which he became a Mediator, *Then ſhall he deliver up the Kingdom* (in the ſenſe we ſpake before) *to the Father: and ſo God ſhall be all in all*, 1 Cor. 15. 24. Then ſhall the Divinity of Chriſt, which was ſo emptied and obſcured in his undertaking this temporary diſpenſatory Kingdom, be more gloriouſly manifeſted, by the full poſſeſſion, uſe and enjoyment of that natural, divine, eternal Kingdom, which belongs to all the three co-eſſential and co-equal Perſons, reigning with the ſame Power, Majeſty and Glory, in the unity of the divine Eſſence, and common Acts, in all, and over all, infinitely, and immutably for ever.

And ſo Chriſt continues to be our Mediator; and yet that affords no Argument that our Happineſs ſhall be incompleat, but rather argues the Perfection of the Church, which thenceforth ſhall be governed no more as now it is, nor have any farther uſe of Ordinances, but ſhall be ruled more immediately, gloriouſly, triumphantly and ineffably in the World to come: The ſubſtance of his Mediatorſhip is not changed, but the manner of the Adminiſtration only.

Uſe 1. Doth Chriſt live for ever in Heaven to preſent his Blood to God in the way of Interceſſion for Believers? *How ſad then is their caſe, that have no intereſt in Chriſt's Blood*; *but inſtead of pleading for them, it cries to God againſt them, as the deſpiſers and abuſers of it!* Every Unbeliever deſpiſes it: The Apoſtate treads it under foot. He that is an *Interceſſor* for ſome, will be an *Accuſer* of others. To be guilty of a Man's Blood, is ſad; but to have the Blood of Jeſus accuſing and crying to God againſt a Soul, is unſpeakably terrible. Surely when he ſhall make inquiſition for Blood, when the day of his Vengeance is come, he will make it appear by the Judgments he will execute, that this is a Sin never to be expiated, but Vengeance ſhall purſue the Sinner to the bottom of Hell. Ah! What do Men and Women do, in rejecting the gracious Offers of a Chriſt! What, tread upon a Saviour! And caſt Contempt by unbelief and hardneſs of heart upon their only Remedy! I remember I have read of a Harlot that kill'd her Child, and ſaid that it ſmiled upon her when ſhe went to ſtab it. Sinner, doth not Chriſt ſmile upon thee, yern upon thee in the Goſpel? And wilt thou as it were ſtab him to the heart by thine Infidelity? Wo and alas for that Man, againſt whom this Blood cries in Heaven!

Uſe 2. Doth Chriſt live for ever to make Interceſſion? *Hence let Believers fetch relief, and draw encouragement againſt all the cauſes and grounds of their Fears and Troubles*; for ſurely this anſwers them all.

1. Hence let them be encouraged from all their *ſinful Infirmities*, and lamented Weakneſſes. 'Tis confeſſed theſe are ſad things; they grieve the Spirit of God, ſadden your own Hearts, cloud your Evidences; but having ſuch a High-prieſt in Heaven, can never be your ruin. 1 Joh. 2. 1, 2. *My little Children, theſe things write I unto you, that you ſin not: And if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* [My little Children] Children, eſpecially little Children, when firſt beginning to take the foot, are apt to ſtumble at every ſtraw; ſo are [illegible], young, and unexperienced Chriſtians: But what if they do? Why tho' it muſt be far from them to take encouragement ſo to do from Chriſt and his Interceſſion, yet if by ſurprizal they ſo ſin, let them not be utterly diſcouraged: For we have an *Advocate*, he ſtops whatever Plea may be brought in againſt us by the Devil, or the Law; and anſwers all by his Satisfaction: He gets out freſh Pardons for new Sins. And this Advocate is with [the Father] he doth not ſay with his Father, tho' that had been a ſingular ſupport in it ſelf, not yet with our Father, which is a ſweet encouragement ſingly conſidered, but with [the Father] which takes in both, to make the encouragement full. Remember, ye that are caſt down under the ſenſe of ſin, that Jeſus your Friend in the Court above, *is able to ſave to the uttermoſt.* Which is, as one calls it, a reaching VVord, and extends it ſelf ſo far, that thou canſt not look beyond it. "Let thy Soul be ſet on the higheſt " Mount that any Creature was ever ſet on, " and enlarged to take in view the moſt ſpaci- " ous proſpect both of Sin and Miſery, and " difficulties of being ſaved, that ever yet any " poor humble Soul did caſt within it ſelf; yea, " join to theſe all the Hindrances and Objections " that the Heart of Man can invent againſt it " ſelf and Salvation: Lift up thine Eyes, and " look to the utmoſt thou canſt ſee: And " Chriſt by his Interceſſion is able to ſave thee " beyond the Horizon and utmoſt Compaſs of " thy Thoughts, even to *the utmoſt*.

Goodwin's Triumph, p. 263.

2. Hence draw abundant encouragement *againſt all Heart-ſtrainings, and deadneſs of Spirit in Prayer.* Thou complaineſt thy Heart is dead, wandring, and contracted in duty. O but remember Chriſt's Blood ſpeaks, when thou canſt not; it can plead for thee, and that powerfully, when thou art not able to ſpeak a word for thy ſelf: To this ſenſe that Scripture ſpeaks, *Cant.* 3. 6. *Who is this that cometh out of the Wilderneſs in Pillars of Smoak, perfumed with Myrrh, and Frankincenſe, all the Powders of the Merchant?* The Duties of Chriſtians go up many times, as Pillars or Clouds of Smoak from them, more *Smoak* than Fire, Prayers ſmoaked and ſullied with their offenſive corruptions: But remember, Chriſt perfumes them with Myrrh, *&c.* He by his Interceſſion gives them a ſweet perfume.

3. Chriſt's Interceſſion is a ſingular relief to all that come unto God by him, *againſt all ſinful Damps, and ſlaviſh Fears for the Juſtice of God.* Nothing more promotes the fear of Reverence; nothing more ſuppreſſeth unbelieving Deſpondencies, and deſtroys the Spirit of Bondage. So you find it, *Heb.* 10. 19, 20, 21. *Having therefore, Brethren, boldneſs to enter into the Holieſt, by the Blood of Jeſus, by a new and living way, which he hath conſecrated for us through the Vail, that is to ſay, his Fleſh; and having an High-Prieſt over the Houſe of God, let us draw near with a true Heart,* ἐν πληροφορίᾳ πίϛεως, in full aſſurance of Faith: Or let us come unto God, as a Ship comes with full ſail into the Harbour. O what a direct and full gale of encouragement doth this Interceſſion of Chriſt give to the poor Soul that lay a-ground, or was wind-bound before?

If Jeſus be the Mediator of the New Covenant, Believers may go with boldneſs, and look the Juſtice of God in the face; for your Debt is ſatisfied. So long as a Man is in Debt, he ſteals by the Priſon-door in the dark; but if his Surety have paid the Debt, he dares come (as you ſay) and whet his Knife at the Compter-door. Chriſt your Surety hath paid the Debt; you may go with boldneſs, and look Juſtice in the face, the Devil and all the Serjeants of Hell in the face. Mr. W. B. *in his Treatiſe of Chriſt and the Covenant*, p. 98.

4. The Interceſſion of Chriſt gives admirable ſatisfaction and encouragement to all that come to God, againſt the fears of deſerting him again by Apoſtacy. This, my Friends, this is your principal ſecurity againſt theſe matters of Fear. With this he relieves *Peter*, Luke 22. 31, 32.

31, 31. *Simon*, (ſaith he) *Satan hath deſired to have you, that he may ſift you as Wheat; but I have prayed for thee, that thy Faith fail not, q. d.* Satan will fan thee, not to get out thy Chaff, but boult out thy Flower: His temptations are levell'd againſt thy Faith; but fear not, my Prayer ſhall break his Deſigns, and ſecure thy Faith from all attempts upon it. Upon this powerful Interceſſion of Chriſt, the Apoſtle builds his triumph againſt all that threatens to bring him, or any of the Saints, again into a ſtate of Condemnation. And ſee how he drives on that Triumph, from the Reſurrection, and Seſſion of Chriſt at the Father's right hand; and eſpecially from the work of Interceſſion, which he lives there to perform: Rom. 8. 34, 35. *Who is he that condemneth? It's Chriſt that dieth; yea, rather that's riſen again, who is even at the right hand of God, who alſo maketh Interceſſion for us. Who ſhall ſeparate us from the Love of Chriſt?*

5. It gives ſweet relief *againſt the defects and wants that yet are in our Sanctification.* We want a great deal of Faith, Love, Heavenly-mindedneſs, Mortification, Knowledge. We are ſhort and wanting in all. There are the ὑστερήματα, the Remains, or things wanting; as the Apoſtle calls them, 1 *Theſ.* 3. 10. Well, if Grace be but yet in its weak beginnings, and infancy in thy Soul, this may incourage, that by reaſon of Chriſt's Interceſſion, it ſhall live, grow, and expatiate it ſelf in thy heart. He is not only the Author, but the Finiſher of it, *Heb.* 12. 2. He is ever begging new and freſh Mercies for you in Heaven; and will never be quiet till all your wants be ſupplied. He ſaves εἰς τὸ παντελὲς, *to the uttermoſt, i. e.* as I told you before, to the laſt, perfective, compleating act of Salvation. So that this is a Fountain of Relief againſt all your Fears.

Uſe 3. Doth Chriſt live for ever to make Interceſſion? *then let thoſe who reap on Earth the Fruits of that his work in Heaven, draw Inſtruction thence about the following Duties to which it leads them as by the hand.*

He doth not forget us, tho' he be exalted to his Glory.

1. *Do not forget Chriſt in an exalted ſtate.* You ſee tho' he be in all the Glory above, at God's right Hand, an enthron'd King, he doth not forget you: He like *Joſeph* remembers his Brethren in all his Glory. But alas, how oft doth Advancement make us forget him? As the Lord complains in *Hoſea* 13. 5, 6. *I did know thee in the Wilderneſs, in the Land of great Drought:* But when they came into *Canaan*, *According to their Paſtures ſo were they filled; they were filled, and their Heart was exalted; therefore have they forgotten me.* As if he had ſaid, O my People, you and I were better acquainted in the Wilderneſs, when thou wert in a low condition, left to my immediate Care, living by daily Faith; O then you gave me many a ſweet viſit; but now you are filled, I hear no more of you. Good had it been for ſome Saints, if they had never known Proſperity.

2. *Let the Interceſſion of Chriſt in Heaven for you, encourage you to conſtancy in the good ways of God.* To this duty it ſweetly encourages alſo, *Heb.* 4. 14. *Seeing then that we have a great High-Prieſt that is paſſed into the Heavens, Jeſus the Son of God, let us hold faſt our Profeſſion.* Here is encouragement to perſeverance on a double account. One is, that Jeſus our Head is already in Heaven; and if the Head be above Water, the Body cannot drown. The other is from the buſineſs he is there imployed about, which is his Prieſthood, he is paſſed into the Heavens, as our great High-prieſt, to intercede; and therefore we cannot miſcarry.

3. *Let it encourage you to conſtancy to Prayer:* O do not neglect that excellent Duty, ſeeing Chriſt is there to preſent all your Petitions to God; yea, to *perfume* as well as *preſent* them. So the Apoſtle, *Heb.* 4. 16. infers from Chriſt's Interceſſion; *Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in the time of need.*

4. *Hence be encouraged to plead for Chriſt on Earth, who continually pleads for you in Heaven.* If any accuſe you, he is there to plead for you: And if any diſhonour him on Earth, ſee that you plead his Intereſt, and defend his Honour. Thus you have heard what his Interceſſion is, and what Benefits we receive by it.

Bleſſed be God for Jeſus Chriſt.

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for he is not like the poor ſilly Creatures that cannot bear exaltation without being puffed up, and forgetting both themſelves, their Friends, and their God. No, his Exaltation is Spiritual and Heavenly, perfecting his human Nature to the greateſt height it is capable of — he was never more tender of Jeruſalem *when he wept over it, or of his People when he wept, bled, and died for them, than he is now tender over his in Glory. Mr.* Baxter's Treatiſe of Converſion, *p.* 184.

Ser. 14. *Aſſerts and vindicates the ſatisfaction of Chriſt, being the firſt principal effect or fruit of his Prieſthood.*

SERMON XIV.

GAL. III. 13.

Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us.

YOU have ſeen the general nature, neceſſity, and parts of Chriſt's Prieſthood, *viz.* his *Oblation* and *Interceſſion*. Before you part from this Office, it's neceſſary you ſhould farther take into conſideration the principal fruits and effects of his Prieſthood; which are, compleat *Satisfaction*, and the *Acquiſition* or Purchaſe of an Eternal Inheritance. The former, *viz.* The *Satisfaction* made by his Blood, is manifeſtly contained in this excellent Scripture before us, wherein the *Apoſtle* (having ſhewn before, at *ver.* 10. that whoſoever *continues not* *in all things, written in the Law, to do them, are curſed*) declares how notwithſtanding the threats of the Law, a Believer comes to be freed from the Curſe of it, namely, by Chriſt's bearing that Curſe for him, and ſo ſatisfying God's Juſtice, and diſcharging the Believer from all Obligations to Puniſhment.

More particularly, in theſe words you have the Believer's diſcharge from the Curſe of the Law, and the way and manner thereof opened.

1. The Believer's Diſcharge; *Chriſt hath redeemed us from the Curſe of the Law.* The Law of God hath three Parts, Commands, Promiſes, and Threatnings or Curſes. The Curſe of the Law is its condemning Sentence, whereby a Sinner is bound over to Death, even the Death of Soul and Body. The Chain by which it binds him, is the Guilt of Sin; and from which none can looſe the Soul but Chriſt. This Curſe of the Law is the moſt dreadful thing imaginable; it ſtrikes at the Life of a Sinner, yea, his beſt Life, the eternal Life of the Soul; and when it hath condemned, it is inexorable, no Cries nor Tears, no Reformations or Repentance can looſe the guilty Sinner; for it requires for its Reparation that which no meer Creature can give, even an infinite Satisfaction. Now from this Curſe Chriſt frees the Believer; that is, he diſſolves the Oblation to Puniſhment, cancels the Hand-writing, looſes all the Bonds and Chains of Guilt, ſo that the Curſe of the Law hath nothing to do with him for ever.

2. We have here the way and manner in and by which this is done; and that is by a full Price paid down, and that Price paid in the room of the Sinner; both making up a compleat and full *Satisfaction.* He pays a full Price, every way adequate and proportionable to the Wrong. So much this Word, ἡμᾶς ἐξηγόρασεν, which we tranſlate *redeemed*, imports; he hath bought us out, or fully bought us; that is, by a full Price. This Price with which he ſo fully bought or purchaſed our Freedom from the Curſe, not only called λύτρον, *Mat.* 20. 28. or Ranſom, but more emphatically ἀντίλυτρον, in 1 *Tim.* 2. 5, 6. which might be tranſlated an adequate or fully anſwerable Ranſom. And ſo his freeing us by his Price, is not only expreſſed by ἠγόρασας τῷ Θεῷ ἡμᾶς, *Thou haſt bought us to God by thy Blood*, Rev. 5. 9. but ἐξηγόρασεν ἡμᾶς he hath fully, perfectly, bought us out.

Quemadmodum qui liber erat, captivum redimit, ſe vadem conſtituendo; & induendo vincula, alteri exeunt: Ita Chriſtus legi ſervandæ obnoxius eſſe voluit, ut nobis immunitatem acquireret. Calv. *in* Gal. 4.

And as the Price or Ranſom paid was full, perfect, and ſufficient in it ſelf; ſo it was paid in our room, and upon our account: So ſaith the Text, *By his being made a Curſe for us*, the meaning is not, that Chriſt was made the very Curſe it ſelf, changed into a Curſe; no more than when the word is ſaid to be *made Fleſh*, the Divine Nature was converted into Fleſh, but it aſſumed or took Fleſh; and ſo Chriſt he took the Curſe upon himſelf. Therefore it's ſaid, 2 *Cor.* 5. 21. *He was made Sin for us who knew no Sin*; that is, our Sin was imputed to our Surety, and laid upon him for Satisfaction. And ſo this word ὑπὲρ [for] implies a ſubſtitution of one in the place and ſtead of another. Now the Price being full, and paid in lieu of our Sins, and thereupon we fully redeemed or delivered from the Curſe; it follows, as a fair and juſt Deduction, That,

Factus eſſe dicitur maledictum, & peccatum; non enim ipſummet maledictum factus eſt, *ſc.* formaliter maledictum; ſed maledictum noſtrum illi imputatum eſt. *Cyrillus.*

Doct. *The Death of Chriſt hath made a full Satisfaction to God for all the Sins of his Elect.*

He (to wit our Surety Chriſt) *was oppreſſed, and he was afflicted*, ſaith the Prophet, *Iſa.* 53. 7. it may be as fitly rendred, (and the words will bear it without the leaſt force) *it was exacted, and he anſwered.* But how, being either way tranſlated, it eſtabliſheth the ſatiſfaction of Chriſt, may be ſeen in our learned Annotations on that place. So Col. 1. 14. *In whom we have* ἀπολύτρωσιν διὰ τοῦ αἵματος, *Redemption through his Blood, even the forgiveneſs of Sin.* Here we have the benefit, *viz.* Redemption, interpreted by way of appoſition, *even the remiſſion of ſins*; and the matchleſs Price that was laid down to purchaſe it, the Blood of Chriſt. So again, Heb. 9. 12. *By his own Blood he entred once into the holy place, having obtained*, αἰωνίαν λύτρωσιν, *eternal Redemption for us.* Here's eternal Redemption, the Mercy purchaſed; his own Blood, the Price that procur'd it.

Now for as much as this Doctrine of Chriſt's Satisfaction is ſo neceſſary, weighty, and comfortable in it ſelf, and yet ſo much oppoſed and intricated by ſeveral Enemies to it; the Method I ſhall take for the clearing, eſtabliſhing, and preparing it for uſe, ſhall be,

Firſt, To open the *nature* of Chriſt's Satiſfaction, and ſhew what it is.

Secondly, To eſtabliſh the *truth* of it, and prove that he made full Satisfaction to God for all the Sins of the Elect.

Thirdly, To anſwer the moſt conſiderable *Objections* made againſt it.

And Laſtly, To *Apply* it.

Firſt, What is the Satisfaction of Chriſt, and what doth it imply? I anſwer, *Satisfaction is the Act of Chriſt, God-man, preſenting himſelf as our Surety, in obedience to God, and love to us; to do and ſuffer all that the Law required of us; and thereby freeing us from the Wrath and Curſe due to us for our Sins.*

What Divine Satiſfaction is.

1. It is the Act of God-man; no other was capable of giving Satisfaction for an infinite Wrong done to God. But by reaſon of the union of the two Natures in his wonderful Perſon, he could do it, and hath done it for us. The human Nature did what was neceſſary in its kind; it gave the matter of the Sacrifice: The divine Nature ſtampt the dignity and value upon it, which made it an adequate Compenſation: So that it was *opus* θεανδρικόν, the act of God-man; yet ſo, that each Nature retained its own properties, notwithſtanding their joint influence into the effect. If the Angels in Heaven had laid down their Lives; or if the Blood of all the Men in the World had been poured out by Juſtice, this could never have ſatisfied; becauſe that ἀξίωσις worth and value which this Sacrifice hath, would have ſtill been wanting. *It was God that redeemed the Church with his own Blood*, Acts 20. 28. If God redeem with his own Blood, he redeems as God man, without any diſpute.

Satisfactio hæc valorem habuit ſufficientem, & aliqua ratione infinitum: primo, à perſona offerentis, qui fuit Deus. 2. A dignitate & præſtantia rei oblatæ; obtulit enim ſemetipſum, Deum & hominem. 3. A modo offerendi, cui divina quædam perfectio infuit, ratione hypoſtaticæ unionis. Dr. *Ames. medul.* p. 98.

2. If he ſatisfie God for us, he muſt preſent himſelf before God, as our Surety, in our *ſtead*, as well as for our good; elſe his obedience had ſignified nothing to us: To this end he was *made under*

under the Law, Gal. 4. 4. comes under the ſame obligation with us, and that as a Surety, for ſo he is called, *Heb.* 7. 22. Indeed his Obedience and Sufferings could be exacted from him upon no other account. It was not for any thing he had done, that he became a Curſe. It was propheſied of him, Dan. 9. 26. *The Meſſiah ſhall be cut off, but not for himſelf:* And being dead, the Scriptures plainly aſſert it was *for our ſins,* and upon our account: So 1 *Cor.* 15. 3. *Chriſt died for our ſins according to the Scriptures.*

And it's well obſerved by our Divines, who aſſert the Vicegerency and Subſtitution of Chriſt in his Sufferings, that all thoſe Greek Particles which we tranſlate [for] when applied to the Sufferings of Chriſt, do note the meritorious, deſerving, procuring Cauſe of thoſe Sufferings. So you find, Heb. 10. 12. *He offered one Sacrifice,* ὑπὲρ ἁμαρτιῶν, *for Sins.* 1 Pet. 3. 18. *Chriſt once ſuffered,* περὶ, *for ſins.* Rom. 4. 25. *He was delivered,* διὰ, *for our Offences.* Mat. 20. 28. *He gave his Life a Ranſom,* ἀντι, *for many.* And there are that confidently affirm this laſt Particle is never uſed in any other ſenſe in the whole Book of God: As *an Eye for an Eye, a Tooth for a Tooth,* i. e. one in lieu of another. Juſt as thoſe whom the Greeks called ἀντίψυχοι, Men that exchanged their Lives, or gave Life for Life, ſtaking down their own to deliver another's, as *Philumene* did for *Ariſtides.* And ſo the Poet *Virgil* ſpeaks;

Si fratrem Pollux alterna morte redemit.

And indeed this very Conſideration is that which ſupports the Doctrine of Imputation, the imputation of our Sins to Chriſt, and the imputation of Chriſt's Righteouſneſs unto us: For how could our Sins be laid on him, but as he ſtood in our ſtead? Or his Righteouſneſs be imputed to us, but as he was our Surety, performing it in our place? So that to deny Chriſt's Sufferings in our ſtead, is to loſe the Corner-ſtone of our Juſtification, and overthrow the very Pillar which ſupports our Faith, Comfort, and Salvation. Indeed if this had not been, he would have been the righteous Lord, but not the *Lord our Righteouſneſs,* as he is ſtiled, *Jer.* 33. 16. So that it is but a vain diſtinction, to ſay it was *for our good,* but not *in our ſtead:* For had he not been in our ſtead, we could not have had the good of it.

Rom. 5. 19.

Specialis hæc imputatio eſt meriti alieni loco ejus admiſſio, quod in ipſo reo ineſſe debet. *Bradſhaw de Juſt.* p. 47.

3. The internal moving Cauſe of Chriſt's Satisfaction for us, was his Obedience to God, and Love to us. That it was an act of Obedience, is plain from *Phil.* 2. 8. *He became obedient unto Death, even the death of the Croſs.* Now Obedience reſpects a Command, and ſuch a Command Chriſt received to die for us, as himſelf tells us, *Joh.* 10. 18. *I lay down my Life of my ſelf; I have power to lay it down, and power to take it again; this Commandment have I received of my Father.* So that it was an act of Obedience with reſpect to God, and yet a moſt free and ſpontaneous Act with reſpect to himſelf. And that he was moved to it out of pity and love to us, himſelf aſſures us: *Gal.* 5. 2. *Chriſt loved us, and gave himſelf for us an Offering and a Sacrifice to God.* Upon this *Paul* ſweetly reflected, *Gal.* 2. 20. *Who loved me, and gave himſelf for me.* As the external moving Cauſe was our Miſery, ſo the internal was his own Love and Pity for us.

4. The Matter of Chriſt's Satisfaction, was his active and paſſive Obedience to all the Law of God required. I know there are ſome that doubt whether Chriſt's active Obedience have any place here, and ſo whether it be imputed as any part of our Righteouſneſs. It is confeſſed, the Scripure moſt frequently mentions his paſſive Obedience, as that which made the Atonement, and procures our Redemption, *Mat.* 20. 28. and 26. 28. *Rom.* 3. 24, 25. *& alibi:* But his paſſive Obedience is never mentioned excluſively, as the ſole Cauſe or Matter of Satisfaction. But in thoſe places where it's mentioned by it ſelf, it's put for his whole Obedience, both active and paſſive, by an uſual Trope; and in other Scriptures it is aſcribed to both, as *Gal.* 4. 4. he is ſaid *to be made under the Law, to redeem them that were under the Law.* Now his being *made under the Law* to this end, cannot be reſtrained to his ſubjection to the Curſe of the Law only, but to the Commands of it alſo. So *Rom.* 5. 19. *As by one Man's Diſobedience many were made Sinners; ſo by the Obedience of one ſhall many be made righteous.* It were a manifeſt injury to this Text alſo, to reſtrain it to the paſſive Obedience of Chriſt only. To be ſhort, this twofold Obedience of Chriſt ſtands oppoſed to a twofold Obligation that fallen Man is under; the one *to do* what God requires, the other *to ſuffer* what he hath threatned for Diſobedience. We owe him active Obedience as his *Creatures,* and paſſive Obedience as his *Priſoners.* Suitably to this double Obligation Chriſt comes under the *Commandment* of the Law to fulfil it actively, *Mat.* 3. 15. and under the *Malediction* of the Law to ſatisfie it paſſively. And whereas it is objected by ſome, if he fulfilled the whole Law for us by his active, what need then of his paſſive Obedience? We reply, great need; becauſe both theſe make up that one, entire, and compleat Obedience, by which God is ſatisfied, and we juſtified. It's a good Rule of *Alſted, Obedientia Chriſti eſt una copulativa;* The whole Obedience of Chriſt, both active and paſſive, make up one intire perfect Obedience: And therefore there is no reaſon why one Particle either of the one or of the other ſhould be excluded.

Si enim propter Chriſti obedientiam paſſivam ſolam imputatam, à peccatis cujuſq; cujuſcunq; generis, ſive commiſſi illud fuerit, ſive omiſſi, reatu omni immunes habemur; quorſum ad juſtificationem imputetur ulterius activa illa ejuſdem obedientia? *Bradſhaw in Epiſt. Lib. de Juſtif.*

Duplex eſt Chriſti obedientia, duplici hominis poſt lapſum obligationi oppoſita; activa, pro culpa; paſſiva, pro pœna; ſeu utraque pro utraque. *Trel. ubi ſupra.*

5. The Effect and Fruit of this his Satisfaction, is our freedom, ranſom, or deliverance from the Wrath and Curſe due to us for our Sins. Such was the dignity, value, and compleatneſs of Chriſt's Satisfaction, that in ſtrict Juſtice it merited our Redemption and full Deliverance; not only a Poſſibility that we might be redeemed and pardoned, but a Right whereby we ought to be ſo, as the learned Dr. *Twiſs* judiciouſly argues. If he be made a Curſe for us, we muſt then be redeemed from the Curſe, according to Juſtice: So the Apoſtle argues, Rom. 3. 25, 26. *Whom God hath ſet forth to be a Propitiation, through Faith in his Blood, to declare his Righteouſneſs for the remiſſion of Sins that are paſt, through the forbearance of God;*

Chriſtus nactus eſt jus remittendorum peccatorum, ſed non ejuſmodi quo poſſint remitti, ſed quo remitti debent omnia [illis] pro quibus per mortem ejus ſatiſfactum eſt; alioqui injuſtus eſſet Deus, qui non ageret cum Chriſto filio ſuo, ſecundum exigentiam meritorum ejus. *Twiſſe de permiſſ. lib.* 2.

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to declare, I ſay, at this time his Righteouſneſs, that God might be juſt, and the Juſtifier of him that believeth in Jeſus. Mark the deſign and end of God in exacting Satisfaction from Chriſt, it was to declare his Righteouſneſs in the remiſſion of Sin to Believers; and leſt we ſhould loſe the emphatical word, he doubles it, *to declare, I ſay, his Righteouſneſs.* Every one can ſee how his Mercy is declared in Remiſſion: but he would have us take notice that his Juſtification of Believers is an Act of Juſtice; and that God, as he is a juſt God, cannot condemn the Believer, ſince Chriſt hath ſatisfied his Debts. This Attribute ſeems to be the main barr againſt Remiſſion; but now it's become the very ground and reaſon why God remits. O how comfortable a Text is this! Doth Satan or Conſcience ſet forth thy Sin in all its diſcouraging Circumſtances and Aggravations? God hath ſet forth Chriſt to be a Propitiation. Muſt Juſtice be manifeſted, ſatisfied and glorified? So is it in the Death of Chriſt, ten thouſand times more than ever it could in thy Damnation. Thus you have a brief account of the Satisfaction made by Jeſus Chriſt.

Secondly, We ſhall gather up all that hath been ſaid to eſtabliſh the truth of Chriſt's Satisfaction; proving the reality of it, that it is not an improper, catechreſtical, fictitious Satisfaction, by Divine Acceptilation, as ſome have very diminutively called it; but real, proper, and full, and as much accepted by God. For his Blood is the Blood of a *Surety*, Rom. 7. 22. who came under the ſame Oblations of the Law with us, *Gal.* 4. 4. and tho' he had no Sin of his own, yet ſtanding before God as our Surety, the Iniquities of us all were laid upon him, *Iſa.* 53. 6. and from him did the Lord, with great ſeverity, exact ſatisfaction for our Sins, *Rom.* 8. 32. puniſh them upon his Soul, *Mat.* 27. 45. and upon his Body, *Acts* 2. 23. and with this Obedience of his Son is fully pleaſed and ſatisfied, *Epheſ.* 5. 2. and hath in token thereof raiſed him from the Dead, and ſet him at his own Right-hand, 1 *Tim.* 3. 16. and for his Righteouſneſs ſake acquitted and diſcharged Believers, who ſhall never more come into Condemnation, *Rom.* 8. 1, 34. All this is plain in Scripture; and our Faith in the Satisfaction of Chriſt, is not built on the Wiſdom of Man, but the everlaſting ſealed Truth of God: Yet ſuch is the perverſe Nature of Man, and the Pride of his Heart, that whilſt he ſhould be humbly adoring the Grace of God in providing ſuch a Surety for us, he is found accuſing the Juſtice, and diminiſhing the Mercy of God, and raiſing all the Objections which Satan and his own Heart can invent, to overturn that bleſſed Foundation upon which God hath built up his own Honour, and his Peoples Salvation.

Thirdly, In the next place therefore, we ſhall reject thoſe Doctrines, and remove the principal of thoſe Objections that are found militating againſt the Satisfaction of Chriſt.

And in the firſt place, we reject with deep abhorrence that Doctrine, which aſcribes to Man any Power in whole or in part to ſatisfie God for his own, or other Mens Sins. This no meer Creature can do by active Obedience, were it ſo compleat that he could never ſin in Thought, Word or Deed, any more, but live the moſt holy Life that ever any lived: for all this would be no more than his Duty as a Creature, *Luke* 17. 10. and ſo can be no Satisfaction for what he is by Nature, or hath done againſt God as a Sinner. Nor yet by *Suffering*; for we have offended an infinite God, and can never ſatisfie him by our finite Sufferings.

We alſo with like deteſtation reject that Doctrine which makes the Satisfaction of Chriſt either impoſſible, or fictitious, and inconſiſtent with Grace, in the free pardon of Sin. Many are the Cavils raiſed againſt Chriſt's Satisfaction; the principal are ſuch as theſe that follow.

Object. *The Doctrine of Chriſt's Satisfaction is abſurd, for Chriſt* (ſay we) *is God; if ſo, then God ſatisfies himſelf, than which what can be more abſurd to imagine?*

Sol. I anſwer, God cannot properly be ſaid to ſatisfie himſelf; for that would be the ſame thing as to pardon ſimply, without any Satisfaction. But there is a twofold Conſideration of Chriſt; one in reſpect of his Eſſence and Divine Nature, in which ſenſe he is the Object both of the Offence, and of the Satisfaction made for it: Another in reſpect of his Perſon, and Oeconomy, or Office; in which ſenſe he properly ſatisfies God, being in reſpect of his Manhood another, and inferior to God, *Joh.* 14. 28. The Blood of the Man Chriſt Jeſus is the Matter of the Satisfaction; the Divine Nature dignifies it, and makes it of infinite value. A certain Family hath committed Treaſon againſt the King, and are all under the Condemnation of the Law for it; the King's Son, moved with Pity and Love, reſolves to ſatisfie the Law, and yet ſave the Family; in order whereunto he marries a Daughter of the Family, whereby her Blood becomes Royal Blood, and worth the Blood of the whole Family whence ſhe ſprang; this Princeſs is by her Husband executed in the room of the reſt. In this caſe the King ſatisfies not himſelf for the Wrong, but is ſatisfied by the Death of another, equivalent in worth to the Blood of them all. This ſimilitude anſwers not to all the Particulars, as indeed nothing in nature doth or can, but it only ſhews what it was that ſatisfied God, and how it became ſo ſatisfactory.

Aliud eſt de divinitate Chriſti in ſe agere ſecundum naturam ipſius ſeorſim, aliud qua in ſuppoſito. *Trelcat.*

Chriſtus ſecundum naturam divinam convenit cum Deo, qua homo nobiſcum; ut contra, qua Deus diſtat à nobis, qua homo, ſeu Oeconomia voluntaria, à Deo. *Idem ibid.* vid. Daven. in *Col.* 103. & Camero, p. 361.

Object. *If Chriſt ſatisfied by paying our Debt, then he ſhould have endured eternal Torments; for ſo we ſhould, and the damned ſhall.*

Sol. We muſt diſtinguiſh betwixt what is *eſſential*, and what is *accidental* in Puniſhment. The primary intent of the Law is Reparation and Satisfaction; he that can make it at one intire Payment (as Chriſt could and did) ought to be diſcharged. He that cannot (as no meer Creature can) ought to lye for ever, as the Damned do, under Sufferings.

Object. *If God will be ſatisfied for our Sins before he pardon them, how then is pardon an Act of Grace?*

Sol. Pardon could not be an Act of pure Grace, if God received Satisfaction from us; but if he pardon us upon the Satisfaction received from Chriſt, tho' it be of Debt to him, it is of Grace to us: for it was Grace to admit a

Surety to ſatisfie, more Grace to provide him, and moſt of all to apply his Satisfaction to us, by uniting us to Chriſt, as he hath done.

Object. *But God loved us before Chriſt died for us; for it was the Love of God to the World that moved him to give his only begotten Son. Could God love us, and yet not be reconciled and ſatisfied?*

Sol. God's *complacential Love* is indeed inconſiſtent with an unreconciled ſtate: He is reconciled to every one he ſo loves. But his *benevolent Love* conſiſting in his purpoſe of Good, may be before actual Reconciliation and Satisfaction.

Object. *Temporal Death, as well as Eternal, is a part of the Curſe; if Chriſt have fully ſatisfied by bearing the Curſe for us, how is it that thoſe for whom he bear it die as well as others?*

Sol. As Temporal Death is a *penal Evil*, and part of the Curſe, ſo God inflicts it not upon Believers; but they muſt die for other ends, *viz.* to be made perfectly happy in a more full and immediate Enjoyment of God, than they can have in the Body: and ſo *Death is theirs* by way of Priviledge, 1 *Cor.* 3. 22. *They are not Death*'s by way of Puniſhment. The ſame may be ſaid of all the Afflictions with which God for gracious ends now exerciſes his reconciled ones. Thus much may ſuffice to eſtabliſh this great Truth.

Inference 1. If the Death of Chriſt was that which ſatisfied God for all the Sins of the Elect, *then certainly there is an infinite Evil in Sin, ſince it cannot be expiated, but by an infinite Satisfaction.* Fools make a mock at Sin, and there are but few Souls in the World that are duly ſenſible and affected with its Evil; but certainly, if God ſhould damn thee to all Eternity, thy eternal Sufferings could not ſatisfie for the Evil that is in one vain Thought. It may be you may think this is harſh and ſevere, that God ſhould hold his Creatures under everlaſting Sufferings for Sin, and never be ſatisfied with them any more. But when you have well conſidered that the Object againſt whom you ſin, is the infinite bleſſed God, which derives an infinite Evil to the Sin committed againſt him: and when you conſider how God dealt with the Angels that fell for one Sin, and that but of the Mind; for having no bodily Organs, they could commit nothing externally againſt God; you will alter your Minds about it. O the depth of the evil of Sin! If ever you will ſee how great and horrid an Evil Sin is, meaſure it in your thoughts, either by the infinite Holineſs and Excellency of God, who is wrong'd by it; or by the infinite Sufferings of Chriſt, who died to ſatisfie for it; and then you will have deeper apprehenſions of the evil of Sin.

Per hanc mortem Chriſti valdè excitamur & ad cautelam, & ad deteſtationem peccati. Mortiferum enim ſit neceſſe eſt, quod aliter ſanari non potuit, quàm morte Chriſti. Quis igitur ſerio cogitans, peccata ſua non eſſe aliter expiata quam ſanguine ipſius filii Dei, non perhorreſcet indies peccando, hunc pretioſiſſimum ſanguinem quaſi conculcare? *Daven. in Col. cap.* 1. *v.* 20.

Inference 2. If the Death of Chriſt ſatisfied God, and thereby redeemed the Elect from the Curſe: *then the Redemption of Souls is coſtly; Souls are dear things, and of great value with God. Ye know* (ſaith the Apoſtle) *that ye were not redeemed with corruptible things, as Silver and Gold, from your vain Converſation received by Tradition; but with the precious Blood of the Son of God, as of a Lamb without ſpot*, 1 Pet. 1. 18, 19. Only the Blood of God is found an equivalent Price for the Redemption of Souls. Gold and Silver may redeem from *Turkiſh*, but not from *Helliſh* Bondage. The whole Creation ſold to the utmoſt worth of it, is not a value for the Redemption of one Soul. Souls are dear Ware; he that paid for them found them ſo: Yet how cheaply do Sinners ſell their Souls, as if they were but low-priz'd Commodities! But you that ſell your Souls cheap, will buy Repentance dear.

Inference 3. If Chriſt's Death ſatisfied God for our Sins, *how unparallell'd is the Love of Chriſt to poor Sinners!* It's much to pay a pecuniary Debt to free another, but who will pay his own Blood for another? We have a noted inſtance of *Zaleucus*, that famous *Locrenſian* Lawgiver, who decreed, that whoever was convicted of Adultery, ſhould have both his Eyes put out. It ſo fell out, that his own Son was brought before him for that Crime; hereupon the People interpoſing, made ſuit for his Pardon. At length, the Father partly overcome by their Importunities, and not unwilling to ſhew what lawful favour he might to his Son, he firſt put out one of his own Eyes, and then one of his Son's; and ſo ſhewed himſelf both a merciful Father, and a juſt Lawgiver; ſo tempering Mercy with Juſtice, that both the Law was ſatisfied, and his Son ſpared. This is written by the Hiſtorian as an inſtance of ſingular Love in his Father, to pay one half of the Penalty for his Son. But Chriſt did not divide and ſhare in the Penalty with us, but bare it all. *Zaleucus* did it for his Son, who was dear to him; Chriſt did it for Enemies, that were fighting and rebelling againſt him: *Rom.* 5. 8. *While we were yet Sinners, Chriſt died for us.*
“ O would to God (ſaid a holy one) I could
“ cauſe Paper and Ink to ſpeak the Worth and
“ Excellency, the high and loud Praiſes of our
“ Brother-Ranſomer! O the Ranſomer needs
“ not my Report; but O if he would take it,
“ and make uſe of it! I ſhould be happy if I had
“ an Errand to this World but for ſome few
“ Years, to ſpread Proclamations, and Out-
“ cries, and Love-letters of the Highneſs [the
“ Highneſs for evermore] of the Ranſomer,
“ whoſe Cloaths were wet, and dyed in Blood;
“ howbeit, that after that my Soul and Body
“ ſhould go back to their Mother nothing.

Valerius lib. 6. c. 5.

Inference 4. If Chriſt by dying hath made full Satisfaction, *then God is no loſer in pardoning the greateſt of Sinners that believe in Jeſus; and conſequently his Juſtice can be no barr to their Juſtification and Salvation.* He is juſt to forgive us our Sins, 1 *Joh.* 1. 9. What an Argument is here for a poor Believer to plead with God! Lord, if thou ſave me by Jeſus Chriſt, the Juſtice will be fully ſatisfied at one round payment; but if thou damn me, and require ſatisfaction at my hands, thou canſt never receive it: I ſhall make but a dribling payment, tho' I lye in Hell to Eternity, and ſhall ſtill be infinitely behind with thee. Is it not more for thy Glory to receive it from Chriſt's hand, than to require it at mine? One drop of his Blood is more worth than all my polluted Blood. O how ſatisfying a thing is this to the Conſcience of a poor Sinner that is objecting the multitude, aggravations, and amazing circumſtances of Sins, againſt the poſſibility of their being pardoned! Can ſuch a Sinner as I be forgiven? Yes, if thou believeſt in Jeſus, thou mayeſt; for ſo God will loſe nothing in pardoning the greateſt Tranſgreſſors: *Let* Iſrael *hope in the Lord; for with the Lord there is Mercy, and with him is plenteous Redemption,* Pſal. 103. 7. *i. e.* a large ſtock of Merit lying by him, in the Blood of Chriſt, to pay him for all that you have done againſt him.

Inference 5. Laſtly, If Chriſt hath made ſuch a full Satisfaction as you have heard, *How much is it the concernment of every Soul to abandon all thoughts of ſatisfying God for his own Sins, and betake himſelf to the Blood of Chriſt the ranſomer, by* Faith, *that in that Blood they may be pardoned?* It would grieve one's heart to ſee how many poor Creatures are drudging and tugging at a taſk of Repentance, and revenge upon themſelves, and Reformation, and Obedience, to ſatisfie God for what they have done againſt him: And alas, it cannot be, they do but loſe their labour; could they ſwelter their very hearts out, weep till they can weep no more, cry till their throats be parched, alas, they can never recompenſe God for one vain thought: For ſuch is the ſeverity of the Law, that when it is once offended, it will never be made amends again by all that we can do; it will not diſcharge the Sinner for all the ſorrow in the World. Indeed if a man be in Chriſt, ſorrow for Sin is ſomething, and renewed Obedience is ſomething; God looks upon them favourably, and accepts them graciouſly in Chriſt: but out of him they ſignifie no more than the intreaties and cries of a condemned Malefactor, to reverſe the legal Sentence of the Judge. You may toil all the days of your life, and at night go to bed without a Candle. To that ſenſe that Scripture ſounds, *Iſa.* 50. ult. *Behold, all ye that kindle a fire, that compaſs your ſelves about with ſparks; walk in the light of your fire, and in the ſparks that you have kindled: This ſhall ye have of mine hand, ye ſhall lye down in ſorrow.* By *fire*, and the light of it, ſome underſtand the ſparkling pleaſures of this Life, and the ſenſitive joys of the Creatures: But generally it's taken for our own natural Righteouſneſs, and all acts of Duties, in order to our juſtification by them before God. And ſo it ſtands oppoſed to that Faith of recumbency ſpoken of in the Verſe before. By their *compaſſing themſelves about with theſe ſparks*, underſtand their dependence on theſe their Duties, and glorying in them. But ſee that fatal Iſſue, *Ye ſhall lye down in ſorrow:* That ſhall be your Recompence from the hand of the Lord; that's all the thanks and reward you muſt expect from him, for ſlighting Chriſt's, and preferring your own Righteouſneſs before his. Reader, be convinced, that one Act of Faith in the Lord Jeſus pleaſes God more than all the Obedience, Repentance, and Strivings to obey the Law through thy whole life can do. And thus you have the firſt ſpecial Fruits of Chriſt's Prieſthood, in the full ſatisfaction of God for all the Sins of Believers.

SERMON XV.

Serm. 15. *Surveys the bleſſed Inheritance purchaſed by the Oblation of Chriſt, being the ſecond Effect or Fruit of his Prieſthood.*

GAL. IV. 4, 5.

But when the fulneſs of time was come, God ſent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons.

THIS Scripture gives us an account of a double Fruit of Chriſt's Death, *viz.* the payment of our Debt, and the purchaſe of our Inheritance.

1. The payment of our Debt expreſſed by our Redemption, or buying us out from the Obligation and Curſe of the Law, which hath been diſcourſed in the laſt Exerciſe.

2. The purchaſe of an Inheritance for thoſe redeemed ones, expreſſed here by their receiving the Adoption of Sons; which is to be our preſent Subject. *Adoption* is either *Civil*, or *Divine*. Of the firſt, the Civil Law gives this Definition; that it is,

A lawful Act, in imitation of Nature, invented for the comfort of them that have no Children of their own. Divine Adoption is that ſpecial Benefit whereby God, for Chriſt's ſake, accepted us as Sons, and makes us Heirs of Eternal Life with him.

Summa Angel. ad verbum. Adoptio eſt actus legitimus, imitans naturam, repertus ſed eorum ſolatium, qui liberos non habent. Adoptio eſt beneficium, quo nos Deus propter Chriſtum in filios recipit, & facit nos cum ipſo hæredes vitæ æternæ. *Ravanel.*

Betwixt this Civil and Sacred Adoption, there is a twofold Agreement and Diſagreement. They agree in this, that both flow from the pleaſure and good-will of the Adoptant; and in this, that both confer a right to Priviledges, which we have not by Nature: But in this they differ, one is an Act imitating Nature, the other tranſcends Nature; the one was found out for the comfort of them that had no Children; the other for the comfort of them that had no Father. This Divine Adoption is in Scripture either taken properly for that Act or Sentence of God, by which we are made Sons, or for the Priviledges with which the Adopted are inveſted: And ſo it's taken, *Rom.* 8. 23. and in this Scripture now before us. We loſt our Inheritance by the Fall of *Adam*; we receive it, as the Text ſpeaks, by the Death of Chriſt, which reſtores it again to us by a new and better Title. The Doctrine hence is,

Hic ergo Adoptio capitur (ſicuti *Rom.* 8. 23. redemptio) pro ipſa poſſeſſione. Nam ſicuti ultimo die percipimus redemptionis noſtræ fructum, ita nunc percipimus, &c. *Calv. in loc.*

Doct. *That the Death of Jeſus Chriſt hath not only ſatisfied for our Debts, but over and above purchaſed a rich Inheritance for the Children of God.*

For this end, or cauſe, he is the Mediator of the New Teſtament; that by means of death, for the redemption of the Tranſgreſſions that were under the firſt Teſtament, they which are called, might receive the Promiſe of the Eternal Inheritance, Heb. 9. 15.

We will here, *firſt*, ſee what Chriſt paid. *Secondly*, what he purchaſed. *Thirdly*, for whom.

Parker de deſcenſul. *l.* 3. *p.* 97. Dr. *Reynolds* in Pſal. 110. *Camero, p.* 363, &c.

Firſt, What Chriſt paid. Our Divines comprize the Virtue and Fruits of the Prieſthood of Chriſt in theſe two things, *viz. Solutio, debiti, & acquiſitio hæreditatis*, Payment, and Purchaſe. Anſwerably the Obedience of Chriſt hath a double relation, *relatio legalis Juſtitia*, the relation of a legal Righteouſneſs; an adequate and exactly proportionated Price. And it hath alſo in it *relatio ſuperlegalis Meriti*, the relation of a Merit over and beyond the Law.

Satisfactio Chriſti fuit pluſquam ſufficiens, non igitur ex debito, non ex obligato. *Fevard.* Dialog. 5. p. 382.

Dutch Annot. in loc. *Deodat.* in loc.

To object (as ſome do) the Satisfaction of Chriſt was more than ſufficient, according to our Doctrine, and therefore could not be intended for the payment of our Debt, is a ſenſeleſs cavil. For ſurely if Chriſt paid more than was owning, he muſt needs pay all that was owing to Divine Juſtice. And truly it is but a bad requital of the Love of Jeſus Chriſt, who beſide the payment of what we owed, would manifeſt his Bounty by the redundancy of his Merit, which he paid to God to purchaſe a bleſſed Inheritance for us. This overplus of Satisfaction (which was the price of that Inheritance I am now to open) is not obſcurely hinted, but plainly expreſſed twice in *Rom.* 5. 15. *But not as the offence, ſo alſo is the free gift: For if through the offence of one, many be dead,* πολλῷ μᾶλλον, *much more the Grace of God, and the gift by Grace, which is by one Man, Jeſus Chriſt,* ἐπερίσσευσε, *hath abounded, or flowed abundantly unto many.* So ver. 17. *For if by one Man's offence, death reigned by one,* πολλῷ μᾶλλον, *much more they which receive* τὴν περισσείαν, *the overflowings, or abundance of Grace, and of the gift of Righteouſneſs, ſhall reign in life by one, Jeſus Chriſt.* In both which places *Chriſt* and *Adam* are compared as the two Roots or common Heads of Mankind, both agreeing in this property of communicating their conditions to thoſe that are theirs; yet there is a great deal of difference betwixt them, for in Chriſt the Power is all divine, and therefore infinitely more active and effectual: He communicates abundantly more to his, than they loſt in *Adam*; ſo that his Blood is not only ſufficient to redeem all thoſe that are actually redeemed by it, but even the whole World alſo. And were there ſo many Worlds of Men, as there are Men in the World, it would be ſufficient for them alſo; and yet ſtill there would be an overplus of value: For all thoſe Worlds of Men would riſe but to a finite bulk; but this Blood is infinite in its worth and dignity. Since then there is not a whole World, no, not half, but the far leſs part redeemed by the Blood of Chriſt, which was ſufficient for ſo many; how great muſt be the ſurpluſage and redundency of Merit? Here our Divines rightly diſtinguiſh betwixt the *ſubſtance* and *accidents* of Chriſt's Death and Obedience. Conſider Chriſt's ſuffering as to the ſubſtance of it, it was no more than what the Law required; for neither the Juſtice, nor Love of the Father, would permit that Chriſt ſhould ſuffer more than what was neceſſary for him to bear, as our Surety: But as to the Circumſtances, the Perſon of the Sufferer, the Cauſe and Efficacy of his Sufferings, *&c.* it was much more than ſufficient; a *ſuperlegale meritum*, a Merit above and beyond what the Law required: For tho' the Law required the death of the Sinner, who is but a poor contemptible Creature, it did not require that one perfectly innocent ſhould die; it did not require that God ſhould ſhed his Blood; it did not require Blood of ſuch value and worth as this was: I ſay, none of this the Law required, tho' God was pleaſed, for the advancement and manifeſtation of his Juſtice and Mercy in the higheſt, to admit and order this, by way of commutation, admitting him to be our ἀντίψυχος, or ranſomer, by dying for us. And indeed it was a moſt gracious relaxation of the Law, that admitted of ſuch a commutation as this; for hereby it comes to paſs, that Juſtice is fully ſatisfied, and yet we live and are ſaved; which before was a thing that could not be imagined. Yea, now we are not only redeemed from Wrath, by the adequate compenſation made for our Sins by Chriſt's Blood and Sufferings, ſubſtantially conſidered, but to a moſt glorious Inheritance purchaſed by his Blood, conſidered as the Blood of an *Innocent*, as the Blood of God, and therefore as moſt excellent and efficacious Blood, above what the Law demanded. And this is the meaning of *Athanaſius*, when he ſaith that Chriſt recompenſed or made amends for ſmall things, with great: He means not, that Sin conſidered abſolutely and in it ſelf, is ſmall; O no, but compared with Chriſt's Blood, and the infinite excellency and worth of it, it is ſo. And *Chryſoſtom* to the ſame purpoſe, Chriſt paid much more (ſaith he) than we owed, and ſo much more as the immenſe Ocean is more than a ſmall drop. So that it was rightly determined by holy *Anſelm*, No Man, ſaith he, can pay to God what he owes him; Chriſt only paid more than he owed him. By this you ſee how rich a Treaſure lyes by Chriſt, to beſtow in a Purchaſe for us, above what he paid to redeem us; even as much as his Soul and Body were more worth than ours for whom it was ſacrificed; which is ſo great Sum, that all the Angels in Heaven, and Men on Earth, can never compute and ſum up, ſo as to ſhew us the total of it: And this was that inexhauſtible Treaſure that Chriſt expended, to procure and purchaſe the faireſt Inheritance for Believers. Having ſeen the Treaſure that purchaſed, let us next enquire into the Inheritance purchaſed by it.

Quoad ſubſtantiam pœnæ nihil plus perpeſſus eſt Chriſtus quàm quod per legem debebatur; quoad circumſtantias autem, patientis perſonam, patiendi cauſam, paſſionis efficaciam, plus quam ſufficiens ſatisfactio Chriſti à nobis dicitur. *Park. de deſcenſ.* l. 3.

Notant qui de legum relaxatione ſcripſerunt, eas eſſe optimas relaxationes, quibus annexa eſt commutatio. *Grotius de ſatisfac.* cap. 5.

Chriſtum parva magnis penſaſſe. *Athanaſ. de paſſione & cruce.*

Multo plura quam debemus Chriſtus pro nobis ſolvit, tantoque plura, quanto guttulam exiguam pelagus excellet immenſum.

Secondly, This Inheritance is ſo large, that it cannot be ſurveyed by Creatures; nor can the boundaries and limits thereof be deſcribed, for it comprehends all things; 1 *Cor.* 3. 22.

Fidelibus eſt totus mundus. *Aug.*

All is yours, ye are Chriſt's and Chriſt is God's. Rev. 21. 7. *He that overcomes ſhall inherit all things.* And yet I do not think or ſay that *Dominium fundatur in gratia*, that temporal Dominion is founded in Grace. No, that's at the caſt and diſpoſe of Providence: But Chriſt by his Death hath reſtored a right to all things to his People.

But to be more particular, I ſhall diſtribute the Saints Inheritance purchaſed by Chriſt into three heads: All *temporal* good things, all *ſpiritual* good things, and all *eternal* good things are theirs.

Chriſtus meruit nobis omnia bona, ſupernaturalia, & omnia, auxilia, ſive prævenientia, ſive ſubſequentia; ac univerſa illa bona, etſi bona ſint nobis extrinſeca, quæ rationem induunt mediorum ad noſtram ſalutem. *Vincent. Auſtricenſ. de habit. Chriſti grat. prælect.* q. 5. p. 259.

1. *All Temporal good things.* 1 Tim. 6. 7. *He hath given us all things richly to enjoy.* Not that they have the *poſſeſſion*, but the comfort and *benefit* of all things: Others have the ſting, gall, wormwood, baits and ſnares of the Creature; Saints only have the bleſſing and comfort of it. So that this little that a righteous Man hath, is, (in this, among other reſpects) *better than the treaſures of many wicked:* Which is the true Key to open that dark ſaying of the Apoſtle, 2 *Cor.* 6. 10. *As having nothing, and yet poſſeſſing all things:* They only poſſeſs, others are poſſeſſed by the World. The Saints do *uti Mundo, & frui Deo*, uſe the World, and enjoy God in the uſe of it. Others are deceived, defiled, and deſtroyed by the World; but theſe are refreſht and furthered by it.

2. *All Spiritual good things* are purchaſed by the Blood of Chriſt for them; as *Juſtification*, which comprizes remiſſion of Sins, and acceptation of our Perſons by God: Rom. 3. 24. *Being juſtified freely by his Grace, through the Redemption that is in Chriſt. Sanctification* is alſo purchaſed for them; yea, both *initial* and *progreſſive* Sanctification: For of *God he is made unto us not only wiſdom and righteouſneſs, but ſanctification alſo*, 1 Cor. 1. 30. Theſe two, *viz.* our Juſtification and Sanctification, are two of the moſt rich and ſhining Robes in the Wardrobe of Free-grace. How glorious and lovely do they render the Soul that wears them! Theſe are like the Bracelets and Jewels *Iſaac* ſent to *Rebecca*. *Adoption* into the Family of God, is purchaſed for us by his Blood; *For ye are all the Children of God by Faith in Jeſus Chriſt*, Gal. 3. 26. Chriſt as he is the Son, is *hæres natus*, the Heir by nature; as he is *Mediator*, he is *hæres conſtitutus*, the Heir by appointment, *appointed Heir of all things*, as it is *Heb.* 1. 2. By the Sonſhip of Chriſt, we being united to him by Faith, become Sons; and if Sons, then Heirs. *O what manner of Love is this, that we ſhould be called the Sons of God!* 1 Joh. 3. 1. That a poor Beggar ſhould be made an Heir, yea, an Heir of God, and a Joint-Heir with Chriſt! Yea, that very *Faith*, which is the bond of Union, and conſequently the ground of all our Communion with Chriſt, is the purchaſe of his Blood alſo: 2 Pet. 1. 1. *To them that have obtained like precious faith with us, through the Righteouſneſs of God, and our Saviour Jeſus Chriſt.* This moſt precious *Grace* is the dear purchaſe of our Lord Jeſus Chriſt: Yea, all that *peace, joy*, and *ſpiritual comfort*, which are ſweet Fruits of Faith, are with it purchaſed for us by this Blood.

So ſpeaks the Apoſtle in *Rom.* 5. 1, 2, 3. *Being juſtified by Faith, we have peace with God, through our Lord Jeſus Chriſt*, &c. Moreover *the Spirit* himſelf, who is the Author, Fountain, and Spring of all theſe Graces and Comfort, is procured for us by his Death and Reſurrection: Gal. 3. 13, 14. *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us; for it is written, Curſed is every one that hangeth on a Tree: That the Bleſſing of* Abraham *might come upon the Gentiles through Jeſus Chriſt, that we might receive the promiſe of the Spirit through Faith.* That Spirit that firſt ſanctified, and ſince hath ſo often ſealed, comforted, directed, reſolved, guided, and quickned your Souls, had not come to perform any of theſe bleſſed Offices upon your hearts, if Chriſt had not died.

3. *All Eternal good things* are the purchaſe of his Blood. Heaven, and all the Glory thereof, is purchaſed for you that are Believers, with this price. Hence that Glory, whatever it be, is called *an Inheritance incorruptible, undefiled, and that fadeth not away, reſerved in Heaven for you:* To the lively hope whereof ye are begotten again, *by the reſurrection of Chriſt from the dead*, 1 *Pet.* 1. 3, 4. Not only preſent Mercies are purchaſed for us, but things to come alſo, as it is 1 *Cor.* 3. 22. Man is a prudent and proſpecting Creature, and is not ſatisfied that it's well with him for preſent, unleſs he have ſome aſſurance it ſhall be well with him for time to come. His mind is taken up about what ſhall be hereafter; and from the good or evil things to come, he raiſeth up to himſelf vaſt hopes or fears.

Therefore to compleat our happineſs, and fill up the uttermoſt capacity of our Souls, all the good of Eternity is put into the Account and Inventory of the Saints Eſtate and Inheritance. This Happineſs is ineffable; it's uſually diſtinguiſht into what is *eſſential*, and what is *acceſſory* to it. The *Eſſentials* of it, as we in our embodied ſtate can conceive, is either the *objective, ſubjective*, or *formal* Happineſs to be enjoyed in Heaven.

The *Objective* Happineſs is God himſelf: Pſal. 73. 25. *Whom have I in Heaven but thee?* If it could be ſuppoſed (ſaith one) that God ſhould withdraw from the Saints in Heaven, and ſay, Take Heaven and divide it among you; but as for me, I will withdraw from you; the Saints would fall weeping in Heaven, and ſay, Lord, take Heaven, and give it to whom thou wilt; it's no Heaven to us, except thou be there: Heaven would be a very *Bokim* to the Saints without God. In this our Glory in Heaven conſiſts, to be ever with the Lord, 1 *Theſſ.* 4. 17. God himſelf is the chief part of a Saint's Inheritance; in which ſenſe, as ſome will underſtand *Rom.* 8. 17. they are called *Heirs of God.*

The *Subjective* Glory and Happineſs is the attemperation and ſuiting of the Soul and Body to God. This is begun in Sanctification and perfected in Glorification. It conſiſts in removing from both all that is indecent, and inconſiſtent with a ſtate of ſuch compleat Glory and Happineſs, and in ſuperinducing and cloathing it with all heavenly Qualities.

The immunities of the Body are its freedom from all natural Infirmities; which as they come in, ſo they go out with ſin. Thenceforth there ſhall be no diſeaſes, deformities, pains, flaws, monſtroſities; their good Phyſician Death hath cured all this, and their vile Bodies ſhall be made like unto Chriſt's glorious Body, *Phil.* 3. 21. and he made a ſpiritual Body, 1 *Cor.* 15. 44. For *agility*, like the Chariots of *Amina-dab*; for *beauty*, as the top of *Lebanon*; for *incorruptibility*, as if they were *pure Spirits*.

The *Soul* alſo is diſcharged and freed from all darkneſs and ignorance of Mind, being now able to diſcern all Truths in God, that chriſtal Ocean of Truth. The leaks of the Memory ſtopt for ever; the roving of its Fancy perfectly cured; the ſtubbornneſs and reluctancy of the Will for ever ſubdued, and retained in due and full ſubjection to God. So that the Saints in glory ſhall be free from all that now troubles them; they ſhall never ſin more, nor be once tempted ſo to do, for no Serpent hiſſes in that Paradiſe; they ſhall never grieve or groan more, for God ſhall wipe all tears from their Eyes: They ſhall never be troubled more, for God will then recompence Tribulation to their troublers, and to them that are troubled, Reſt; they ſhall never doubt more, for Fruition excludes doubting.

The *Formal* happineſs is the fulneſs of Satiſfaction reſulting from the bleſſed ſight and enjoyment of God, by a Soul ſo attemper'd to him. Pſal. 17. 15. *When I awake, I ſhall be ſatisfied with thy likeneſs.* This ſight of God in Glory, called the beatifical Viſion, muſt needs yeild ineffable ſatisfaction to the beholding Soul, in as much as it will be an *intuitive* Viſion. The intellectual or mental eye ſhall ſee God, 1 *Joh.* 3. 2. The corporeal glorified eye ſhall ſee Chriſt, *Job* 19. 26, 27. What a raviſhing Viſion will this be? And how much will it exceed all reports and apprehenſions we had here of it! Surely the one half was not told us. It will be a *transformative Viſion*, it will change the Beholder into its own Image and Likeneſs. *We ſhall be like him, for we ſhall ſee him as he is*, 1 Joh. 3. 2. As Iron put into the Fire, becomes all fiery; ſo the Soul by converſing with God, is changed into his very Similitude. It will be an *appropriative Viſion*; *Whom I ſhall ſee for my ſelf*, Job 19. 26, 27. In Heaven Intereſt is clear and undoubted; Fear is caſt out: No need of Marks and Signs there; for what a Man ſees and enjoys, how can he doubt of? It will be a *raviſhing Viſion*; theſe we have by Faith are ſo, how much more thoſe in Glory? How was *Paul* tranſported, when he was in a viſional way wrapt up into the third Heaven, and heard the unutterable things, tho' he was not admitted into the bleſſed Society, but was with them, as the Angels are in our Aſſemblies, a ſtander by, a looker on! If a ſpark do ſo inflame, what is it to lye down like a *Phœnix* in her bed of Spices; like a *Salamander* to live and move in the Fire of Love! It will alſo be an *eternal Viſion*; *vacabimus, & videbimus*, (as *Auguſtin* ſaid) we ſhall then be at leiſure for this Imployment, and have no diverſions from it for ever. No Evening is mentioned to the ſeventh day's Sabbath; no Night in the new *Jeruſalem*. And therefore,

Laſtly, it will be *a fully-ſatisfying Viſion*: God will then be all in all, *Etiam ipſa curioſitas ſatietur*, Curioſity it ſelf will be ſatisfied. The bleſſed Soul will feel it ſelf bleſſed, filled, ſatisfied in every part. Ah what a Happineſs is here! to look and love, to drink and ſing, and drink again at the Fountain-head of the higheſt Glory! And if at any time its Eye be turned from a direct to a reflex ſight upon what it once was, how it was wrought on, how fitted for this Glory, how wonderfully diſtinguiſhed by ſpecial Grace from them that are howling in Flames, whilſt himſelf is ſhouting aloud upon his Bed of everlaſting Reſt; all this will enhance the Glory.

And ſo alſo will the *Acceſſories* of this Bleſſedneſs, *The place* where God is enjoyed, the *Empyrean Heaven*, the City of God, whither Chriſt aſcended, where the great Aſſembly are met. Paradiſe and *Canaan* were but the Types of it; more excelling and tranſcending the Royal Palaces of earthly Princes, than they do a Pigeon-hole. *The Company* alſo with whom he is enjoyed, adds to the glory. A bliſsful Society indeed! ſtore of good Neighbours in that City. There we ſhall have familiar converſe with Angels, whoſe appearances now are inſupportable by poor Mortals: There will be ſweet and full cloſings alſo betwixt the Saints; *Luther* and *Zuinglius* are there agreed. Here they could not fully cloſe with one another, and no wonder, for they could not fully cloſe with themſelves. But there is perfect Harmony and Unity; all meeting and cloſing in God, as Lines in the Center. This is a bleſſed glimpſe of your Inheritance.

Thirdly, All this is purchaſed for Believers: Hence it's call'd, *the Inheritance of the Saints in Light*, Col. 1. 12. *All is yours, for ye are Chriſt's*, that is the tenure, 1 *Cor.* 3. 23. So Rom. 8. 30. *Whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.* Only thoſe that are Sons, are Heirs, *Rom.* 8. 17. The unrighteous ſhall not inherit, 1 *Cor.* 6. 9. *It's the Father's good pleaſure to give the Kingdom to the little flock*, Luk. 12. 32.

Inference 1. Hath Chriſt not only redeemed you from wrath, but purchaſed ſuch an eternal Inheritance alſo by the overplus of his Merit for you? *O how well content ſhould Believers then be with their lot of Providence in this Life, be it what it will!* Content did I ſay? I ſpeak too low, overcome, raviſht, filled with Praiſes and Thankſgivings, how low, how poor, how afflicted ſoever for the preſent they are. O let not ſuch things as grumbling, repining, fretting at Providence be found, or once named among the Expectants of this Inheritance! Suppoſe you had taken a Beggar from your door, and adopted him to be your Son, and made him Heir of a large Inheritance, and after this he ſhould conteſt and quarrel with you for a Trifle; could you bear it? How to work the Spirit of a Saint into Contentment with a low condition here, I have laid down ſeveral rules in another Diſcourſe, to which for preſent I refer the Reader.

A Saint indeed, p. 88, 89, &c.

Inference 2. *With what weaned Affections ſhould the People of God walk up and down the World, content to live, and willing to die?* For things preſent are theirs if they live, and things to come are theirs if they die. *Paul* expreſſes himſelf in a frame of holy indifferency, *Phil.* 1. 22. *Which to chuſe I know not.* Many of them that are now in fruition of their Inheritance above, had *vitam in patientia, mortem in deſiderio,* Life in Patience, and Death in Deſire, while they tabernacle with us. " O (cried one) " what would I give to have a Bed made to my " wearied Soul in Chriſt's Boſom? —— I " cannot tell you what ſweet Pain, and delightful " Torments are in his Love; I often challenge " time for holding us aſunder; I profeſs " to you, I have no reſt till I be over head and " ears in Love's Ocean. If Chriſt's Love (that " Fountain of Delights) were laid open to me " as I would wiſh, O how drunken would this " my Soul be! I half call his Abſence cruel; and " the mask and vail on his Face a cruel covering, " that hideth ſuch a fair, fair Face from a " ſick Soul. I dare not challenge himſelf, but " his abſence is a Mountain of Iron upon my " heavy Heart. O when ſhall we meet! How " long is it to the dawning of the marriage-day! " O ſweet Lord Jeſus, take wide ſteps! O my " Lord, come over Mountains at one ſtride! O " my Beloved, flee like a Roe, or young Hart, " upon the Mountains of Separation! O if he " would fold the Heavens together like an old " Cloak, and ſhovel Time and Days out of the " way, and make ready in haſte the Lamb's " Wife for her Husband! Since he looked upon " me, my Heart is not mine own.

Who can be blamed for deſiring to ſee that fair Inheritance which is purchaſed for him? But truly ſhould God hold up the Soul by the power of Faith, from day to day, to ſuch ſights as theſe, who would be content to live a day more on Earth? How ſhould we be ready to pull down the Priſon-walls, and not have patience to wait till God open the Door! As the Heathen ſaid,

Victuroſque dii celant, ut vivere durant.

And truly the Wiſdom of God is in this ſpecially remarkable, in giving the next Creature ſuch an admirable Craſis and even temper, as that Scripture, 2 *Theſ.* 3. 5. expreſſes, *The Lord direct your hearts into the Love of God, and patient waiting for of Chriſt.* Love inflames with deſire, Patience allays that fervor. So that fervent Deſires (as one happily expreſſes it) are allayed with meek Submiſſion; mighty Love with ſtrong Patience. And had not God twiſted together theſe two Principles in the Chriſtian's Conſtitution, he had framed a Creature to be a torment to it ſelf, to live upon a very Rack.

Inference 3. *Hence we infer the impoſſibility of their Salvation that know not Chriſt, nor have intereſt in his Blood.* Neither Heathens, nor meerly nominal Chriſtians, can inherit Heaven. I know ſome are very indulgent to the Heathen, and many formal Chriſtians are but too much ſo to themſelves: But Union by Faith with Jeſus Chriſt, is the only way revealed in Scripture by which we hope to come to the heavenly Inheritance. I know it ſeems hard, that ſuch brave Men, as ſome of the Heathens were, ſhould be damned: but the Scripture knows no other way to Glory, but Chriſt put on and applied by Faith. And it is the common ſuffrage of modern ſound Divines, that no Man by the ſole conduct of Nature, without the knowledge of Chriſt, can be ſaved. There is but one way to Glory for all the World, *Joh.* 14. 6. *No man cometh to the Father but by me.* Gal. 3. 14. *The bleſſing of* Abraham *comes upon the Gentiles through Faith.* Scripture aſſerts the impoſſibility of being or doing any thing that is truly evangelically good out of Chriſt, Joh. 15. 5. *Without me ye can do nothing*; and Heb. 11. 6. *Without Faith it is impoſſible to pleaſe God.*

Scripture every-where connects and chains Salvation with Vocation, *Rom.* 8. 30. and Vocation with the Goſpel, *Rom.* 10. 14. To thoſe that plead for the Salvation of Heathens, and profane Chriſtians, we may apply that tart Rebuke of *Barnard*, that while ſome labour to make *Plato* a Chriſtian, he feared they therein did prove themſelves to be Heathens.

Inference 4. *How greatly are we all concerned to clear up our Title to the heavenly Inheritance!* It's horrible to ſee how induſtrious many are for an Inheritance on Earth, and how careleſs for Heaven. By which we may plainly ſee how vilely the noble Soul is depreſſed by Sin, and ſunk down into Fleſh, minding only the concernments of the Fleſh. Hear me ye that labour for the World, as if Heaven were in it; What will ye do when at Death you ſhall look back over your ſhoulder, and ſee what you have ſpent your time and ſtrength for, ſhrinking and vaniſhing away from you? When you ſhall look forward, and ſee vaſt Eternity opening its Mouth to ſwallow you up; O then what would you give for a well-grounded Aſſurance of an eternal Inheritance!

O therefore, if you have any concernment for your poor Souls; if it be not indifferent to you what becomes of them, whether they be ſaved, or whether they be damned, *give all diligence to make your Calling and Election ſure,* 2 Pet. 1. 10. *Work out your own Salvation with fear and trembling; for it is God that worketh in you both to will and to do of his own good pleaſure,* Phil. 2. 12. Remember it is *Salvation* you work for, and that's no trifle. Remember it's *your own Salvation,* and not another's. It is for thy own poor Soul that thou art ſtriving; and what haſt thou more?

Remember, now God offers you his helping hand; now the Spirit waits upon you in the means, but of the continuance thereof you have no aſſurance; for it is of *his own good pleaſure,* and not at yours. To your work Souls, to your work. Ah, ſtrive as Men that know what an Inheritance in Heaven is worth.

And that as for you that have ſolid evidence that it is yours; O that with Hands and Eyes lifted up to Heaven, you would adore that free Grace, that hath entitled a Child of Wrath to a heavenly Inheritance! Walk as becomes Heirs of God, and Joint-heirs with Chriſt. Be often looking Heaven-ward, when Wants pinch here. O look to that fair Eſtate you have

reſerved

In regard [illegible]
[illegible] much will be required - but
where little is given, little will
be required —

reſerved in Heaven for you, and ſay, I am haſtning home; and when I come thither, all my Wants ſhall be ſupplied. Conſider what it coſt Chriſt to purchaſe it for thee; and with a deep ſenſe of what he hath laid out for thee, let thy Soul ſay,

Bleſſed be God for Jeſus Chriſt.

SERMON XVI.

Serm. 16. *Opens the Kingly Office of Chriſt, as executed ſpiritually upon the Souls of the redeemed.*

2 COR. X. 5.

Caſting down Imaginations, and every thing that exalteth it ſelf againſt the Knowledge of God, and bringing into captivity every Thought to the Obedience of Chriſt.

WE now come to the *Regal Office* by which our Glorious Mediator executes and diſchargeth the undertaken deſign of our Redemption. Had he not as our *Prophet* opened the way of Life and Salvation to the Children of Men, they could never have known it; and ſhould they have clearly known it, except as their *Prieſt* he had offered up himſelf, to impetrate and obtain Redemption for them, they could not have been redeemed virtually by his Blood; and if they had been ſo redeemed, yet had he not lived in the capacity of a *King*, to apply this Purchaſe of his Blood to them, they could have had no actual perſonal benefit by his Death: For what he revealed as a Prophet, he purchaſed as a Prieſt; and what he ſo revealed and purchaſed as Prophet and Prieſt, he applies as King; firſt ſubduing the Souls of his Elect to his Spiritual Government; then ruling them as his Subjects, and ordering all things in the Kingdom of Providence for their good. So that Chriſt hath a twofold Kingdom, the own *Spiritual* and *Internal*; by which he ſubdues and rules the Hearts of his People; the other *Providential* and *External*, whereby he guides, rules, and orders all things in the World in a bleſſed ſubordination to their Eternal Salvation. I am to ſpeak from this Text of his Spiritual and Internal Kingdom.

Theſe Words are conſiderable two ways, either *relatively* or *abſolutely*. Conſidered *relatively*, they are a vindication of the Apoſtle from the unjuſt Cenſures of the *Corinthians*, who very unworthily interpreted his Gentleneſs, Condeſcenſion, and winning Affability, to be no better than a fawning upon them for ſelf-ends; and the Authority he exerciſed, no better than Pride and Imperiouſneſs. But hereby he lets them know, that as Chriſt needs not, ſo he never uſed ſuch carnal Artifices: *The Weapons of our Warfare* (ſaith he) *are not carnal, but mighty through God*, &c.

Abſolutely conſidered, they hold forth the Efficacy of the Goſpel in the plainneſs and ſimplicity of it, for the ſubduing of rebellious Sinners to Chriſt: And in them we have theſe three things to conſider.

1. The *Oppoſitions* made by Sinners againſt the Aſſaults of the Gſopel, *viz. Imaginations*, or Reaſonings, as the word λόγισμος may be fitly rendred. He means the Subtilties, Slights, Excuſes, Subterfuges, and Arguings of fleſhly-minded Men; in which they fortifie and entrench themſelves againſt the Convictions of the Word: yea, and there are not only ſuch carnal reaſonings, but many proud high Conceits with which poor Creatures ſwell, and ſcorn to ſubmit to the abaſing, humble, ſelf-denying way of the Goſpel. Theſe are the Fortifications erected againſt Chriſt by the carnal Mind.

Munitiones eleganti metaphora uſurpat pro omni eo, in quo hoſtes evangelii contra veritatem cœleſtis verbi ſeſe muniunt, efferuntque; qualia ſunt carnalis ſapientia eruditio, & eloquentia. *S. Glaſſius.*

2. We have here the *Conqueſt* which the Goſpel obtains over Sinners, thus fortified againſt it: It caſts down, and overthrows, and takes in theſe ſtrong Holds. Thus Chriſt ſpoils Satan of his Armour in which he truſted, by ſhewing the Sinner that all this can be no defence to his Soul againſt the Wrath of God. But that's not all; in the next place,

3. You have here the *Improvement of the Victory.* Chriſt doth not only lead away theſe Enemies ſpoiled, but brings them into Obedience to himſelf, *i. e.* makes them after Converſion, Subjects of his own Kingdom, obedient, uſeful, and ſerviceable to himſelf; and ſo is more than a Conqueror. They do not only lay down their Arms, and fight no more againſt Chriſt, with them; but repair to his Camp, and fight for Chriſt, with thoſe Reaſons of theirs that were before employed againſt him: As it's ſaid of *Jerom*, *Origen* and *Tertullian*, that they came into *Canaan* laden with Egyptian Gold; that is, they came into the Church full of excellent Learning and Abilities, with which they eminently ſerved Jeſus Chriſt. O bleſſed Victory, where the Conqueror and Conquered both triumph together! And thus Enemies and Rebels are ſubdued, and made Subjects of the Spiritual Kingdom of Chriſt. Hence the Doctrinal Note is,

O beata victoria, ubi victi cum victoribus ſimul triumphant! *Meyer. in loc.*

Doct. *That Jeſus Chriſt exerciſes a Kindly Power over the Souls of all whom the Goſpel ſubdues to his Obedience.*

No ſooner were the *Coloſſians* delivered out of the power of Darkneſs, but they were immeately tranſlated into the Kingdom of Chriſt the Dear Son, *Col.* 1. 13.

This Kingdom of Chriſt, which is our preſent Subject, is the internal ſpiritual Kingdom, which is ſaid to be within the Saints, *Luke* 17. 20, 21. *The Kingdom of God is within you.* Chriſt ſits as an enthroned King in the Hearts, Conſciences and Affections of his willing People, *Pſal.* 110. 3. And his Kingdom conſiſts in *Righteouſneſs, Peace, and Joy in the Holy Ghoſt*, Rom. 14. 17. and is properly Monarchial, as appears in the Margin.

Internum regimen eſt monarchicum & non poteſt non eſſe. Nulli enim tribui debet jus regendi hominum conſcientiam præterquam ei qui idem eſt ſapientiſſimus, & potentiſſimus. Neque in hoc regimine Chriſtus habet vicarium potentiæ, atque poteſtatis ſuæ.

In the proſecution of this Point, I will ſpeak doctrinally to theſe three Heads.

Firſt, How Chriſt obtains the Throne in the Hearts of Men.

Secondly, How he rules in it, and by what Acts he exerciſeth his Kingly Authority.

Thirdly, What are the Priviledges of thoſe Souls over whom Chriſt reigns. And then apply it.

Firſt, We will open the way and manner in which Chriſt obtains a Throne in the Hearts of Men, and that is by *Conqueſt*: For tho' the Souls of the Elect are his by Donation, and Right of Redemption; the Father gave them to him, and he died for them; yet Satan hath the firſt poſſeſſion: And ſo it fares with Chriſt, as it did with *Abraham*, to whom God gave the Land of *Canaan* by Promiſe and Covenant; but the *Canaanites*, *Perezites*, and Sons of *Anak*, had the actual poſſeſſion of it, and *Abraham*'s Poſterity muſt fight for it, and win it by Inches before they enjoy it. The Houſes is conveyed to Chriſt by him that built it, but the ſtrong Man armed keeps the poſſeſſion of it, till a ſtronger than he comes and ejects him, *Luke* 11. 20, 21, 22. Chriſt muſt fight his way into the Soul, tho' he have a right to enter as into his dearly purchaſed Poſſeſſion. And ſo he doth; for when the time of recovering them is come, he ſends forth his Armies to ſubdue them; as it is, Pſal. 110. 3. *Thy People ſhall be willing in the day of thy Power.* The *Hebrew* may as fitly be rendred, and ſo is by ſome, *in the day of thine Armies*; when the Lord Jeſus ſent forth his Armies of Prophets, Apoſtles, Evangeliſts, Paſtors, Teachers, under the Conduct of his Spirit, armed with that two-edged Sword, the Word of God, which is ſharp and powerful, *Heb.* 4 12. But that's not all: He cauſes Armies of Convictions, and ſpiritual Troubles, to begirt and ſtraiten them on every ſide, ſo that they know not what to do. Theſe Convictions, like a ſhower of Arrows, ſtrike point-blank into their Conſciences; Acts 2. 37. *When they heard this, they were pricked to the Heart, and ſaid, Men and Brethren, what ſhall we do?* Chriſt's Arrows are ſharp in the Hearts of his Enemies, whereby the People fall under him, *Pſal.* 45. 5, 6. By theſe Convictions he batters down all their looſe vain Hopes, and levels them with the Earth.

Nam infinita poteſtas, quantumvis vicaria ſit, in hominem nullum cadere poteſt; etiam eſt quoddam genus unionis, quod cicarium omnem excludat, ut Patris & Filii, Mariti & Uxoris; nam hic certe vicariatus non poteſt habere locum. *Maccov. loc. com. p.* 641.

בְּיוֹם חֵילֶךָ In die exercitus tui, cum ſcilicet miſſis Apoſtolis & aliis eccleſiarum doctoribus, voce evangelii inter gentes colliges & conſtitues tibi regnum. *Mol. in loc.*

Now all their weak Pleas and Defences, from the general Mercy of God, the Example of others, *&c.* prove but as Paper-walls to them. Theſe ſhake their Hearts, even to the Foundation, and overturn every high Thought there, that exalts it ſelf againſt the Lord. This day in which Chriſt ſits down before the Soul, and ſummons it by ſuch Meſſengers as theſe, is a day of diſtreſs within; yea, ſuch a day of trouble that none is like it. But tho' it be ſo, yet Satan hath ſo deeply entrencht himſelf in the Mind and Will, that the Soul yeilds not at the firſt ſummons, till its Proviſions within are ſpent, and all its Towers of Pride, and Walls of vain Confidence, be undermined by the Goſpel, and ſhaken down about it Ears: And then the Soul deſires a Parley with Chriſt. O now it would be glad of terms, any terms, if it may but ſave its Life; let all go as a prey to the Conqueror. Now it ſends many ſuch Meſſages as theſe to Chriſt, who is come now to the very Gates of the Soul, Mercy, Lord, Mercy; O were I but aſſured thou would'ſt receive, ſpare and pardon me, I would open to thee the next moment! Thus the Soul is *ſhut up to the Faith of Chriſt*, as it is, *Gal.* 3. 23. and reduced now to the greateſt ſtrait and loſs imaginable; and now the merciful King, whoſe only deſign is to conquer Heart, hangs forth the White Flag of Mercy before the Soul, giving it hopes it ſhall be ſpared, and pitied, and pardoned, tho' ſo long in Rebellion againſt him, if yet it will yield it ſelf to Chriſt. Many ſtaggerings, heſitations, irreſolutions, doubts, fears, ſcruples, half-reſolves, reaſonings for and againſt, there are at the Counſel-Table of Man's own Heart at this time. Sometimes there is no hope; Chriſt will ſlay me if I go forth to him, and then it trembles. But then, whoever found him ſo that tried him? Other Souls have yeilded, and found Mercy beyond all their expectations. O but I have been a deſperate Enemy againſt him. Admit it, yet thou haſt the Word of a King for it; *Let the wicked forſake his way, and the unrighteous man his thoughts; and let him turn to the Lord, and he will have Mercy on him, and to our God, for he will abundantly pardon him*, Iſa. 55. 7.

But the time of Mercy is paſt, I have ſtood out too long: Yet if it were ſo, How is it that Chriſt hath not made ſhort work, and cut me off? Set Fire, Hell-fire to my Soul, and withdrawn the Siege? Still he waiteth that he may be gracious, and is exalted that he may have Compaſſion. A thouſand ſuch Debates there are, till at laſt the Soul conſidering, if it abide in Rebellion, it muſt needs periſh; if it go forth to Chriſt, it can but periſh; and being ſomewhat encouraged by the meſſages of Grace ſent into the Soul at this time, ſuch as that, *Heb.* 7. 25. *Wherefore he is able to ſave to the utmoſt all that came unto God by him*; and that, *Joh.* 6. 37. *He that cometh to me, I will in no wiſe caſt out*; and that, *Mat.* 11. 28. *Come unto me ye that are weary, and heavy-laden, and I will give you reſt*: It is at laſt reſolved to open to Chriſt; and ſaith, *Stand open ye everlaſting Gates, and be ye opened ye everlaſting Doors, the King of Glory ſhall come in.* Now the Will ſpontaneouſly opens to Chriſt; that Fort-royal ſubmits and yields; all the Affections open to him: The Will brings Chriſt the Keys of all the Rooms in the Soul. Concerning this triumphant Entrance of Chriſt into the Soul, we may ſay, as the *Pſalmiſt* rhetorically ſpeaks concerning the triumphant Entrance of *Iſrael* into *Canaan*, Pſal. 114. 5, 6. *The Mountains skipped like Rams, and the little Hills like Lambs; what ailed thee, O thou Sea, that thou fleddeſt? Thou* Jordan, *that thou waſt driven back?* So here, in a like rhetorical

torical Triumph, we may ſay, the Mountains and Hills skipt like Rams, the fixed and obſtinate Will ſtarts from its own Baſis and Center; the rocky Hearts rends in twain. A poor Soul comes to the World full of Ignorance, Pride, Self-love, deſperate Hardneſs, and fixed Reſolutions to go on in its way; and by an hour's Diſcourſe the Tide turns, *Jordan* is driven back: What aileth thee thou ſtout Will, that thou ſurrendereſt to Chriſt? Thou hard Heart, that thou relenteſt, and the Waters guſh out? And thus the Soul is won to Chriſt: He writes down his Terms, and the Soul willingly ſubſcribes them. Thus it comes in to Chriſt by free and hearty Submiſſion, deſiring nothing more than to come under the Government of Chriſt for time to come.

Secondly, Let us ſee how Chriſt rules in the Souls of ſuch as ſubmit to him. And there are ſix things in which he exerts his Kingly Authority over them.

It is proper to Chriſt, who rules abſolutely and monarchically over the Souls and Conſciences of Men, to bind them by his own Authority. None but Chriſt can do it, 1. *Becauſe this Authority of Chriſt is infinite.* 2. *Becauſe it's the Authority of a Husband which cannot be communicated to any other,* 1 Cor. 9. 21, 22.

1. *He impoſes a new Law upon them, and enjoins them to be ſevere and punctual in their Obedience to it.* The Soul was a *Belialite* before, and could endure no reſtraint; its Luſts gave it Law: *We our ſelves were ſometimes fooliſh, diſobedient, ſerving divers Luſts and Pleaſures*, Tit. 3. 3. Whatever the Fleſh craved, and the ſenſual Appetite whined after, it muſt have coſt what it would coſt: If Damnation were the price of it, it would have it, provided it ſhould not be preſent pay. Now it muſt not be any longer ἄνομος Θεῷ, ἀλλ' ἔννομος τῷ χριστῷ, without Law to God; but under Law to Chriſt. Thoſe are the Articles of Peace which the Soul willingly ſigns in the day of its admiſſion to Mercy, Mat. 11. 29. *Take my Yoak upon you, and learn of me.* This *Law of the Spirit of Life, which is in Chriſt Jeſus, makes them free from the Law of Sin and Death*, Rom. 8. 2. Here's much ſtrictneſs, but no bondage; for the Law is not only written in Chriſt's Statute-book, the Bible, but copied out by his Spirit upon the Hearts of Subjects, in correſpondent Principles; which makes Obedience a pleaſure, and Self-denial eaſie. Chriſt's Yoak is lined with Love, ſo that it never galls the Necks of his People: 1 *Joh.* 5. 3. *His Commandments are not grievous.* The Soul that comes under Chriſt's Government, muſt receive Law from Chriſt; and under Law every thought of the Heart muſt come.

2. *He rebukes and chaſtiſes Souls for the violations and tranſgreſſions of his Law.* That's another act of Chriſt's Regal Authority; *whom he loves he rebukes and chaſtens*, Heb. 12. 6, 7. Theſe Chaſtiſements of Chriſt are either by the Rod of *Providence* upon their *Bodies* and outward comforts, or upon their *Spirits* and inward comforts. Sometimes his Rebukes are ſmart upon the outward Man, 1 Cor. 11. 30. *For this cauſe many among you are weakly, and ſick, and many ſleep.* They had not that due regard to his Body that became them, and he will make their Bodies to ſmart for it. And he had rather their fleſh ſhould ſmart, than their ſouls ſhould periſh. Sometimes he ſpares their outward, and afflicts their inner Man, which is a much ſmarter Rod. He withdraws Peace, and takes away Joy from the Spirits of his People. The hidings of his Face are ſore Rebukes. However, all is for emendation, not for deſtruction. And it is not the leaſt priviledge of Chriſt's Subjects, to have a ſeaſonable and ſanctified Rod to reduce them from the ways of Sin: *Pſal.* 23. 3. *Thy Rod and thy Staff they comfort me.* Others are ſuffered to go on ſtubbornly in the way of their own Hearts; Chriſt will not ſpend a Rod upon them for their good, will not call them to account for any of their Tranſgreſſions, but will reckon with them for all together in Hell.

3. *Another Regal Act of Chriſt, is the reſtraining and keeping his Servants from Iniquity, and withholding them from thoſe Courſes which their own Hearts would incline and lead them to:* For even in them there is a Spirit bent to backſliding, but the Lord in tenderneſs over them, keeps back their Souls from Iniquity, and that when they are upon the very brink of ſin; *My feet were almoſt gone, my ſteps were well nigh ſlipt*, Pſal. 73. 2. Then doth the Lord prevent Sin, by removing the occaſion providentially, or by helping them to reſiſt the Temptation, graciouſly aſſiſting their Spirits in the trial, ſo that no Temptation ſhall befal them, but a way of eſcape ſhall be opened that they may be able to bear it, 1 *Cor.* 10. 13. And thus his People have frequent occaſions to bleſs his Name for his preventing Goodneſs, when they are almoſt in the midſt of all Evil. And this I take to be the meaning of *Gal.* 5. 16. *This I ſay then, walk in the Spirit, and ye ſhall not fulfil the Luſts of the Fleſh*; tempted by them ye may be, but fulfil them ye ſhall not: My Spirit ſhall cauſe the Temptation to die, and wither away in the Womb, in the Embrio of it, ſo that it ſhall not come to a full birth.

4. *He protects them in his ways, and ſuffers them not to relapſe from him into a ſtate of Sin, and Bondage to Satan any more.* Indeed he is reſtleſs in his endeavours to reduce them again to his Obedience; he never leaves tempting and ſoliciting for their return: and where he finds a falſe Profeſſor, he prevails; but Chriſt keeps his, that they depart not again. *Joh.* 17. 12. *All that thou haſt given me I have kept, none of them is loſt, but the Son of perdition.* They are *kept by the mighty power of God, through Faith to Salvation*, 1 Pet. 1. 5. Kept as in a Gariſon, according to the importance of that word. None more *ſolicited*, none more *ſafe* than the People of God. They are *preſerved in Chriſt Jeſus*, Jude 1. It is not their own Grace that ſecures them, but Chriſt's care, and continual watchfulneſs. Our own Graces left to themſelves, would quickly prove but weights ſinking us to our own ruin, as one ſpeaks. This is his Covenant with them, Jer. 32. 4. *I will put my fear in their inwards, and they ſhall not depart from me.* Thus as a King he preſerves them.

Chriſt and all his little ones under his two wings, and in the compaſs or circle of his Arms, is ſo ſure, that caſt him and them in the ground of the Sea, he ſhall come up again, and not loſe one. An odd one cannot, nor ſhall not be loſt in the telling. Perfectiones ſibi relictæ, ſunt pondera ad ruinam. *Gerſ.*

5. *As a King he rewards their Obedience, and encourages their ſincere Service.* Tho' all they do for Chriſt be duty, yet he hath united their comfort with their duty; *this I had, becauſe I kept thy Precepts*, Pſal. 119. 56. They

are engaged to take this encouragement with them to every duty, that he whom they ſeek, is *a bountiful rewarder of ſuch as diligently ſeek him*, Heb. 11. 6. O what a good Maſter do the Saints ſerve! Hear how a King expoſtulates with his Subjects, Jer. 2. 31. *Have I been a barren Wilderneſs, or a Land of darkneſs to you? q. d.* Have I been ſuch a hard Maſter to you? Have you any reaſon to complain of my Service? To whomſoever I have been ſtrait-handed, ſurely I have not been ſo to you. You have not found the ways or wages of Sin like mine.

Brabeutem agit, ſive Agonothetam inter cæteros affectus; nam βραβεύειν, id ſignificat: cum igitur inſurgunt in cordibus noſtris turbidi affectus, iræ, odii, vindictæ, hic pax Dei debet ſuum officium facere, *i. e.* inſtar agonothetæ lites dirimere. *Daven. in Col.*

6. *He pacifies all inward Troubles, and commands Peace when their Spirits are tumultuous.* This *Peace of God rules in their Hearts.* Col. 3. 15. it doth βραβεύειν act the part of an Umpire, in appeaſing Strife within. When the tumultuous Affections are up, and in a hurry; when Anger, Hatred, and Revenge begin to riſe in the Soul, this huſhes and ſtills all. *I will hearken* (ſaith the Church) *what God the Lord will ſpeak, for he will ſpeak Peace to his People, and to his Saints*, Pſal. 85. 8. He that ſaith to the raging Sea, Be ſtill, and it obeys him; he only can Pacifie the diſquieted Spirit. They ſay of Frogs, that if they be croaking never ſo much in the night, bring but a Light among them, and they are all quiet: Such a Light is the Peace of God among our diſordered Affections. Theſe are Chriſt's Regal Acts. And he puts them forth upon the Souls of the People, powerfully, ſweetly, ſuitably.

(1.) Powerfully: whether he reſtrains from Sin, or impels to Duty, he doth it with a Soul-determining Efficacy; For *his Kingdom is not in Word, but in Power*, 1 Cor. 4. 20. And thoſe whom his Spirit leads, go bound in the Spirit, to the fulfilling and diſcharge of their Duties, *Acts* 20. 22. And yet,

(2.) He rules not by compulſion, but *moſt ſweetly*. His Law is a Law of Love, written upon their Hearts. The Church is the Lamb's Wife, *Rev.* 19. 7. *A bruiſed Reed he ſhall not break, and ſmoaking Flax he ſhall not quench*, Iſa. 42. 2, 3. *I beſeech you by the meekneſs and gentleneſs of Chriſt*, ſaith the Apoſtle. 2 *Cor.* 10. 1. For he delighteth in *free*, not in *forced* Obedience. He rules *Children* not Slaves. And ſo his *Kingly Power* is mixed with *Fatherly Love.* His Yoak is not made of *Iron*, but *Gold.*

(3.) He rules them ſuitably to their Natures, in a rational way: Hoſ. 11. 4. *I drew them with the cords of a Man, with bands of Love, i. e.* in a way proper to convince their Reaſon, and work upon their Ingenuity. And thus his internal Kingdom is adminiſtred by his Spirit, who is *Prorex*, or Vicegerent in our Hearts.

Thirdly, And Laſtly; We will open the Priviledges pertaining to all the Subjects of this Spiritual Kingdom. And they are ſuch as follow.

1. *Thoſe Souls over whom Chriſt reigns, are certainly and fully ſet free from the Curſe of the Law. If the Son makes you free, then are you free indeed.* Joh. 8. 36. I ſay not, they are free from the Law as a Rule of Life; ſuch a Freedom were no Priviledge to them at all: but free from the rigorous Exactions, and terrible Maledictions of it; to hear our Liberty proclaim'd from this Bondage, is the joyful Sound indeed, the bleſſedſt Voice that ever our Ears heard. And this all that are in Chriſt ſhall hear; *If we be led by the Spirit, we are not under the Law*, Gal. 5. 18. *Bleſſed are the People that hear this joyful ſound*, Pſal. 89. 15.

2. Another Priviledge of Chriſt's Subjects, is *freedom from the dominion of Sin.* Rom. 6. 14. *Sin ſhall not reign over them; for they are not under the Law, but under Grace.* One Heaven cannot bear two Suns; nor one Soul two Kings: when Chriſt takes the Throne, Sin quits it. It's true, the Being of Sin is there ſtill; its defiling and troubling Power remains ſtill, but its Dominion is aboliſhed. O joyful tidings! O welcome day!

3. *Another Priviledge of Chriſt's Subjects, is Protection in all the Troubles and Dangers to to which their Souls or Bodies are expoſed. This Man ſhall be the Peace, when the Aſſyrian ſhall come into our Land, and when he ſhall tread in our Palaces*, Mic. 5. 5. Kings owe Protection to their Subjects. None ſo able, ſo faithful in that work as Chriſt: *All thou gaveſt me, I have kept, and none is loſt*, Joh. 17. 12.

4. *Another Priviledge of Chriſt's Subjects, is a merciful and tender bearing of their Burdens and Infirmities.* They have a meek and patient King; *Tell the Daughter of Sion, thy King cometh meek and lowly.* Mat. 21. 5. Mat. 11. 29. *Take my yoak, and learn of me, for I am meek and lowly.* The meek *Moſes* could not bear the Provocations of the People, *Numb.* 11. 12. but Chriſt bears them all: *He carries the Lambs in his Arms, and gently leads them that be with young*, Iſa. 42. 11. He is one that can have compaſſion upon the Ignorant, and them that are out of the way.

5. Again, *Sweet Peace, and Tranquillity of Soul, is the Priviledge of the Subjects of this Kingdom:* For this Kingdom *conſiſteth in Peace, and Joy in the Holy Ghoſt*, Rom. 14. 17. And till Souls come under his Scepter, they ſhall never find Peace: *Come unto me ye that are weary, I will give you reſt.* Yet do not miſtake, I ſay not they have all actual Peace, at all times: No, they often break that Peace by ſin; but they have the root of Peace, the ground-work and cauſe of Peace. If they have not Peace, yet they have that which is convertible into Peace at any time. They alſo are in a ſtate of Peace, Rom. 5. 11. *Being juſtified by faith, we have peace with God.* This is a feaſt every day; a Mercy which they only can duly value, that are in the depths of trouble for Sin.

6. And Laſtly, *Everlaſting Salvation is the Priviledge of all over whom Chriſt reigns.* Prince and Saviour are joined together, *Acts.* 5. 31. He that can ſay, *thou ſhalt guide me with thy Counſels*, may add what follows, *and afterwards bring me to Glory*, Pſal. 73. 24. Indeed the Kingdom of Grace doth but breed up Children for the Kingdom of Glory. And to ſpeak as the thing is, it's the Kingdom of Heaven here begun. The difference betwixt them is not *ſpecifical*, but only *gradual*; and therefore this as well as that bears the name of the Kingdom of Heaven. The King is the ſame, and

the Subjects the ſame. The Subjects of this are ſhortly to be tranſlated to that Kingdom. Thus I have named, and indeed but named, ſome few of thoſe ineſtimable Priviledges of Chriſt's Subjects. We next apply it.

Inference 1. *How great is their Sin and Miſery who continue in bondage to Sin and Satan, and refuſe the Government of Chriſt!* Who had rather ſit under the ſhadow of that Bramble, than under the ſweet and powerful Government of Chriſt. Satan writes his Laws in the Blood of his Subjects, grindes them with cruel Oppreſſion, wears them out with bondage to divers Luſts, and rewards their ſervice with everlaſting Miſery. And yet how few are weary of it, and willing to come over to Chriſt! 'Behold (ſaid one of Chriſt's Heraulds) Chriſt 'is in the Field, ſent of God to recover his Right 'and your Liberty: His Royal Standard is pitcht 'in the Goſpel, and Proclamation made, that if 'any poor Sinners, weary of the Devil's Government, and laden with the miſerable Chains of 'his ſpiritual Bondage, (ſo as theſe Irons of his 'Sins enter into his very Soul, to afflict it with 'the ſenſe of them) ſhall thus come and repair 'to Chriſt, he ſhall have protection from God's 'Juſtice, the Devil's Wrath, and Sin's Dominion; 'in a word, he ſhall have reſt, and that glori'ous, *Iſa.* 11. 10.

Gurnall's Christian Armour, p. 218.

And yet how few ſtir a foot towards Chriſt, but are willing to have their ears bored, and be perpetual ſlaves to that crued Tyrant? O when will Sinners be weary of their Bondage, and ſigh after Deliverance! If any ſuch poor Soul ſhall read theſe Lines, let them know, and I do proclaim it in the Name of my Royal Maſter, and give him the word of a King for it, he ſhall not be rejected by Chriſt, *Joh.* 6. 37. Come, poor Sinners, come, the Lord Jeſus is a merciful King, and never did, nor will hang up that poor Penitent, that puts the Rope about his own Neck, and ſubmits to Mercy.

Inference 2. *How much doth it concern us to enquire and know whoſe Government we are under, and who is King over our Souls; whether Chriſt or Satan be in the Throne, and ſways the Scepter over our Souls?*

Reader, the Work I would now engage thy Soul in, is the ſame that Jeſus Chriſt will throughly and effectually do in the great day. Then will he gather out of his Kingdom every thing that offends, ſeparate the Tares and Wheat, divide the whole World into two Ranks, or grand Diviſions, how many Diviſions and Sub-diviſions ſoever there be in it now. It nearly concerns thee therefore to know who is Lord and King in thy Soul. To help thee in this great Work, make uſe of the following hints; for I cannot fully proſecute theſe things as I would.

1. *To whom do you yield your Obedience? His Subjects and Servants ye are to whom ye obey,* Rom. 6. 16. It's but a mockery to give Chriſt the empty Titles of Lord and King, whilſt ye give your real Service to Sin and Satan. What is this but like the Jews, to bow the Knees to him, and ſay, Hail Maſter, and crucifie him? *Then are ye his Diſciples, if ye do whatſoever he commands you,* Joh. 15. 14. He that is Chriſt's Servant in *jeſt*, ſhall be damned in *earneſt*. Chriſt doth not compliment with you; his Pardons, Promiſes, Salvation are real; O let your Obedience be ſo too! Let it be ſincere and univerſal Obedience, this will evidence your unfeigned Subjection to Chriſt. Do not dare to enterprize any thing, till you know Chriſt's Pleaſure and Will, *Rom.* 12. 2. Enquire of Chriſt, as *David* did of the Lord, 1 *Sam.* 23. 9, 10, 11. Lord, may I do this or that? Or ſhall I forbear? I beſeech thee tell thy Servant.

2. *Have you the power of Godlineſs, or a form of it only?* There be many that do but trifle in Religion, and play about the skirts and borders of it; ſpending their time about jejune and barren Controverſies: but as to the power of Religion, and life of Godlineſs, which conſiſts in Communion with God in Duties and Ordinances, which promotes Holineſs, and mortifies their Luſts, they concern not themſelves about theſe things. But ſurely, *the Kingdom of God is not in Word, but in Power,* 1 Cor. 4. 20. It is not Meat and Drink (that is, dry Diſputes about Meats and Drinks) *but Righteouſneſs, and Peace, and Joy in the Holy Ghoſt; for he that in theſe things ſerveth Chriſt, is acceptable to God, and approved of Men,* Rom. 14. 17, 18. O I am afraid when the great Hoſt of Profeſſors ſhall be tried by theſe Rules, they will ſhrink up into a little handful, as *Gideon's* Hoſt did.

3. *Have ye the ſpecial ſaving Knowledge of Chriſt?* All his Subjects are tranſlated out of the Kingdom of Darkneſs, *Col.* 1. 13. The Devil that ruleth over you in the days of your Ignorance, is called *the Ruler of the Darkneſs of this World:* His Subjects are all blind, elſe he could never rule them: As ſoon as their Eyes be opened, they run out of his Kingdom, and there is no retaining them in ſubjection to him any longer. O enquire then, whether you are brought out of Darkneſs into this marvellous Light! Do you ſee your Condition, how ſad, miſerable, wretched it is by nature? Do you ſee your Remedy, as it lyes only in Chriſt, and his precious Blood? Do you ſee the true way of obtaining Intereſt in that Blood by Faith? Doth this Knowledge run into Practice, and put you upon lamenting heartily your Miſery by Sin? thirſting vehemently after Chriſt and his Righteouſneſs? ſtriving continually for a Heart to believe and cloſe with Chriſt? This will evidence you indeed to be tranſlated out of the Kingdom of Darkneſs into the Kingdom of Chriſt.

4. *With whom do you delightfully aſſociate your ſelves? Who are your choſen Companions?* You may ſee to whom you belong by the Company you join your ſelves to. What do the Subjects of Chriſt among the Slaves of Satan? If the Subjects of one Kingdom be in another King's Dominion, they love to be together with their own Country-men, rather than the Natives of the place; ſo do the Servants of Chriſt. They are a company of themſelves, as it is ſaid, *Acts* 4. 23. *They went to their own*

O how many of us would have Christ divided in two halves, that we might take the half of him only, and take his Office, Jeſus, and Salvation? But Lord *is a cumberſome word; and to obey, and work out our own Salvation, and perfect Holineſs, is the cumberſome and ſtormy north-ſide of Chriſt, and that we eſchew and ſhift off.*

Company. I know the Subjects of both Kingdoms are here mingled, and we cannot avoid the company of Sinners, except we go out of the World, 1 *Cor.* 5. 10. but yet all your Delights ſhould be in the Saints, and in the Excellent of the Earth, *Pſal.* 16. 3.

5. *Do ye live holy and righteous Lives?* If not, you may claim Intereſt in Chriſt as your King, but he will never allow your Claim. *The Scepter of his Kingdom is a Scepter of Righteouſneſs*, Pſal. 45. 6. If ye oppreſs, go beyond, and cheat your brethren, and yet call your ſelves Chriſt's Subjects, what greater Reproach can ye ſtudy to caſt upon him? What! is Chriſt the King of Cheats? Doth he patronize ſuch things as theſe? No, no, pull off your Vizards, and fall into your own places; you belong to another Prince, and not to Chriſt.

Regis ad exemplum totus componitur orbis.

Inf. 3. Doth Chriſt exerciſe ſuch a Kingly Power over the Souls of all them that are ſubdued by the Goſpel to him? *O then let all that are under Chriſt's Government walk as the Subjects of ſuch a King.* Imitate your King; the Examples of Kings are very influential upon their Subjects. Your King hath commanded you not only to take his Yoke upon you, but alſo learn of him, *Mat.* 11. 29. Yea, and *if any Man ſay that he is Chriſt's, let him walk even as Chriſt walked*, 1 John 2. 6. Your King is meek and patient, *Iſa.* 33. 7. as a Lamb for Meekneſs: Shall his Subjects be Lions for Fierceneſs? Your King was humble and lowly; *Mat.* 21. 5. *Behold the King cometh meek and lowly:* Will you be proud and lofty? Doth this become the Kingdom of Chriſt? Your King was a ſelf-denying King; he could deny his outward Comforts, Eaſe, Honour, Life, to ſerve his Father's Deſign, and accompliſh your Salvation, 2 *Cor.* 8. 9. *Phil.* 2. 1, 2, 3, 4, 5, 6, 7, 8. Shall his Servants be ſelf-ended, and ſelf-ſeeking perſons, that will expoſe his Honour, and hazard their own Souls for the trifles of Time? God forbid. Your King was painful, laborious and diligent in fulfilling his Work, *Joh.* 9. 3. Let not his Servants be lazy and ſlothful. O imitate your King, follow the Pattern of your King: This will give you Comfort now, and Boldneſs in the day of Judgment, if as he was, ſo ye are in this World, 1 *Joh.* 4. 17.

Ser. 17. *Opens the Kingly Office of Chriſt as it is providentially executed upon the World, for the Redeemed.*

SERMON XVII.

EPHES. I. 22.

And hath put all things under his feet, and gave him to be the head over all things to the Church.

THE foregoing Verſes are ſpent in a thankful and humble Adoration of the Grace of God, in bringing theſe *Epheſians* to believe in Chriſt. This effect of that Power that raiſed their Hearts to believe in Chriſt, is here compared with that other glorious effect of it, even the raiſing of Chriſt himſelf from the dead: Both theſe owe themſelves to the ſame efficient Cauſe. It raiſed Chriſt from a low Eſtate, even from the dead, to a high, a very high and glorious ſtate; to be the Head both of the *World*, and of the *Church*; the Head of the World by way of Dominion, the Head of the Church by way of Union, and ſpecial Influence, ruling the World for the good of his People in it. *He gave him to be Head over all things to the Church.*

In this Scripture let theſe four things be ſeriouſly heeded.

1. The *Dignity* and Authority committed to Chriſt: *He hath put all things under his feet*; which implies full, ample, and abſolute *Dominion* in him, and *Subjection* in them over whom he reigns. This Power is delegated to him by the Father: For beſides the *eſſential, native, ingenite* Power and Dominion over all, which he hath as God, and is common to every Perſon in the Godhead, *Pſal.* 22. 28. there is a *mediatory diſpenſed* Authority, which is proper to him as *Mediator*, which he receives as the reward or fruit of his Suffering, *Phil.* 2. 8.

2. The Subject recipient of this Authority, which is Chriſt, and Chriſt *primarily*, and *only:* He is the πρῶτον δεκτικὸν, firſt Receptacle of all Authority and Power. Whatever Authority any Creature is cloathed with, is but *miniſterial* and *derivative*, whether it be *Political* or *Eccleſiaſtical.* Chriſt is the *only Lord*, *Jude* 4. the Fountain of all Power.

3. The *Object* of this Authority, the whole Creation; *All things are put under his feet:* He rules from Sea to Sea, even to the utmoſt bounds of God's Creation, *Thou haſt given him power over all Fleſh*, John 17. 2. all Creatures, rational and irrational, animate and inanimate, Angels, Devils, Men, Winds, Seas, all obey him.

4. And eſpecially, take notice of the *finis cui*, End for which he governs and rules the univerſal Empire: It is *to the Church*, i. e. for the Advantage, Comfort, and Salvation of that choſen Remnant he died for. He purchaſed the Church; and that he might have the higheſt ſecurity that his Blood ſhould not be loſt, God the Father hath put all things into his hand, to order and diſpoſe all as he pleaſeth. For the furtherance of that his deſign and end, as he bought the Perſons of ſome, ſo the Services of all the reſt; and that they might effectually ſerve the End they are deſigned to, Chriſt will order them all in a bleſſed ſubordination and ſubſerviency thereunto. Hence the Point is,

In bonum Eccleſiæ obtinet hoc imperium. *Grotius in loc.*

Doct. *That all the Affairs of the Kingdom of* *of Providence are ordered and determined by Jeſus Chriſt, for the ſpecial Advantage and everlaſting Good of his redeemed People.*

John 17. 2. *As thou haſt given him power over all Fleſh, that he ſhould give Eternal Life to as many as thou haſt given him.* Hence it comes to paſs, that *all things work together for good to them that love God, to them that are the called according to his purpoſe*, Rom. 8. 28.

That Jeſus Chriſt hath a providential Influence upon all the Affairs of this World, is evident both from *Scripture Aſſertions*, and *Rational Obſervations*, made upon the actings of things here below.

The firſt Chapter of *Ezekiel* contains an admirable Scheme or Draught of Providence. There you ſee how all the VVheels, that is, the Motions and Revolutions here on Earth, are guided by the Spirit that is in them. And *ver.* 26. it's all run up into the ſupream Cauſe: There you find one like the Son of Man, which is Jeſus Chriſt, ſitting upon the Throne, and giving forth Orders from thence for the Government of all: And if it were not ſo, how is it that there are ſuch ſtrong Combinations, and Prediſpoſitions of Perſons and Things to ſuch ends and iſſues, without any communications of Counſels, or holding of Intelligence with one another? As in *Iſrael's* deliverance out of *Egypt*, and innumerable more inſtances have appeared. Certainly if ten Men from ſeveral places ſhould all meet at one place, and about one buſineſs, without any fore-appointment among themſelves, it would argue their Motions were ſecretly over-ruled by ſome inviſible Agent. How is it that ſuch marvellous Effects are produced in the VVorld by Cauſes that carry no proportion to them? *Amos* 5. 9. and 1 *Cor.* 1. 27. and as often the moſt apt and likely means are rendred wholly ineffectual? *Pſal.* 33. 16. In a word, if Chriſt hath no ſuch providential Influx, how are his people in all ages preſerved in the midſt of ſo many millions of potent and malicious enemies, amongſt whom they live as ſheep in the midſt of wolves? *Luk.* 10. 3. How is it that the Buſh burns, and yet is not conſumed? *Exod.* 4. 2.

But my buſineſs in this Diſcourſe is not to prove that there is a Providence, which none but Athieſts deny. I ſhall chuſe rather to ſhew by what Acts Jeſus Chriſt adminiſters this Kingdom, and in what manner; and what uſe may be made thereof.

Firſt, He rules and orders the Kingdom of Providence, by *ſupporting*, *permitting*, *reſtraining*, *limiting*, *protecting*, *puniſhing*, and *rewarding* thoſe over whom he reigns providentially.

1. He *ſupports* the World, and all Creatures in it, by his Power. *My Father works hitherto, and I work*, John 5. 17. *And in him* (that is, in Chriſt) *all things conſiſt*, Col. 1. 17. It's a conſiderable part of Chriſt's Glory to have a whole world of Creatures owing their Beings and hourly Conſervations to him. The parts of the World are not coupled and faſtned together as the parts of a Houſe, whoſe Beams are pinn'd and nail'd to each other; but rather as ſeveral Rings of Iron, which hang together by the virtue of a Loadſtone. This goodly Fabrick was raiſed to the Foundation when Sin entred, and had tumbled into everlaſting confuſion, had not Chriſt ſtept in to ſhore up the reeling World. For the ſakes of his Redeemed that inhabit it, he doth and will prop it by his omnipotent Power. And when he hath gathered all his Elect out of it into the Kingdom above, then will he ſet fire to the four quarters of it, and it ſhall lye in white Aſhes. Mean while, he is *given for a Covenant to the People, to eſtabliſh the Earth*, Iſa. 49. 8.

Propter, Eccleſiam in mundo durat mundas, alioquin uno momento conflagaret cœlum & terra; quia mundus non eſt dignus uno grano tritici, ſiquidem plenus eſt blaſphemiis & impietate. Niſi oratione & doctrina ſuſtentaret Eccleſia mundum uno momento perient omnia. *Luther in Gen.* 30.

2. He *permits* and ſuffers the worſt of Creatures in his Dominion to *be* and *act* as they do. *The deceived and the deceiver are his*, Job 12. 16. Even thoſe that fight againſt Chriſt and his People, receive both power and permiſſion from him. Say not that it's unbecoming the moſt Holy to permit ſuch Evils, which he could prevent if he pleaſed. For as he permits no more than he will over-rule to his praiſe, ſo that very permiſſion of his is holy and juſt. Chriſt's working is not confounded with the Creatures. Pure Sun beams are not tainted by the noiſom vapours of the Dunghil on which they ſhine. His Holineſs hath no fellowſhip with their Iniquities; nor are their Tranſgreſſions at all excuſed by his permiſſions of them. *He is a Rock, his Work is perfect*; but *they have corrupted themſelves*, Deut. 22. 4, 5. This holy permiſſion is but the with-holding of thoſe reſtraints from their Luſts, and denying thoſe common aſſiſtances which he is no way bound to give them. Acts 14. 16. *He ſuffered all Nations to walk in their own ways.* And yet ſhould he permit ſinful Creatures to act out all the wickedneſs that is in their hearts, there would neither remain peace nor order in the World. And therefore,

He powerfully *reſtrains* Creatures by the bridle of Providence, from the commiſſion of thoſe things to which their hearts are propenſe enough. Pſal. 76. 10. *The remainder of wrath thou wilt reſtrain*, or gird up; letting forth juſt ſo much as ſhall ſerve his holy ends, and no more. And truly this is one of the glorious myſteries of Providence, which amazes the ſerious and conſiderate Soul; to ſee the Spirit of a Creature fully ſet to do miſchiefs; Power enough, as one would think, in his hand to do it, and a door of opportunity ſtanding open for it; and yet the effect ſtrangely hindred. The ſtrong propenſions of the Will are inwardly check'd, as in the caſe of *Laban*, Gen. 31. 24. or a *diverſion* and rub is ſtrangely caſt in their way; as in the caſe of *Senacherib*, 2 Kings 19. 7, 8. ſo that *their hands cannot perform their enterprizes*. *Julian* had two great deſigns before him, one was to conquer the *Perſians*, the other to root out the *Galileans*, as he by way of contempt called the Chriſtians: But he will begin with the *Perſians* firſt, and then make a Sacrifice of all the

תַּחְגֹּר accinges. *Mont.*

Chriſtians to his Idols. He doth ſo, and periſhes in the firſt attempt. O the wiſdom of Providence!

4. Jeſus Chriſt *limits* the Creatures in their acting, aſſigning them their boundaries and lines of liberty; to which they may, but beyond it cannot go. Rev. 2. 10. *Fear none of thoſe things that ye ſhall ſuffer; behold, the Devil ſhall caſt ſome of you into priſon, and ye ſhall have tribulation for ten days.* They would have caſt them into their graves, but it ſhall only be into priſons: They would have ſtretch'd out their hands upon them all; no, but only ſome of them ſhall be expoſed: They would have kept them there perpetually; no, it muſt be but for ten days. *Ezek.* 22. 6. *Behold, the Princes of* Iſrael *were in thee, every one to their power to ſhed blood.* They went as far as they had *power* to go, not as far as they had *will* to go. Four hundred and thirty years were determined upon the people of God in *Egypt*; and then, *even in that very night*, God brought them forth; for then *the time of the promiſe was come*, Acts 7. 17.

5. The Lord Jeſus providentially *protects* his People amidſt a world of enemies and dangers. It was Chriſt that appeared unto *Moſes* in the flaming Buſh, and preſerved it from being conſumed. The Buſh ſignified the People of God in *Egypt*: The Fire flaming on it, the exquiſite Sufferings they there endured: The Safety of the Buſh amidſt the flames, the Lord's admirable care and protection of his poor ſuffering ones. None ſo tenderly careful as Chriſt. *As birds flying, ſo be defends* Jeruſalem, *Iſa.* 31. 5. *i. e.* as they fly ſwiftly towards their neſts, crying when their young are in danger, ſo will the Lord preſerve his. They are *preſerved in Chriſt Jeſus*, Jude 1. as *Noah* and his family were in the *Ark*. Hear how a Worthy of our own expreſſes himſelf upon this point.

Dr. Owen *in his in-dwelling Sin*, p. 200.

'That we are at peace in our houſes, at reſt in our beds; that we have any quiet in our enjoyments, is from hence alone. Whoſe perſon would not be defiled or deſtroyed? Whoſe habitation would not be ruined? Whoſe blood almoſt would not be ſhed, if wicked men had power to perpetrate all their conceived ſin? It may be, the ruin of ſome of us hath been conceived a thouſand times. We are beholden to this Providence of obſtructing ſin, for our lives, our families, our eſtates, our liberties, and whatſoever is or may be dear to us. For may we not ſay ſometimes with the Pſalmiſt, *Pſal.* 57. 4. *My Soul is among Lions, and I lye even among them that are ſet on fire, even the ſons of men, whoſe teeth are ſpears, and their tongue a ſharp ſword?* And how is the deliverance of men contrived from ſuch perſons? *Pſal.* 8. 6. *God breaks their teeth in their mouths, even the great teeth of the young Lions.* He keeps this fire from burning,—— ſome he cuts off and deſtroys: Some he cuts ſhort in their power: Some he deprives of the inſtruments whereby alone they can work: Some he prevents of their deſired opportunities, or diverts by other objects for their luſts; and oftentimes cauſeth them to ſpend them among themſelves, one upon another. We may ſay therefore with the Pſalmiſt, *Pſal.* 104. 24. *O Lord, how manifold are thy works! in wiſdom haſt thou made them all; the Earth is full of thy Riches.*

6. He *puniſhes* the evil doers, and repays by Providence into their own lap the miſchief they do, or but intend to do unto them that fear him. *Pharaoh*, *Senacherib*, both the *Julians*, and innumerable more, are the laſting monuments of his righteous Retribution. 'Tis true, *a ſinner may do evil a hundred times, and his days be prolonged*; but oft-times God hangs up ſome eminent Sinners in chains, as ſpectacles and warnings to others. Many a heavy blow hath Providence given the enemies of God, which they were never able to claw off. Chriſt rules, and that with a rod of Iron, in the midſt of his enemies, *Pſal.* 110. 2.

7. And Laſtly, He *rewards* by Providence the ſervices done to him and his people. Out of this treaſure of Providence God repays oftentimes thoſe that ſerve him, and that with a hundredfold reward now in this life, *Mat.* 19. 29. This active vigilant Providence hath its eye upon all the wants, ſtraits and troubles of the Creatures; but eſpecially upon ſuch as Religion brings us unto. What huge volumes of Experiences might the people of God write upon this Subject? And what a pleaſant Hiſtory would it be to read the ſtrange, conſtant, wonderful, and unexpected actings of Providence for them that have ſet themſelves to its care?

Secondly, We ſhall next enquire how Jeſus Chriſt adminiſters this providential Kingdom.

And here I muſt take notice of the *means* by which, and the *manner* in which he doth it. The means or inſtruments he uſes in the governing the providential Kingdom, (for he cannot be perſonally preſent with us himſelf) are either *Angels* or *Men*; the *Angels* are *miniſtring Creatures ſent forth by him for the good of them that ſhall be the heirs of Salvation*, Heb. 1. 14. *Luther* tells us they have two offices, *ſuperius canere, & inferius vigilare*, to ſing above, and watch beneath. Theſe do us many inviſible offices of Love. They have dear and tender reſpects and love for the Saints. To them, God, as it were, puts forth his Children to nurſe, and they are tenderly careful of them whilſt they live, and bring them home in their arms to their Father when they die. And as Angels, ſo *Men* are the ſervants of Providence; yea, bad men as well as good. *Cyrus* on that account is called God's Servant: they fulfil his will, whilſt they are proſecuting their own luſts. *The Earth ſhall help the Woman*, Rev. 12. 16. But good Men delight to ſerve Providence: They and the *Angels* are Fellow-ſervants in one houſe, and to one maſter, *Rev.* 19. 10. Yea, there is not a Creature in Heaven, or Earth, or Hell, but Jeſus Chriſt can providentially uſe it, and ſerve his ends, and promote his deſigns by it. But whatever the Inſtrument be Chriſt uſes, of this we may be certain, that his providential working is holy, judicious, ſovereign, profound, irreſiſtible, harmonious, and to the Saints peculiar.

1. It's holy. Tho' he permits, limits, orders, and over-rules many unholy perſons and actions, yet he ſtill works like himſelf, moſt holily and purely throughout. *The Lord is righteous in all his ways, and holy in all his works,*

works, Pſal. 145. 17. it's eaſier to ſeparate Light from a Sun-beam, than Holineſs from the Works of God. The beſt of Men cannot eſcape Sin in their moſt holy actions; they cannot touch, but are defiled. But no Sin cleaves to God, whatever he hath to do about it.

Non cæco impetu volvuntur rotæ.

2. Chriſt's providential working is not only moſt pure and holy, but alſo moſt wiſe and judicious. Ezek. 1. 20. *The wheels are full of eyes:* They are not moved by *a blind Impetus*, but in deep Counſel and Wiſdom. And indeed the Wiſdom of Providence manifeſts it ſelf principally in the choice of ſuch ſtates for the People of God, as ſhall moſt effectually promote their internal happineſs. And herein it goes quite beyond our underſtandings and comprehenſions. It makes that medicinal and ſalutiferous, which we judge as deſtructive to our comfort and good as Poiſon. I remember it is a note of *Suarez*, ſpeaking of the Felicity of the other World; then (ſaith he) the bleſſed ſhall ſee in God all things and circumſtances pertaining to them excellently accommodated and attempered; then they ſhall ſee that the croſſing of their deſires was the ſaving of their Souls; and that otherwiſe they had periſhed. The moſt wiſe Providence looks beyond us. It eyes the end, and ſuits all things thereto, and not to our fond deſires.

Beatus in Deo videt res omnes accommodatas ad ſe pertinentes, & omnes circumſtantiis accommodatas. *Suarez.*

3. The Providence of Chriſt is moſt ſupream and ſovereign. *Whatſoever he pleaſeth, that he doth in Heaven and Earth, and in all places*, Pſal. 135. 6. *He is the Lord of Lords, and King of Kings*, Rev. 19. 16. The greateſt Monarchs on Earth are but as little bits of Clay, as the Worms of the Earth to him; they all depend on him. Prov. 8. 15, 16. *By me Kings reign, and Princes decree Juſtice: by me Princes rule, Nobles, even all the Judges of the Earth.*

Caput ejus aurum auri, quo ſignificatur præcellens ſuper omnia dignitas regni Chriſti. Aurum enim in capite eſt inſigne regium, ex quo Coronæ fiunt; igitur aurum auri perinde valere videtur, atque Rex Regum. *Brightman in Cant.*

4. Providence is *profound* and inſcrutable. The Judgments of Chriſt are *as the great deeps, and his footſteps are not known*, Pſal. 36. 6. There are hard Texts in the *Works* as well as in the *Words* of *Chriſt*. The wiſeſt Heads have been at a loſs in interpreting ſome Providences. *Jer.* 12. 1, 2. *Job* 21. 7. The Angels had the hands of a Man under their wings, *Ezek.* 1. 8. *i. e.* they wrought ſecretly and myſteriouſly.

Per montes intelligat arcanum Dei conſilium. *Calv.*

5. Providence is irreſiſtible in its deſign and motions; for all Providences are but the fulfillings and accompliſhments of God's immutable Decrees: *Eph.* 1. 11. *He works all things according to the counſel of his own will.* Hence *Zech.* 6. 1. the inſtruments by which God executed his wrath, are called *Chariots coming from betwixt two mountains of Braſs, i. e.* the firm and immutable Decrees of God. When the Jews put Chriſt to death, they did but do what *the hand and counſel of God hath before determined to be done*, Acts 4. 28. ſo that none can oppoſe or reſiſt Providence. *I will work, and who ſhall let it?* Iſa. 43. 13.

Firmiſſima & inſcrutabilia Dei conſilia. *Druſius.*

6. The Providences of Chriſt are *harmonious*. There are ſecret chains, and inviſible connections betwixt the works of Chriſt. We know not how to reconcile Promiſes and Providences together, nor yet Providences one with another: but certainly they all *work together*, *Rom.* 8. 28. as adjuvant cauſes, or con-cauſes ſtanding under, and working by the influence of the firſt Cauſe. He doth not do, and undo; deſtroy by one Providence what he built by another. But look, as all Seaſons of the year, the nipping Froſts, as well as Halcion days of Summer, do all conſpire and conduce to the Harveſt; ſo it is in Providence.

7. And Laſtly, The Providences of Chriſt *work in a ſpecial and peculiar way, for the good of the Saints.* His providential is ſubordinate to his ſpiritual Kingdom. *He is the Saviour of all Men, eſpecially of them that believe*, 1 Tim. 4. 10. Theſe only have the bleſſing of Providence. Things are ſo laid and ordered, as that their eternal good ſhall be promoted and ſecured by all that Chriſt doth.

Inference 1. If ſo, *See then in the firſt place, to whom you are beholden for your lives, liberties, comforts, and all that you enjoy in this world.* Is it not Chriſt that takes order for you? He is indeed in Heaven, out of your ſight; but tho' you ſee him not, he ſees you, and takes care of all your concerns. When one told *Silentiarius* of a plot laid to take away his life, he anſwered, *Si Deus mei curam non habet, quid vivo?* If God take no care of me, how do I live? how have I eſcaped hitherto? *In all thy ways acknowledge him*, Prov. 3. 6. It's he that hath eſpied out that ſtate thou art in, as moſt proper for thee. It's Chriſt that doth all for you that is done. He looks down from Heaven upon all that fear him; he ſees when you are in danger by Temptation, and caſt into a Providence you know not how, to hinder it. He ſees when you are ſad, and orders reviving Providences to refreſh you. He ſees when Corruptions prevail, and orders humbling Providences to purge them. Whatever Mercies you have received all along the way you have gone hitherto, are the orderings of Chriſt for you. And you ſhould carefully obſerve how the Promiſes and Providences have kept equal pace with one another, and both gone ſtep by ſtep with you until now.

Inference 2. Hath God left the government of the whole World in the hands of Chriſt, and truſted him over all? *Then do you alſo leave all your particular concerns in the hands of Chriſt too, and know that the infinite Wiſdom and Love which rules the World, manages every thing that relates to you.* It is in a good hand, and infinitely better than if it were in your own. I remember when *Melanchton* was under ſome deſpondencies of ſpirit about the eſtate of God's people in *Germany*, *Luther* chides him thus for it, *Deſinat Philippus eſſe rector mundi*, let *Philip* ceaſe to rule the World. It's none of our work to ſteer the courſe of Providence, or direct its motions, but to ſubmit quietly to him that doth. There is an itch in Men, yea, in the beſt of Men, to be *diſputing* with God: *Let me talk with thee of thy Judgments*, ſaith *Jeremy*, ch. 12. 1, 2. Yea, how apt are we to *regret* at Providences, as if they had no conducency at all to the glory of God,

Monendus eſt Philippus ut deſinat eſſe rector mundi. *Melch. Adams.*

or to our good, *Exod.* 5. 22. yea, to *limit* Providence to our way and time? Thus the Iſraelites *tempted God, and limited the Holy One*, *Pſal.* 68. 18, 41. How often alſo do we unbelievingly *diſtruſt* Providence, as tho' it could never accompliſh what we profeſs to expect and believe? *Ezek.* 37. 11. *Our bones are dry, our hope is loſt; we are cut off for our part.* So *Gen.* 18. 13, 14. *Iſa.* 40. 17. There are but few *Abrahams* among Believers, who *againſt hope, believed in hope, giving glory to God*, Rom. 4. 20. And it is but too common for good Men to *repine* and fret at Providence, when their Wills, Luſts, or Humours are croſſed by it: This was the great Sin of *Jonah*. Brethren, theſe things ought not to be ſo. Did you but ſeriouſly conſider, either the *deſign* of Providence, which is to bring about the gracious Deſigns and Purpoſes of God upon you, which were laid before this World was, *Epheſ.* 1. 11. or that it is *a lifting up of thy Wiſdom* againſt his, as if thou couldſt better order thine Affairs, if thou hadſt but the conduct and management of them; or that you *have to do herein with a great and dreadful God*, in whoſe hands you are as the Clay in the Potter's hand, that may do what he will with you, and all that is yours, without giving you an account of any of his matters, *Job* 33. 13. or whether Providence hath caſt others, as good by Nature as your ſelves, tumbled them down from the top of Health, Wealth, Honours and Pleaſures, to the bottom of Hell: Or, laſtly, did you but conſider how often it hath formerly baffled and befool'd your ſelves; made you retract with ſhame, your raſh headlong cenſures of it; and enforced you, by the ſight of its Births and Iſſues, to confeſs your folly and ignorance, as *Aſaph* did, *Pſal.* 73. 22. I ſay, if ſuch conſiderations as theſe could but have place with you in your Troubles and Temptations, they would quickly mould your hearts into a better and more quiet frame.

This is true
indeed

O that I could but perſwade you to reſign all to Chriſt. He is a cunning Workman, as he is called, *Prov.* 8. 30. and can effect what he pleaſeth. It's a good Rule; *Da operibus Dei non eſt judicandum, ante quintum actum.* Let God work out all that he intends, have but patience till he hath put the laſt hand to his work, and then find fault with it if you can: You have heard of the patience of *Job*, and have ſeen the end of the Lord, *Jam.* 5. 11.

Inference 3. If Chriſt be Lord and King over the providential Kingdom, and that for the good of his People, *let none that are Chriſt's henceforth ſtand in a ſlaviſh fear of Creatures.* It's a good Note that *Grotius* hath upon my Text; it's a marvellous Conſolation, (ſaith he) that Chriſt hath ſo great an Empire, and that he governs it for the good of his People, as a Head conſulting the good of the Body. Our Head and Husband is Lord-General of all the Hoſts of Heaven and Earth; no Creature can move hand or tongue without his leave or order; the Power they have is given them from above, *Joh.* 19. 11, 12. The ſerious conſideration of this Truth will make the feebleſt Spirit ceaſe trembling, and fall a ſinging; Pſal. 47. 7. *The Lord is King of all the Earth, ſing ye praiſes with underſtanding*: That is, (as ſome well paraphraſe it) every one that hath underſtanding of this comfortable Truth. Hath he not given you abundant ſecurity in many expreſs Promiſes, that all ſhall iſſue well for you that fear him? Rom. 8. 28. *All things ſhall work together for good, to them that love God.* And *Eccleſ.* 8. 12. verily *it ſhall be well with them that fear God*, even with them that *fear before him.* And ſuppoſe he had not, yet the very underſtanding of our relation to ſuch a King, ſhould in it ſelf be ſufficient ſecurity: For he is the (a) univerſal, (b) ſupream, (c) abſolute, (d) meek and merciful, (e) victorious, and (f) immortal King.

Duo habet ſignificata, artificem probatum, & artificem in arte ſua excellentem. *Glaſ.* Magna conſolatio, quod tantum imperium habet is, quid exercet Eccleſiæ bono, ſicut caput conſulit corpori. *Grotius.*

(a) Pſal. 2. 8.
(b) Prov. 8. 15.
(c) Rev.
18.
(d) Mat. 21. 5.
(e) Pſal. 45. 4.
(f) 1 Ti
1. 17.

He ſits in glory at the Father's right hand; and to make his Seat the eaſier, his Enemies are a footſtool for him. His love to his People is unſpeakably tender and fervent; he that touches them, touches the apple of his Eye, *Zech.* 2. And it's hardly imaginable that Jeſus Chriſt will ſit ſtill, and ſuffer his Enemies to thruſt out his eyes. Till this be forgotten, the wrath of Man is not feared; Iſa. 51. 12, 13. *He that fears a Man that ſhall die, forgets the Lord his Maker.* He loves you too well to ſign any Order to your prejudice, and without his order none can touch you.

See my Saint indeed. p. 70. &c.

Inference 4. If the Government of the World be in the hands of Chriſt, *then our engaging and entitling of Chriſt to all our Affairs and Buſineſs, is the true and ready way to their ſucceſs and proſperity.* If all depend upon his Pleaſure, then ſure it's your wiſdom to take him along with you to every action and buſineſs; it's no loſt time that's ſpent in Prayer, wherein we ask his leave, and beg his preſence with us: And take it for a clear Truth, that which is not *prefaced* with *Prayer*, will be *followed* with *Trouble.* How eaſily can Jeſus Chriſt daſh all your deſigns when they are at the very birth and article of execution, and break off in a moment all the purpoſes of your hearts? It's a Proverb among the Papiſts, that *Maſs and Meat hinder no Man.* The *Turks* will pray five times a day, how urgent ſoever their buſineſs be. Bluſh you that enterprize your Affairs without God: I reckon that buſineſs as good as done, to which we have gotten Chriſt's leave, and engaged his Preſence to accompany us to it.

Inference 5. Laſtly, *Eye Chriſt in all the events of Providence*; *ſee his hand in all that befals you, whether it be evil or good. The Works of the Lord are great, ſought out of all them that have Pleaſure therein*, Pſal. 111.

2. How much good might we get, by obſervation of the good or evil that befals us throughout our courſe!

1. In all the Evils of trouble and afflictions that befal you, eye Jeſus Chriſt in all; and ſet your hearts to the ſtudy of theſe four things in affliction.

(1.) Study *his Sovereignty and Dominion*; for he creates and forms them: They riſe not out of the Duſt, nor do they befal you cauſually; but he raiſes them up, and gives them their Commiſſion, *Jer.* 18. 11. *Behold, I create evil, and deviſe device againſt you.* He elects the Inſtrument of your trouble; he makes the Rod as afflictive as he pleaſeth; he orders the continuance and end of your troubles; and they will not ceaſe to be afflictive to you, till Chriſt ſay, Leave off, it is enough. The Centurion wiſely conſidered this, when he told him, *Luke* 7. 8. *I have Soldiers under me, and I ſay to one, Go, and he goeth, to another, Come, and he cometh:* Meaning, that as his Soldiers were at his beck and command, ſo Diſeaſes were at Chriſt's beck, to come and go as he ordered them.

(2.) *Study the Wiſdom of Chriſt in the contrivance of your Troubles.* And his Wiſdom ſhines out many ways in them; It's evident in chuſing ſuch *kinds* of troubles for you; this, and not that, becauſe this is more apt to work upon, and purge out the corruption that moſt predominates in you: In the *degrees* of your troubles, ſuffering them to work to ſuch a height, elſe not reach their end; but no higher, leſt they overwhelm you.

(3.) *Study the tenderneſs and compaſſions of Chriſt over his afflicted.* O think if the Devil had but the mixing of my Cup, how much more bitter would he make it! There would not be one drop of Mercy, no, not of ſparing Mercy in it, which is the loweſt of all ſorts of Mercy: But here is much Mercy mixed with my Troubles; there is Mercy in this, that it is no worſe. Am I afflicted? *It's the Lord's Mercy I am not conſumed,* Lam. 3. 22. It might have been Hell as well as this; there is Mercy in his ſupports under it. Others have, and I might have been left to ſink and periſh under my burdens. *Mercy,* in deliverance out of it; this might have been everlaſting darkneſs, that ſhould never have had a morning. O the tenderneſs of Chriſt over his afflicted!

(4.) *Study the Love of Chriſt to thy Soul in affliction.* Did he not love thee, he would not ſanctifie a Rod to humble or reduce thee, but let thee alone to rot and periſh in thy Sin. *Rev.* 3. 19. *Whom I love, I rebuke and chaſten.* This is the device of Love, to recover thee to thy God, and prevent thy ruin. O what an advantage would it be thus to ſtudy Chriſt, in all your Evils that befal you!

2. *Eye and ſtudy Chriſt in all the Good you receive from the hand of Providence.* Turn both ſides of your Mercies, and view them in all their lovely Circumſtances.

(1.) *Eye them in their ſuitableneſs;* how conveniently Providence hath ordered all things for thee. Thou haſt a narrow heart, and a ſmall eſtate ſuitable to it: Hadſt thou more of the World, it would be like a large Sail to a little Boat, which would quickly pull thee under water: Thou haſt that which is moſt ſuitable to thee of all conditions.

(2.) *Eye the ſeaſonableneſs of thy Mercies, how they are timed to an hour.* Providence brings forth all its Fruits in due ſeaſon.

(3.) *Eye the peculiar Nature of thy Mercies.* Others have common, thou ſpecial ones; others have but a ſingle, thou a double ſweetneſs in thy enjoyments, one natural from the matter of it, another ſpiritual from the way in which, and end for which it comes.

(4.) *Obſerve the Order in which Providence ſends your Mercies.* See how one is linked ſtrangely to another, and is a door to let in many. Sometimes one Mercy is introductive to a thouſand.

(5.) And Laſtly, *Obſerve the conſtancy of them, they are new every morning,* Lam. 3. 23. How aſſiduouſly doth God viſit thy Soul and Body! Think with thy ſelf, if there be but a ſuſpenſion of the Care of Chriſt for one hour, that hour would be thy ruin. Thouſand of Evils ſtand round about thee, watching when Chriſt will but remove his eye from thee, that they may ruſh in, and devour thee.

Could we thus ſtudy the Providence of Chriſt in all the good and evil that befals us in the World, then in every ſtate we ſhould be content, *Phil.* 4. 11. Then we ſhould never be ſtopt, but furthered in our way by all that falls out; then would our Experiences ſwell to great Volumes, which we might carry to Heaven with us; and then ſhould we anſwer all Chriſt's Ends in every ſtate he brings us into. Do this, and ſay, *Thanks be to God for Jeſus Chriſt.*

SERMON XVIII.

PHIL. II. 8.

And being found in faſhion as a Man, he humbled himſelf, and became obedient to Death, even the Death of the Croſs.

Ser. 18. *Opens he neceſſity of Chriſt's Humiliation, n order o the execution of all heſe his leſſed Offices or us; nd particularly f his Humiliation y Incarnation.*

YOU have heard how Chriſt was inveſted with the Offices of Prophet, Prieſt, and King, for the carrying on the bleſſed Deſign of our Redemption; the execution of theſe Offices neceſſarily required that he ſhould be both deeply *abaſed,* and highly *exalted.* He cannot as our *Prieſt* offer up himſelf a Sacrifice to God for us, except he be humbled, and humbled to death. He cannot as a *King* powerfully apply the virtue of that his Sacrifice, except he be exalted, yea, highly exalted. Had he not ſtooped to the low eſtate of a Man, he had not as a *Prieſt* had a Sacrifice of his own to offer; as a *Prophet,* he had not been fit to teach us the Will of God, ſo as that we ſhould be able to bear it; as a *King,* he had not been a ſuitable Head to the Church: And had he not been highly exalted, that Sacrifice had not been carried within the Vail before the Lord. Thoſe diſcoveries of God could not have been *univerſal, effectual* and *abiding.* The Government of Chriſt could not have ſecured, protected and defended the Subjects of his Kingdom.

The infinite Wiſdom proſpecting all this, ordered that Chriſt ſhould firſt be deeply humbled, then highly exalted: Both which ſtates of

Chriſt are preſented to us by the Apoſtle in this Context.

He that intends to build high, lays the foundation deep and low. Chriſt muſt have a diſtinct glory in Heaven, tranſcending that of Angels and Men, (for the Saints will know him from all others by his Glory, as the Sun is known from the leſſer Stars) And as he muſt be exalted infinitely above them, ſo he muſt firſt, in order thereunto, be humbled and abaſed as much below them: *His form was marr'd more than any Man's, and his viſage more than the Sons of Men.* The ground-colours are a deep Sable, which afterward are laid on with all the ſplendor and glory of Heaven.

Method requires that we firſt ſpeak to this ſtate of *Humiliation.*

And to that purpoſe I have read this Scripture to you which preſents you the Sun under an (almoſt) total Eclipſe. He that was beautiful and glorious, *Iſa.* 4. 2. yea, glorious as the only begotten of the Father, *John* 1. 14. yea, *the glory*, James 2. 1. yea, the ſplendor and *brightneſs of the Father's glory*, Heb. 1. 3. was ſo vail'd, clouded, and debaſed, that he looked not like himſelf, a God, no, nor ſcarce as a Man, for with reference to this humbled ſtate it is ſaid, *Pſal.* 22. 6. *I am a Worm, and no Man*; q. d. rather write me *Worm*, than *Man*: I am become an *object* among Men, as that word *Iſa.* 53. 3. ſignifies. This Humiliation of Chriſt we have here expreſſed, in the *nature*, *degrees*, and *duration* or continuance of it.

לִצְבִי
וּלְכָבִיר
Ἰησοῦ Χριστοῦ τῆς δόξης, ἀπαύγασμα τῆς δόξης
Deriſio virorum, abjectus inter viros. *Montanus.*

1. The nature of it, ἐταπείνωσεν ἑαυτὸν, he humbled himſelf. The word imports both a *real* and *voluntary* abaſement. *Real,* he did not perſonate a humbled Man, nor act the part of one in a debaſed ſtate, but was really and indeed humbled; and that not only before Men, but God. As Man he was humbled really, as God in reſpect of his manifeſtive Glory. And as it was real, ſo alſo *voluntary*: It is not ſaid he was humbled, but *he humbled himſelf*; he was willing to ſtoop to this low and abject ſtate for us. And indeed the voluntarineſs of his Humiliation made it moſt acceptable to God, and ſingularly commends the love of Chriſt to us, that he would chuſe to ſtoop to all this ignominy, ſufferings and abaſement for us.

Loquitur autem non de ſimulata & hypocritica humiliatione, ſed de vera & ſincera. *Zanch. in loc.*
Non ab alio fuit humiliatus, ſicut angeli mali à Deo præcipitati in barathrum infernale; ſed humiliavit ſeipſum. *Ib.*

2. The *degrees* of his Humiliation; it was not only ſo low as to become a Man, a Man under Law; but he humbled himſelf to become *obedient to Death, even the Death of the Croſs.* Here you ſee the depth of Chriſt's Humiliation, both *ſpecified*, it was unto *death*; and *agravated*, even the death of the Croſs: Not only to become a Man, but a dead Corps, and that too hanging on a Tree, dying the death of a Malefactor.

3. The *duration*, or continuance of this his Humiliation: It continued from the firſt moment of his *Incarnation*, to the very moment of his *vivification* and quickning in the Grave. So the terms of it are fixed here by the Apoſtle; from the time he was found in faſhion as a Man, that is, from his Incarnation unto his death on the Croſs, which alſo comprehends the time of his abode in the Grave; ſo long his Humiliation laſted. Hence the Obſervation is,

Doct. *That the ſtate of Chriſt, from his Conception to his Reſurrection, was a ſtate of a deep Abaſement and Humiliation.*

We are now entring upon Chriſt's humbled ſtate, which I ſhall caſt under three general Heads, *viz.* his Humiliation in his *Incarnation*, in his *Life*, and in his *Death*. My preſent work is to open Chriſt's Humiliation in his Incarnation, imported in theſe words, *He was found in faſhion as a Man.* By which you are not to conceive that he only aſſumed a Body, as an *aſſiſting form* to appear tranſiently to us in it, and ſo lay it down again. It is not ſuch an apparition of Chriſt in the ſhape of a Man, that is here intended; but his true and real aſſumption of our Nature, which was a ſpecial part of his Humiliation; as will appear by the following Particulars.

His paucis verbis confirmat quæ ante dixerat, de vera hominis natura (quam μορφὴν δούλου vocavit) à Filio Dei in unitatem perſonæ aſſumpta; qua ſimilis per omnia, excepto peccato, factus eſt hominibus. *Zanch.*

1. The *Incarnation* of Chriſt was moſt a wonderful Humiliation of him, inaſmuch as thereby He is brought into the Rank and Order of Creatures, who is over all, *God bleſſed for ever*, Rom. 9. 5. This is the aſtoniſhing Myſtery, 1 *Tim.* 3. 16. That God ſhould be manifeſt in the Fleſh; that the eternal God ſhould truly and properly be called the *MAN* Chriſt Jeſus, 1 *Tim.* 2. 5. It was a wonder to *Solomon* that God would dwell in that ſtately and magnificent Temple at *Jeruſalem*, 2 Chron. 6. 18. *But will God in very deed dwell with Men on the Earth! Behold the Heaven, and Heaven of Heavens, cannot contain thee; how much leſs this houſe which I have built?* But it's a far greater wonder, that God ſhould dwell in a Body of Fleſh, and pitch his Tabernacle with us, *Joh.* 1. 14. It would have ſeemed a rude Blaſphemy, had not the Scriptures plainly revealed it, to have thought, or ſpoken of the eternal God, as born in time; the World's Creator, as a Creature; the Antient of Days, as an Infant of Days.

The *Heathen Chaldeans* told the King of *Babel* that the *dwelling of the gods is not with Fleſh*, *Dan.* 2. 11. But now God not only dwells with Fleſh, but dwells in Fleſh; yea, was made Fleſh, and dwelt among us.

For the Sun to fall from its Sphere, and be degraded into a wandring Atome; for an Angel to be turned out of Heaven, and be converted into a ſilly Fly, or Worm, had been no ſuch great Abaſement; for they were but Creatures before, and ſo they ſhould abide ſtill, tho' in an inferiour Order or Species of Creatures. The diſtance betwixt the higheſt and loweſt Species of Creatures, is but a finite diſtance. The Angel and the Worm dwell not ſo far aſunder. But for the infinite glorious Creator of all things, to become a Creature, is a Myſtery exceeding all human underſtanding. The diſtance betwixt God, and the higheſt order of Creatures, is an infinite diſtance. He is ſaid to *humble himſelf, to behold the things that are done in Heaven.* What a Humiliation then is it, to behold the things in the lower World! But to be born into it, and become a Man! Great indeed is the Myſtery of Godlineſs. *Behold* (ſaith the Prophet, *Iſa.* 40. 15, 18.) *The Nations are as the drop of a bucket, and are counted as the ſmall duſt of the ballance; he taketh up the Iſles as a very little thing. All Nations before him are as nothing, and they are accounted to him leſs* *than nothing, and vanity.* If indeed this great and incomprehenſible Majeſty will himſelf ſtoop to the ſtate and condition of a Creature, we may eaſily believe that being once a Creature, he would expoſe himſelf to Hunger, Thirſt, Shame, Spitting, Death, or any thing but Sin. For that once being Man, he ſhould endure any of theſe things, is not ſo wonderful, as that he ſhould become a Man. This was the low ſtoop, a deep abaſement indeed.

2. It was a marvellous Humiliation to the Son of God, not only to become a Creature, but an Inferiour Creature, a Man, and not an Angel. Had he took the Angelical Nature, tho' it had been a wonderful abaſement to him, yet he had ſtaid (if I may ſo ſpeak) nearer his own Home, and been ſomewhat liker to a God, than now he appeared, when he dwelt with us: For Angels are the higheſt, and moſt excellent of all created Beings. For their *Nature*, they are pure *Spirits*; for their *Wiſdom*, *Intelligencies*; for their Dignity, they are called *Principalities* and Powers; for their *Habitations*, they are ſtiled the *Heavenly Hoſt*; and for their Imployment, it is to *behold the Face of God in Heaven.* The higheſt pitch, both of our Holineſs and Happineſs in the coming World, is expreſſed by this, we ſhall be ἰσάγγελοι, *equal to the Angels*, Luk. 20. 36. As Man is nothing to God, ſo he is much inferiour to the Angels; ſo much below them, that he is not able to bear the ſight of an Angel, tho' in a human ſhape, rendring himſelf as familiarly as may be to him, *Judg.* 13. 22. When the *Pſalmiſt* had compleated the Heavens, and viewed the Celeſtial Bodies, the glorious Luminaries, the Moon and Stars which God had made; he cries out, *Pſal.* 8. 5. *What is Man, that thou art mindful of him, or the Son of Man, that thou viſiteſt him!* Take Man at his beſt, when he came a perfect and pure piece out of his Maker's hand, in the ſtate of Innocency; yet he was inferiour to Angels. They always bare the Image of God in a more eminent degree than Man, as being wholly ſpiritual Subſtances, and ſo more livelily repreſenting God, than Man could do, whoſe noble Soul is immerſt in Matter, and cloſed up in Fleſh and Blood: Yet Chriſt chuſeth this inferior order and ſpecies of Creatures, and paſſeth by the Angelical Nature; *Heb.* 2. 16. *He tock not to him the nature of Angels, but the ſeed of* Abraham.

3. Moreover, Jeſus Chriſt did not only neglect the Angelical, and aſſume the Human Nature; but he alſo aſſumed the Human Nature, after Sin had blotted the original Glory of it, and wither'd up the beauty and excellency thereof. For he came not in our Nature before the Fall, whilſt as yet its Glory was freſh in it; but he came, as the Apoſtle ſpeaks, Rom. 8. 3. *In the likeneſs of ſinful Fleſh, i. e.* in Fleſh that had the marks, and miſerable effects, and conſequents of Sin upon it. I ſay not that Chriſt aſſumed ſinful Fleſh, or Fleſh really defiled by Sin. That which was born of the Virgin was a holy thing. For by the power of the Higheſt, (whether by way of Manufacture, as ſome; or the energetical Command and Ordination of the Holy Ghoſt, as others; or by his Benediction and Bleſſing, I here diſpute not) that whereof the Body of Chriſt was to be formed, was ſo ſanctified that no taint or ſpot of original Pollution remained in it. But yet tho' it had not intrinſecal native Uncleanneſs in it, it had the effects of Sin upon it; yea, it was attended with the whole Troop of human Infirmities, that Sin at firſt let into our common nature, ſuch as Hunger, Thirſt, Wearineſs, Pain, Mortality, and all thoſe natural weakneſſes and evils that clog our miſerable Natures, and make them groan from day to day under them.

By reaſon whereof, tho' he was not a Sinner, yet he looked like one: And they that ſaw and converſed with him, took him for a Sinner, ſeeing all theſe effects of Sin upon him. In theſe things he came as near to Sin as his Holineſs could admit. O what a ſtoop was this! to be made in the likeneſs of Fleſh, tho' the innocent Fleſh of *Adam*, had been much; but to be made in the likeneſs of ſinful Fleſh, the Fleſh of Sinners, Rebels; Fleſh, tho' not *defiled*, yet miſerably *defaced* by Sin; O what is this! and who can declare it! And indeed, if he will be a Mediator of Reconciliation, it was neceſſary it ſhould be ſo. It behoved him to aſſume the ſame nature that ſinned, to make ſatisfaction in it. Yea, theſe ſinleſs Infirmities were neceſſary to be aſſumed with the Nature; for as much as his bearing them was a part of his Humiliation, and went to make up ſatisfaction for us. Moreover, by them our High-Prieſt was qualified from his own experience, and filled with tender compaſſion to us.

But O the admirable condeſcenſions of a Saviour, to take ſuch a Nature! to put on ſuch a Garment when thread-bare and ragged! Did this become the Son of God to wear? O Grace unſearchable!

4. And yet more, by this his Incarnation he was greatly humbled, in as much as this his Incarnation ſo vailed, clouded, and diſguiſed him, that during the time he lived here, he looked not like himſelf, as God; but as a poor, ſorry, contemptible Sinner, in the eyes of the World; they ſcorned him. *This fellow ſaid,* Mat. 26. 61. Hereby *he made himſelf of no reputation*, Phil. 2. 6. It blotted his Honour and Reputation. By reaſon hereof he loſt all eſteem and honour from thoſe that ſaw him, *Mat.* 13. 55. *Is not this the Carpenter's Son?* To ſee a poor Man travelling up and down the Country, Hunger, Thirſt, Wearineſs, attended with a company of poor Men; one of his company bearing the Bag, and that which was put therein; *Joh.* 13. 29. Who that had ſeen him, would ever had thought this had been the Creator of the World, the Prince of the Kings of the Earth? *He was deſpiſed, and we eſteemed him not.* Now which of you is there that would not rather chuſe to endure ſuch Miſery as a Man, than to be degraded into a contemptible Worm, that every body treads upon, and no Man regards it? Chriſt looked ſo unlike a God in this habit, that he was ſcarce allowed the name of a Man; a *Worm* rather than a *Man*.

And think with your ſelves now, was not this aſtoniſhing Self-denial? That he who from Eternity had his Father's Smiles and Honours, he that from the Creation was adored, and worſhipped by Angels, as their God, muſt now become a Footſtool for every Miſcreant to tread on; and not to have the reſpects due to a Man; ſure this was a deep Abaſement. It was a black Cloud that for ſo many years darkned, and ſhut up his manifeſtative Glory, that it ſhould not ſhine out to the World; only ſome weak Rays of the Godhead ſhone to ſome few eyes, through the chinks of his Humanity: As the clouded Sun ſometimes opens a little, and caſts ſome faint beams, and is muffled up again. *We ſaw his glory, as of the only begotten Son*: but the World knew him not, *Joh.* 1. 14. If a Prince walk up and down in a diſguiſe, he muſt expect no more honour than a mean Subject. This was the caſe of our Lord Jeſus Chriſt, this Diſguiſe made him contemptible, and an object of Scorn.

5. Again, Chriſt was greatly humbled by his Incarnation, in as much as thereby he was put at a diſtance from his Father, and that ineffable Joy and Pleaſure he eternally had with him. Think not, Reader, but the Lord Jeſus lived at a high and unimitable rate of Communion with God, while he walked here in the Fleſh: But yet to live by Faith as Chriſt here did, is one thing; and to be in the boſom of God, as he was before, is another thing. To have the ineffable Delights of God perpetuated and continued to him, without one moment's interruption from eternity, is one thing; and to have his Soul ſometimes filled with the Joy of the Lord, and then all overcaſt with clouds of Wrath again, to cry, and God not hear, as he complains, *Pſal.* 22. 2. nay, to be reduced to ſuch a low ebb of ſpiritual Comforts, as to be forced to cry out ſo bitterly, as he did, *Pſal.* 22. 1. *My God, my God, why haſt thou forſaken me?* This was a thing Chriſt was very unacquainted with, till he was found in habit as a Man.

6. And laſtly, It was a great ſtoop and condeſcenſion of Chriſt if he would become a Man, to take his Nature from ſuch obſcure Parents, and chuſe ſuch a low and contemptible ſtate in this World as he did. He will be born, but not of the Blood of Nobles, but of a poor Woman in *Iſrael*, eſpouſed to a Carpenter: yea, and that too, under all the diſadvantages imaginable; not in his Mother's Houſe, but an Inn; yea, in the Stable too. He ſuited all to that abaſed ſtate he was deſigned for; and came among us under all the humbling Circumſtances imaginable: *You know the Grace of our Lord Jeſus Chriſt*, (ſaith the Apoſtle) *how that tho' he was rich, yet for our ſakes became poor*, 2 *Cor.* 8. 9. And thus I have ſhewn you ſome few particulars of Chriſt's Humiliation in his Incarnation. Next we ſhall infer ſome things from it that are practical.

Inference 1. *Hence we gather the fulneſs and compleatneſs of Chriſt's Satisfaction, as the ſweet firſt fruits of his Incarnation.* Did Man offend and violate the Law of God? Behold, God himſelf is become Man to repair that breach, and ſatisfie for the wrong done. The higheſt Honour that ever the Law of God received, was to have ſuch a Perſon as the Man Chriſt Jeſus is, to ſtand before its Bar, and make reparation to it. This is more than if it had poured out all our Blood, and built up its Honour upon the Ruins of the whole Creation.

It is not ſo much to ſee all the Stars in Heaven overcaſt, as to ſee one Sun eclipſed. The greater Chriſt was, the greater was his Humiliation; and the greater his Humiliation was, the more full and compleat was his Satisfaction; and the more compleatneſs there is in Chriſt's Satisfaction, the more perfect and ſteady is the Believer's Conſolation. If he had not ſtoopt ſo low, our Joy and Comfort could not be exalted ſo high. The depth of the Foundation, is the ſtrength of the Superſtructure.

Inference 2. *Did Chriſt for our ſakes ſtoop from the Majeſty, Glory and Dignity he was poſſeſſed of in Heaven, to the mean and contemptible ſtate of a Man? What a Pattern of Self-denial is here preſented to Chriſtians?* What objection againſt, or excuſes to ſhift off this Duty, can remain, after ſuch an Example as is here propounded? Brethren, let me tell you, the *Pagan* World was never acquainted with ſuch an Argument as this, to preſs them to Self-denial. Did Chriſt ſtoop, and cannot you ſtoop? Did Chriſt ſtoop ſo much, and cannot you ſtoop in the leaſt? Was he content to become any thing, a Worm, a Reproach, a Curſe; and cannot you digeſt any Abaſements? Do the leaſt ſlights and neglects rankle your Hearts, and poiſon them with Diſcontent, Malice and Revenge? O how unlike Chriſt are you! Hear, and bluſh in hearing, what your Lord ſaith in Joh. 13. 14. *If I then your Lord and Maſter, waſh your Feet; ye alſo ought to waſh one another's Feet.* The Example obliges not (as a learned Man well obſerves) to the ſame individual act, but it obliges us to follow the reaſon of the Example; that is, after Chriſt's Example we muſt be ready to perform the loweſt and meaneſt Offices of Love and Service to one another. And indeed to this it obliges moſt forcibly; for it is as if a Maſter ſeeing a proud ſturdy Servant, that grudges at the work he is employed about, as if it were too mean and baſe, ſhould come and take it out of his hand; and when he has done it, ſhould ſay, Doth not your Lord and Maſter think it beneath him to do it? And is it beneath you? I remember it is an excellent Saying that *Bernard* hath upon the Nativity of Chriſt; ſaith he, What more deteſtable, what more unworthy, or that deſerves ſeverer puniſhment, than for a poor Man to magnifie himſelf, after he hath ſeen the great and high God ſo humbled, as to become a little Child? It is intolerable impudence for a Worm to ſwell with Pride, after it hath ſeen Majeſty emptying it ſelf; to ſee one ſo infinitely above us, to ſtoop ſo far beneath us. O how convincing and ſhaming ſhould it be! Ah how oppoſite ſhould Pride and Stoutneſs be to the Spirit of a Chriſtian! I am ſure nothing is more ſo to the Spirit of Chriſt. Your Saviour was lowly, meek, ſelf-denying, and of a moſt condeſcending Spirit; he looked not at his own things, but yours, *Phil.* 2. 4. And doth it become you to be proud, ſelfiſh and ſtout? I remember *Jerom* in his Epiſtle to *Pamachius*, a godly young Noble-man, adviſeth him to be

Obligas nos ad rationem exempli, magis quam ad individuum actum. *Chamier. Tom.* 3. *l.* 19. *c.* 7.

Quis magis indignum, quid deteſtandum amplius, quid gravius puniendum, quam ut videns Deum parvulum factum, homo ſe magnificet? Intolerabilis eſt impudentia, ut ubi ſeſe exinanivit majeſtas, vermiculus infletur, & intumeſcat. *Bern. Serm.* 1, *de. Nativ.*

Eyes to the blind, Feet to the lame; yea, ſaith he, if need be, I would not have you refuſe to cut Wood, and draw Water for the Saints: And what, ſaith he, is this to buffetting and ſpitting, to crowning with Thorns, ſcourging and dying! Chriſt did undergo all this, and that for the ungodly.

Inference 3. *Did Chriſt ſtoop ſo low as to become a Man to ſave us? Then thoſe that periſh under the Goſpel muſt needs periſh without apology.* What would you have Chriſt do more to ſave you? Lo, he hath laid aſide the Robes of Majeſty and Glory, put on your own Garments of Fleſh, came down from his Throne, and brought Salvation home to your own doors. Surely the lower Chriſt ſtooped to ſave us, the lower we ſhall ſink under wrath that neglect ſo great Salvation. The Lord Jeſus is brought low, but the Unbeliever will lay him yet lower, even under his feet; he will tread the Son of God under foot, *Heb.* 10. 28. For ſuch (as the Apoſtle there ſpeaks) is reſerved ſomething worſe than dying without Mercy. What Pleas and Excuſes others will make at the Judgment-ſeat, I know not; but once, it's evident, you will be ſpeechleſs. And as one well obſerves, the vileſt Sinners among the *Gentiles*, nay, the Devils themſelves, will have more to ſay for themſelves than you.

Vide *Morning Exerciſe at* St. Giles's *in the Fields*, p. 356.

I muſt be plain with you; I beſeech you conſider, how *Jews*, *Pagans* and *Devils* will riſe up in Judgment againſt you. The *Jew* may ſay, I had a legal Yoke upon me, which neither I nor my Fathers were able to bear; Chriſt invited me only into the Garden of Nuts, where I might ſooner break my Teeth with the hard Shells of Ceremonies, than get the Kernel of Goſpel-promiſes.——In the beſt of our Sacrifices, the Smoak filled our Temple; Smoak, only to provoke us to weep for a clearer Manifeſtation.——We had but the old Edition of the Covenant of Grace, in a Character very darkly intelligible: You have the laſt Edition, with a Commentary of our *rejection*, and the World's *reception*, and the Spirit's *effuſion*. You had all that Heart could wiſh.—— I periſh eternally, may the poor *Pagan* ſay, without all poſſibility of Reconciliation, and have only ſinned againſt the Covenant of Works; having never heard of a Goſpel-Covenant, nor of Reconciliation by a Mediator. O had I heard but one Sermon! Had Chriſt but once broke in upon my Soul, to convince me of my undone condition, and to have ſhewn a Righteouſneſs to me! But wo is me, I never had ſo much as one Offer of Chriſt. But ſo have I, muſt you ſay that refuſe the Goſpel: I have, or might have heard thouſands of Sermons: I could ſcarce eſcape hearing one or other ſhewing me the danger of my Sin, and my neceſſity of Chriſt. But notwithſtanding all I heard, I wilfully reſolved I would have nothing to do with him. I could not endure to hear Strictneſs preſt upon me: It was all the Hell I had upon Earth, that I could not ſin in quiet. Nay, may the *Devil* himſelf ſay, it's true, I was ever ſince my fall maliciouſly ſet againſt God: But alas! As ſoon I had ſinned, God kickt me out of Heaven, and told me he would never have Mercy upon me: And tho' I lived in the time of all manner of gracious Diſpenſations, I ſaw Sacrifices offered, and Chriſt in the Fleſh, and the Goſpel preached; yet how could all this chuſe but enrage me the more, to have God as it were ſay, Look here, Satan, I have provided a Remedy for Sin, but none for thine? This ſet me upon revenge againſt God, as far as I could reach him. But alas! Alas! Had God entred into any Covenant with me at all; had God put me on any terms, tho' never ſo hard, for the obtaining of Mercy; had Chriſt been but once offered to me, What do you think would I not have done? &c.

O poor Sinners! Your Damnation is juſt, if you refuſe Grace brought home by Chriſt himſelf to your very doors. The Lord grant this may not be thy caſe who readeſt theſe Lines.

Inference 4. Moreover, hence it follows, that *none doth or can love like Chriſt: His Love to Man is matchleſs*. The freeneſs, ſtrength, antiquity, and immutability of it, puts a luſtre on it beyond all Examples. Surely it was a ſtrong Love indeed, that made him lay aſide his Glory, to be found in faſhion as a Man, to become any thing, tho' never ſo much below himſelf, for our Salvation. We read of *Jonathan*'s love to *David*, which paſſed the love of Women; of *Jacob*'s love to *Rachel*, who for her ſake endured the heat of Summer, and cold of Winter; of *David*'s love to *Abſalom*; of the Primitive Chriſtians love to one another, who could die one for another? But neither had they that to deny that Chriſt had, nor had he thoſe inducements from the Object of his Love that they had. His Love, like himſelf, is wonderful.

Inference 5. Did the Lord Jeſus ſo deeply abaſe and humble himſelf for us? *What an engagement hath he thereby put on us, to exalt and honour him, who for our ſakes was ſo abuſed!* It was a good ſaying of *Bernard*, *By how much the viler he was made for me, by ſo much the dearer he ſhall be to me.* And O that all to whom Chriſt is dear, would ſtudy to exalt and honour him theſe four ways.

Quanto pro me vilior, tanto mihi charior. *Bern.*

1. *By frequent and delightful ſpeaking of him, and for him.* When *Paul* had once mentioned his Name, he knows not how to part with it, but repeats it no leſs than ten times in the compaſs of ten Verſes, in 1 *Cor.* 1. It was *Lambert*'s Motto, *None but Chriſt, none but Chriſt.* It is ſaid of *Johannes Milius*, that after his Converſion he was ſeldom or never obſerved to mention the Name *Jeſus* but his Eyes would drop; ſo dear was Chriſt to him. Mr. *Fox* never denied any Beggar that asked an Alms in Chriſt's name, or for Jeſus ſake. *Julius Palmer*, when all concluded he was dead, being turned as black as a Coal in the fire, at laſt moved his ſcorched Lips, and was heard to ſay, *ſweet Jeſus*, and fell aſleep. *Plutarch* tells us, that when *Titus Flaminius* had freed the poor *Grecians* from the Bondage with which they had been long ground by their Oppreſſors, and the *Herauld* was to proclaim in their audience the Articles of Peace he hath concluded for them, they ſo preſſed upon him, (not being half of them able to hear) that he was in great danger to have loſt his Life in the preſs; at laſt, reading them a ſecond time, when they came to underſtand diſtinctly how their caſe ſtood, they ſo ſhouted for Joy, crying, σωτὴρ, σωτὴρ, a Savi-

Plutarch in vita *Tit. Flam.*

a Saviour, a Saviour, that they made the very Heavens ring again with their Acclamations, and the very Birds fell down aſtoniſhed. And all that night the poor *Grecians* with Inſtruments of Muſick, and Songs of Praiſe, danced and ſang about his Tent, extolling him as a God that had delivered them. But ſurely you have more reaſon to be exalting the Author of your Salvation, who at a dearer rate hath freed you from a more dreadful Bondage. O ye that have eſcaped the eternal Wrath of God, by the Humiliation of the Son of God, extol your great Redeemer, and for ever celebrate his Praiſes!

2. *By acting your Faith on him, for whatſoever lyes in the Promiſes yet unaccompliſht.* In this you ſee the great and moſt difficult Promiſe fulfilled, *Gen.* 3. 15. *The Seed of the Woman ſhall break the Serpent's Head*; which contained this Mercy of Chriſt's Incarnation for us in it: I ſay, you ſee this fulfilled; and ſeeing that which was moſt improbable and difficult is come to paſs, even Chriſt come in the Fleſh, methinks our Unbelief ſhould be ſtrangled for ever, and all other Promiſes the more eaſily believed. It ſeemed much more improbable and impoſſible to Reaſon, that God ſhould become a Man, and ſtoop to the condition of a Creature, than being a Man, to perform all that good which his Incarnation and Death procured. Unbelief uſually argues from one of theſe two grounds, Can God do this? Or, will God do that? It's queſtioning either his *Power* or his *Will*; but after this, let it ceaſe for ever to cavil againſt either. His Power to ſave ſhould never be queſtioned by any, that know what Sufferings and infinite Burdens he ſupported in our Nature: And ſurely his willingneſs to ſave ſhould never be put to a queſtion by any that conſider how low he was content to ſtoop for our ſakes.

3. *By drawing nigh to God with delight through the Vail of Chriſt's Fleſh*, Heb. 10. 19. God hath made this Fleſh of Chriſt a Vail betwixt the brightneſs of his Glory and us: It ſerves to rebate the unſupportable Glory, and alſo to give admiſſion to it, as the Vail did in the Temple. Through this Body of Fleſh which Chriſt aſſumed, are all out-lets of Grace from God to us, and through it alſo muſt be all our returns to God again. It's made the great *medium* of our Communion with God.

Decurſus & recurſ gratiarum

4. *By applying your ſelves to him under all Temptations, Wants and Troubles, of what kind ſoever, as to one that is tenderly ſenſible of your caſe, and moſt willing and ready to relieve you.* O remember this was one of the Inducements that perſwaded and invited him to take your Nature, that he might be furniſhed abundantly with tender Compaſſion for you, from the ſenſe he ſhould have of your Infirmities in his own Body. Heb. 2. 27. *Wherefore in all things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High-Prieſt in things pertaining to God, to make Reconciliation for the Sins of the People.* You know by this Argument the Lord preſſed the *Iſraelites* to be kind to Strangers; for (ſaith he) *you know the Heart of a Stranger*, Exod. 23. 9. Chriſt by being in our Nature, knows experimentally what our Wants, Fears, Temptations and Diſtreſſes are, and ſo is able to have compaſſion. O let your Hearts work upon this admirable Condeſcenſion of Chriſt, till they be filled with it, and your Lips ſay,

Haud ign ra malis, miſeris ſuccurrer diſco.

Thanks be to God for Jeſus Chriſt.

SERMON XIX.

Serm. 19. *Treats of Chriſt's Humiliation in his Life.*

PHIL. II. 8.

And being found in faſhion as a Man, he humbled himſelf, and became obedient to death, even the death of the Croſs.

THis Scripture hath been once already under conſideration; and indeed can never be enough conſidered: It holds forth the humbled ſtate of the Lord Jeſus, during the time of his abode on Earth. The ſum of it was delivered you before in this Point;

Doct. *That the ſtate of Chriſt, from his Conception to his Reſurrection, was a ſtate of deep Abaſement and Humiliation.*

The Humiliation of Chriſt was propoſed to under theſe three general Heads or Branches; of his Humiliation in his *Incarnation*, his Humiliation in his *Life*, and his Humiliation in his *Death*. How he was humbled by Incarnation, hath been opened above in the 18*th Sermon*. How he was humbled in his Life, is the deſign of this Sermon: Yet expect not that I ſhould give you here an exact Hiſtory of the Life of Chriſt. The Scriptures ſpeak but little of the private part of his Life, and it is not my deſign to dilate upon all the memorable Paſſages that the Evangeliſts (thoſe faithful Narrators of the Life of Chriſt) have preſerved for us, but only to obſerve and improve thoſe more obſervable Particulars in his Life, wherein eſpecially he was humbled: And ſuch are theſe that follow.

Firſt, The Lord Jeſus was humbled in his very Infancy, by his Circumciſion according to the Law. For being of the ſtock of *Iſrael*, he was to undergo the Ceremonies, and ſubmit to the Ordinances belonging to that People, and thereby to put an end to them; for ſo it became him to fulfil all Righteouſneſs. Luke 2. 21. *And when eight days were accompliſhed for the circumciſing of the Child, his Name was called Jeſus.* Hereby the Son of God was greatly humbled, eſpecially in theſe two reſpects.

1. In that hereby he obliged himſelf to keep

Circumciſus & oblatus fuit Chriſtus, quia ſubjiciebat ſe legi, non æternæ ſoli, & morali, ſed etiam Ceremoniali & cuilibet divinæ. *Ames Med.* p. 101.

the whole Law, tho' he were the Law maker. Gal. 5. 3. *For I teſtifie again to every Man that is circumciſed, that he is a Debtor to do the whole Law.* The Apoſtle's meaning is, he is a Debtor in regard of Duty, becauſe he that thinks himſelf bound to keep one part of the Ceremonial Law, doth thereby bind himſelf to keep it all; for where all the parts are inſeparably united, (as they are in the Law of God) we pull all upon us by engaging or meddling with any one. And he that is a Debtor in *Duty* to keep the whole Law, quickly becomes a Debtor in regard of *Penalty*, not being able to keep any part of it. Chriſt therefore coming as our Surety, to pay both thoſe Debts, the Debt of Duty, and the Debt of Penalty to the Law; he by his Circumciſion obliges himſelf to pay the whole Debt of Duty, by fulfilling all Righteouſneſs: And tho' his Obedience to it was ſo exact and perfect, that he contracted no Debt of Penalty for any Tranſgreſſion of his own; yet he obliges himſelf to pay that Debt of Penalty we had contracted, by ſuffering all the Pains due to Tranſgreſſors. This was that intolerable Yoke that none were able to bear but Chriſt, *Acts* 15. 10. And it was no ſmall abaſure of Chriſt, to bind himſelf to the Law as a Subject made under it; for he was the Law-giver, above all Law: And herein that Soveraignty of a God (one of the choice Flowers in the Crown of Heaven) was obſcured and vailed by his Subjection.

2. Hereby he was repreſented to the World, not only as a *Subject*, but alſo as a *Sinner*: For tho' he was pure and holy, yet this Ordinance paſſing upon him, ſeeming to imply as if Corruption had indeed been in them, which muſt be cut off by Mortification. For this was the Myſtery principally intended by Circumciſion: It ſerved to mind and admoniſh *Abraham* and his Seed, of the natural guiltineſs, uncleanneſs and corruption of their Hearts and Natures. So *Jer.* 4. 4. *Circumciſe your ſelves unto the Lord, and take away the foreskins of your Hearts, ye Men of* Judah; *i. e.* the ſinfulneſs and corruption of them. Hence the rebellious and unmortified are called *ſtiff-necked and uncircumciſed in Heart*, as it is, *Acts* 7. 51. And as it ſerved to convince of natural Uncleanneſs, ſo it ſignified and ſealed *the putting off the body of the Sins of the Fleſh*, as the Apoſtle phraſeth it, *Col.* 2. 11. Now this being the End of God in the inſtitution of this Ordinance for *Abraham* and his ordinary Seed, Chriſt in his Infancy by ſubmitting to it, did not only vail his Soveraignty by Subjection, but was alſo repreſented as a Sinner to the World, the moſt holy and pure in himſelf.

Ceremoniales iſtius modi obſervationes, totidem fuerunt peccati confeſſiones: Chriſtus igitur, qui factus eſt peccatum pro nobis, congruenter etiam illis factus eſt conformis. *Ames Med.* p. 101.

Secondly, Chriſt was humbled by Perſecution, and that in the very morning of his Life: He was baniſh'd almoſt as ſoon as born. *Mat.* 2. 13. *Flee into* Egypt (ſaith the Angel to *Joſeph*) *and be thou there until I bring thee word, for* Herod *will ſeek the young Child to deſtroy him.* Ungrateful *Herod*! Was this Entertainment for a Saviour? What, raiſe the Country againſt him, as if a *Deſtroyer*, rather than a *Saviour* had landed upon the Coaſt? What, deny him the protection of thoſe Laws under which he was born, and that before he had broken the leaſt Punctilio of them? The Child of a Beggar may claim the benefit and protection of Law, as his Birth-right; and muſt the Son of God be denied it! But herein he fulfilled the Scriptures, whilſt venting his own Luſts; for ſo it was foretold, *Jer.* 31. 15. And this early Perſecution was not obſcurely hinted in the Title of the 22*d Pſalm*, that Pſalm which looks rather like a Hiſtory of the New, than a Prophecy of the Old Teſtament: For as it contains a moſt exact deſcription of Chriſt's Sufferings, ſo it's fitted with a moſt ſuitable Title; *To the chief Muſician upon Aijeleth Shabar*, which ſignifies the Hind of the Morning, or that *Deer* which the Hunter rouzes betimes in the morning, and ſingles out to hunt down that day; and ſo they did by him, as the 16*th* verſe will tell you; for (ſaith he) *Dogs have compaſſed me, the Aſſembly of the wicked have encloſed me.* Upon which *Muſculus* ſweetly and ingeniouſly deſcants: O what ſweet Veniſon (ſaith he) is the Fleſh of Chriſt! Abundantly ſweeter to the believing Soul, than that which the Nobles of this World eſteem moſt delicate: And leſt it ſhould want the higheſt and richeſt ſavour to a delicate Palat, *Chriſt* our *Hart* was not only killed, but hunted to the purpoſe before he was killed; even as great Men uſe by hunting and chaſing, before they cut the Throat of the Deer, to render its Fleſh more ſweet, tender and delicate: Thus was Chriſt hunted betimes out of the Country he was born in. And no doubt but where ſuch Dogs ſcent and wind the Spirit of Chriſt in any, they would purſue them alſo to Deſtruction, did not a gracious Providence rate them off. But to return, how great a Humiliation is this to the Son of God, not only to become an Infant, but in this Infancy to be hurried up and down, and driven out of his own Land as a Vagabond!

O verè cervinam Chriſti carnem, animæ fideli longe ſapidiorem eâ, quam hujus mundi nobilis in deliciis habent. Ac ne quid ſapori ac guſtui delicato deeſſet, non ſimpliciter occiſa eſt noſtra cerva, ſed antea bene agitata: quemadmodum ſolent magnates, venando & agitando, antequam capiant & occidant, carnem cervinam ſuaviorem, molliorem, ac delicatiorem reddere. *Muſc. in loc.*

Thirdly, Our Lord Jeſus Chriſt was yet more humbled in his Life, by that *poverty* and outward meanneſs which all along attended his condition: He lived poor and low all his days, ſo ſpeaks the Apoſtle, 2 *Cor.* 8. 9. *Tho' he was rich, yet for our ſakes he became poor*; ſo poor, that he was never owner of a Houſe to dwell in, but lived all his days in other Mens Houſes, or lay in the open Air. His outward Condition was more neglected and deſtitute than that of the Birds of the Air, or Beaſts of the Earth; ſo he told that Scribe, who profeſſed ſuch readineſs and reſolution to follow him, but was ſoon cool'd when Chriſt told him, *Mat.* 8. 20. *The Foxes have holes, and the Birds of the Air have neſts; but the Son of Man hath not where to lay his Head.* It was a common ſaying among the Jews, *When the Meſſiah comes, he will not find a place to ſit down in.* Sometimes he feeds upon Barley-bread, and a broiled Fiſh; and ſometimes he was hungry, and had nothi[illegible]eat, *Mark* 11. 12. As for Money, he wa[illegible]uch a ſtranger to it; when the Tribute-money was demanded of him, he and *Peter* were not ſo well furniſhed to make half a Crown betwixt them to pay it, but muſt work a Miracle for it, *Mat.* 17. *ult.* He came not to be miniſtred unto, but to miniſter, *Mat.* 20. 28. not to amaſs *Earthly* Treaſures, but to beſtow *Heavenly* ones. His great and heavenly Soul neglected and deſpiſed thoſe

Locus hic manifeſtè ex iis deſumptus eſt, atq; accommodatus videtur, qui de adventu Meſſiæ etiam tum in πατερ παρέδοτοις circumferebant Judæi; quale eſt quod *Gemariſtæ* dicunt. Si veniat non fore locum upi conſideat. ὅτι ȣ̓κ ἕξει πȣ̃ τὸ σῶμα κλίνῃ. *Heinſius in loc.*

ςατὴρ continebat duo didrachma & valet 2 *s.* 6 *d.*

things, that too many of his own too much admire and proſecute. He ſpent not a careful thought about thoſe things, that eat up thouſands and ten thouſands of our Thoughts. Indeed he came to be humbled, and to teach Men by his Example the Vanity of this World, and pour Contempt upon the enſnaring Glory of it; and therefore went before us in a choſen and voluntary Poverty: Yet he lived not a mendicant Life neither; but was ſometimes fed by ordinary, and ſometimes by miraculous and extraordinary ways. He had wherewith to ſupport that precious Body of his, till the time was come to offer it up to God; but would not indulge and pamper that Fleſh, which he purpoſely aſſumed to be humbled in.

Paupertas Chriſti fruitſine voto ſingulari, & ſine mendicitate. *Ames Med.* p. 104.

Fourthly, Our dear Jeſus was yet further humbled in his Life, by the horrid Temptations wherewith Satan aſſaulted him, than which nothing could be more grievous to his holy Heart. The *Evangeliſt* gives us an account of this in *Luke* 4. from the firſt to the 14*th* Verſe: In which Context you find how the bold and envious Spirit meets the Captain of our Salvation in the Field, comes up with him in the Wilderneſs when he was ſolitary, and had not a Second with him, *ver.* 1. there he keeps him faſting forty days and forty nights, to prepare him to cloſe with his Temptation: All this while Satan was pointing and edging that Temptation, with which at laſt he reſolves to try the breaſt of Chriſt by a home-thruſt, *ver.* 2. By this time he ſuppoſes Chriſt was a hungry (as indeed he was) and now he thought it was time to make his aſſault, which he doth in a very ſuitable Temptation at firſt, and with *variety* of Temptations, trying ſeveral Weapons upon him afterwards. But when he had made a thruſt at him with that firſt Weapon, in which he eſpecially truſted, *Command that theſe Stones be made Bread*, ver. 3. and ſaw how Chriſt had put it by, *ver.* 4. then he changes poſtures, and aſſaults him with Temptations to Blaſphemy, even *to fall down and worſhip the Devil.* But when he ſaw he could faſten nothing on him, that he was as pure Fountain Water in a Chriſtal Vial, how much ſoever agitated and ſhaked, no Dregs, or filthy Sediment would riſe, but he remained pure ſtill: I ſay, ſeeing this, he makes a politick Retreat, quits the Field for a ſeaſon, *ver.* 13. yet leaves it *cum animo revertendi*, with a reſolution to return to him again. And thus was our bleſſed Lord Jeſus humbled by the Temptations of Satan; and what can you imagine more burdenſome to him that was brought up from Eternity with God, delighting in the holy Father, to be now ſhut into a Wilderneſs with a Devil, there to be baited ſo many days, and have his Ears *filled*, tho' not *defiled*, with horrid Blaſphemy? O how was the caſe [illegible]ed with Chriſt! from what, to what was he now come? A chaſte Woman would account it no common miſery to be dogg'd up and down, and ſollicited by ſome vile Ruffian, tho' there were no danger of Defilement.

Maxima & frequentiſſima tentandi occaſio illi eſt, quum rerum ſecularium appetentes & eſurientes non videt; ſicut Auceps rete ſuum præparat brumali potiſſimum tempore, quando non eſt quod aves comedant. *Stapletonis prompt.* p. 418.

Quantum mutatus ab illo?

A Man would account it no ſmall unhappineſs to be ſhut up five or ſix weeks together with the Devil, tho' appearing in a humane ſhape, and to hear no language but that of Hell ſpoken all that time: And the more holy the Man is, the more would he be afflicted to hear ſuch Blaſphemies malignantly ſpat upon the holy and reverent Name of God; much more to be ſollicited by the Devil, to join with him in it: This I ſay would be accounted no ſmall miſery for a Man to undergo. How great a Humiliation then muſt it be to the great God, to be humbled to this! to ſee a Slave of his Houſe, ſetting upon himſelf the Lord! His Jailor coming to take him Priſoner, if he can! A baſe Apoſtate Spirit, daring to attempt ſuch things as theſe upon him! Surely this was a deep abaſement to the Son of God.

Fifthly, Our bleſſed Lord Jeſus was yet more humbled in his Life than all this, and that by his own *Sympathy* with others, under all the burdens that made them groan. For he much more than *Paul* could ſay, *Who is afflicted and I burn not?* He lived all his time as it were in an Hoſpital among the ſick and wounded. And ſo tender was his Heart that every groan for Sin, or under the effects of Sin, pierced him ſo, that it was truly ſaid, *himſelf bare our Sickneſſes, and took our Infirmities*, Mat. 8. 16, 17. It was ſpoken upon the occaſion of ſome poor Creatures that were poſſeſſed by the Devil, and brought to him to be diſpoſſeſſed. It's ſaid of him, *John* 11. 33. *That when he ſaw* Mary *weeping, and the Jews alſo weeping which came with her, he groaned in the Spirit, and was troubled.* And *ver.* 35. *Jeſus wept:* yea, his Heart flowed with pity for them that had not one drop of pity for themſelves. Witneſs his tears ſpent upon *Jeruſalem*, Luke 19. 41, 42. He foreſaw the miſery that was coming, tho' they never foreſaw, nor feared it. O how it pierced him to think of the Calamities hanging over that great City! Yea, he mourned for them that could not mourn for their own Sins. Therefore it's ſaid, *Mark* 3. 5. *He was grieved for the hardneſs of the Peoples Hearts.* So that the commendation of a good Phyſician, that he doth as it were die with every Patient, was moſt applicable to our tender-hearted Phyſician. This was one of thoſe things that made him *a Man of Sorrows, and acquainted with Griefs.* For the more holy any is, the more he is grieved and afflicted for the Sins of others; and the more tender any Man is, the more he is pierced with beholding the miſeries that lye upon others. And it is ſure, never any Heart more holy, or more ſenſible, tender and compaſſionate than Chriſt's.

Sixthly, Laſtly, That which yet helped to humble him lower, was the ungrateful, and moſt baſe and unworthy entertainment the World gave him. He was not received or treated like a Saviour, but as the vileſt of Men. One would think that he who came from Heaven, *to give his Life a Ranſom for many*, Mat. 20. 28. He that was *not ſent to condemn the World, but that the World through him might be ſaved*, John 3. 17. He that came *to diſſolve the Works of the Devil*, 1 John 3. 8. knock off the Chains, *open the Priſon doors, proclaim liberty to the Captives*, Iſa. 61. 1. I ſay, when ſuch a Saviour arrived, O with what acclamations of Joy, and demonſtrations of Thankfulneſs,

neſs, ſhould he have been received? One would have thought they ſhould even kiſs the ground he trod upon: But inſtead of this, he was hated, *Joh.* 25. 18. He was *deſpiſed* by them, *Mat.* 13. 55. So reproached, that he became *the reproach of Men*, as who ſhould ſay, a Corner for every one to ſpit in; a Butt for every baſe Tongue to ſhoot it, *Pſal.* 22. 6. Accuſed of working his Miracles by the power of the Devil, *Mat.* 12. 24. He was trod upon as a Worm, *Pſal.* 22. 6. They buffetted him, *Mat.* 26. 67. ſmote him on the Head, *Mat.* 27. 30. array'd him as a Fool, *ver.* 29. ſpat in his Face, *ver.* 30. deſpiſed him as the baſeſt of Men, *This fellow ſaid*, Mat. 26. 61. One of his own Followers ſold him, another forſware him, and all forſook him in his greateſt Troubles. All this was a great abaſement to the Son of God, who was not thus treated for a day, or in one place; but all his days, and in all places. *He endured the contradiction of Sinners againſt himſelf.* In theſe Particulars I have pointed out to you ſomething of the humble Life Chriſt lived in the World. From all which Particulars ſome uſeful Inferences will be noted.

Inference 1. From the firſt degree of Chriſt's Humiliation in ſubmitting to be circumciſed, and thereby obliging himſelf to fulfil the whole Law, it follows, *That Juſtice it ſelf may ſet both hand and ſeal to the acquittances and diſcharges of Believers.* Chriſt hereby obliged himſelf to be the Law's Pay-maſter, to pay its utmoſt demand; to bear that yoak of Obedience that never any before him could bear. And as his Circumciſion obliged him to keep the whole Law; ſo he was moſt preciſe and punctual in the obſervation of it: So exact, that the ſharp eye of Divine Juſtice cannot eſpy the leaſt flaw in it; but acknowledges full Payment, and ſtands ready to ſign the Believer a full Acquittance. Rom. 3. 25. *That God may be juſt, and the Juſtifier of him that believes in Jeſus.* Had not Chriſt been thus obliged, we had never been diſcharged. Had not his Obedience been an intire, compleat and perfect thing, our Juſtification could not have been ſo. He that hath a precious Treaſure, will be loth to adventure it in a leaky Veſſel: Wo to the holieſt Man on Earth, if the ſafety of his precious Soul were to be adventured to the bottom of the beſt Duty that ever he performed. But Chriſt's Obedience and Righteouſneſs is right and ſound; a Bottom that we may ſafely adventure all in.

Juſtificatio eſt actus unus, individuus, perfectus, æqualiter contingens omnibus. *Woleb.*

Inference 2. From the early flight of Chriſt into *Egypt*, we infer, *That the greateſt Innocency and Pity cannot exempt from Perſecution and Injury. Who more innocent than Chriſt?* And who more perſecuted? The world is the world ſtill. *I have given them thy Word, and the World hath hated them*, John 17. 14. The World lyes in wait as a Thief for them that carry this Treaſure; they who are empty of it may ſing before him, he never ſtops them: But Perſecution follows Piety, as the Shadow doth the Body. 2 *Tim.* 3. 12. *All that will live godly in Chriſt Jeſus, muſt ſuffer Perſecution.* Whoſoever reſolves to live *holily*, muſt never expect to live *quietly*. It's *Godlineſs*, and Godlineſs *in Chriſt Jeſus*, i. e. ſuch as is derived from Chriſt, true Godlineſs; and it's true Godlineſs as it's manifeſted in practice. All that will *live godly*, that will exert Holineſs in their Lives, which convinces and galls the Conſciences of the ungodly. 'Tis this enrages, for there is an Enmity and Antipathy betwixt them: and this Enmity runs in a blood; and it's tranſmitted with it from generation to generation, *Gal.* 4. 29. *As then, he that was born after the fleſh, perſecuteth him that was born after the Spirit; even ſo it is now.* Mark, ſo it *was*, and ſo ſtill it *is*. *Cain's* Club is ſtill carried up and down redded with the Blood of *Abel*, ſaith *Bucholtzer*; but thus it muſt be, to conform us unto Chriſt: and O that your *Spirits*, as well as your *Conditions*, may better harmonize with Chriſt. He ſuffered meekly, quietly and ſelf-denyingly; be ye like him. Let it not be ſaid of you, as it is of the Hypocrite, whoſe Luſts are only *hid*, but not *mortified* by his Duties, that he is like a *flint*, which ſeems cold; but if you ſtrike him he is all fiery. To do well, and ſuffer ill, is Chriſt-like.

Multi adhuc ſunt, qui clavam ſanguine Abelis rubentem circumferunt. *Bucholtz.*

Inference 3. From the third particular of Chriſt's Humiliation, I infer, *That ſuch as are full of Grace and Holineſs, may be deſtitute and empty of Creature-comforts.* What an over-flowing fulneſs of Grace was there in Chriſt! and yet to what a low ebb did his outward Comforts ſometimes fall: and as it fared with him, ſo with many others now in Glory with him, whilſt they were in the way to that Glory, 1 Cor. 4. 11. *Even to this preſent hour, we both hunger, and thirſt, and are naked, and buffetted, and have no certain dwelling-place.* Their *Souls* were richly cloathed with Robes of Righteouſneſs, their *Bodies* naked or meanly clad. Their *Souls fed high*, even on hidden Manna, their *Bodies hungry*. Let us be content (ſaith *Luther*) with our hard fare; for do we not feaſt with Angels upon that Bread of Life? Remember when wants pinch hard, that theſe fix no marks of God's hatred upon you. He hath dealt no worſe with you than he did with his own Son. Nay, which of you is not better accommodated than Chriſt was? If you be hungry or thirſty, you have ſome Refreſhments; you have Beds to lye on; the Son of Man had not where to lay his head; the Heir of all things had ſometimes nothing to eat. And remember you are going to a plentiful Country where all your wants will be ſupplied; *poor in the World, rich in Faith, and Heirs of the Kingdom which God hath promiſed*, James 2. 5. The meanneſs of your *preſent*, will add to the luſtre of your *future* Condition.

Inference 4. From the fourth Particular of Chriſt's Humiliation in his Life, by Satan's Temptations, we infer, *That thoſe in whom Satan hath no intereſt, may have moſt trouble from him in this World*, John 14. 30. *The Prince of this world cometh, and hath nought in me.* Where he knows he cannot be a *Conqueror*, he will not ceaſe to be a *Troubler*. This bold and daring Spirit adventures upon Chriſt himſelf; for doubtleſs he was filled with Envy at the ſight of him, and would do what he could, tho' to no purpoſe, to obſtruct the bleſſed deſign in his hand. And it was the Wiſdom and Love of Chriſt to admit him to come as near him as might be, and try all his Darts upon him,

him; that by this experience he might be filled with pity to ſuccour them that are tempted. And as he ſet on Chriſt, ſo much more will he adventure upon us; and but too oft comes off a Conqueror. Sometimes he ſhoots the fiery Darts of blaſphemous Injections. Theſe fall as flaſhes of Lightning on the dry Thatch, which inſtantly ſets all in a combuſtion. And juſt ſo is it attended with an after Thunder-clap of inward Horror, that ſhivers the very Heart, and ſtrikes all into confuſion within.

Divers Rules are preſcribed in this caſe to relieve poor diſtreſſed ones. One adviſeth to think ſeriouſly on that which is darted ſuddenly, and to do by your Hearts as Men uſe to do with young Horſes, that are apt to ſtart and boggle at every thing in the way; we bring them cloſe to the things they fright at, make them look on them, and ſmell to them; that time, and better acquaintance with ſuch things, may teach them not to ſtart. Others adviſe to diverſions of the Thoughts, as much as may be, to think quite another way. Theſe Rules are contrary to one another, and I think ſignifie but little to the relief of a poor Soul ſo diſtreſſed.

The beſt Rule doubtleſs is that of the Apoſtle, *Eph.* 6. 16. *Above all taking the ſhield of Faith, wherewith ye ſhall be able to quench all the fiery Darts of the wicked.* Act your Faith, my Friends, upon your tempted Saviour, who paſſed through Temptations before you: And particularly exerciſe Faith on three things in Chriſt's Temptations.

1. Believingly conſider how great variety of Temptations were tried upon Chriſt; and of what a horrid blaſphemous nature that was, *Fall down and worſhip me.*

2. Believingly conſider, that Chriſt came of a perfect Conqueror in the day of his trial, beat Satan out of the field. For he ſaw what he attempted on Chriſt was as impoſſible as to batter the body of the Sun with Snow-balls.

3. Laſtly, Believe that the benefits of thoſe his Victories and Conqueſts are for you; and that for your ſakes he permitted the Tempter to come ſo near him: As you find, *Heb.* 2. 18.

Object. Heb. 4. 15. If you ſay, true, Chriſt was tempted as well as I; but there's a vaſt difference betwixt his Temptations and mine: For the Prince of this World came, and found nothing in him, *John* 14. 13. He was not internally *defiled*, tho' externally *aſſaulted*; but I am defiled by them as well as troubled.

Sol. This is a different caſe. True, it is ſo, and muſt be ſo, or elſe it had ſignified nothing to your relief. For had Chriſt been internally defiled, he had not been a fit Mediator for you; nor could you have had any benefit either by his Temptations or Sufferings for you. But he being tempted, and yet ſtill holy, bearing the Burden, and ſtill eſcaping the defilement of Sin, hath not only ſatisfied for the Sins you commit when tempted, but alſo got an experimental ſenſe of the miſery of your Condition, which is in him (tho' now in Glory) as a ſpring of Pity and tender Compaſſion to you. Remember, poor tempted Chriſtian, *the God of Peace ſhall ſhortly tread Satan under thy feet*, Rom. 16. 20. Thou ſhalt ſet thy foot on the Neck of that Enemy: And as ſoon as both thy Feet are over the threſhold of Glory, thou ſhalt caſt back a ſmiling look, and ſay, Now Satan do thy worſt; now I am there where thou canſt not come. Mean while, till thou be out of his reach, let me adviſe thee to go to Jeſus Chriſt, and open the matter to him; tell him how that baſe Spirit falls upon thee, yea, ſets upon thee, even in his preſence: Intreat him to rebuke and command him off: Beg him to conſider thy caſe, and ſay, Lord, doſt not thou remember how thy own Heart was once grieved, tho' not defiled by his Aſſaults? I have Grief and Guilt together upon me. Ah Lord, I expect Pity and Help from thee; thou knoweſt the Heart of a Stranger, the Heart of a poor tempted one. This is ſingular Relief in this caſe. O try it!

Inference 5. Was Chriſt yet more humbled, by his own ſympathy with others in their Diſtreſſes? Hence we learn, that a compaſſionate Spirit towards ſuch as labour under burdens of Sin or Affliction, is Chriſt-like, and truly excellent: Thus was the Spirit of Chriſt: O be ye like him! Put on as the Elect of God, Bowels of Mercy, *Col.* 3. 12. *Weep with them that weep, and rejoice with them that rejoice*, Rom. 12. 15. It was *Cain* that ſaid, *Am I my Brother's Keeper?* Bleſſed *Paul* was of a contrary Temper, 2 *Cor.* 11. 29. *Who is weak, and I am not weak? Who is offended, and I burn not?* Three things promote Sympathy in Chriſtians, one is the Lord's pity for them; he doth as it were ſuffer with them; *In all their Afflictions he was afflicted*, Iſa. 63. 9. Another is, the relation we ſuſtain to God's afflicted People: They are Members with us in one Body, and the Members ſhould have the ſame care one of another, 1 *Cor.* 12. 25. The laſt is, we know not how ſoon our ſelves may need from others, what others now need from us. *Reſtore him with the ſpirit of Meekneſs, conſidering thy ſelf, leſt thou alſo be tempted*, Gal. 6. 1.

In all the Afflictions, Losses, and Troubles that befal Believers, Christ ſaith, Half mine: Yea, he not only bears half, but all the Burden, and more than all; for he bears us and our Burden too. O that more of his Spirit dwelt in his People.

Inference 6. Did the World help on the Humiliation of Chriſt by their baſe and vile uſage of him? Learn hence, *That the Judgment the World gives of Perſons, and their Worth, is little to be regarded.* Surely it diſpences its Smiles and Honours very prepoſterouſly and unduly. In this reſpect, among others, the Saints are ſtiled ſuch Perſons *of whom the World is not worthy*, Heb. 11. 38. *i. e.* it doth not deſerve to have ſuch choice Spirits as theſe are, left in it, ſince it knows not how to uſe or treat them. It was the Complaint of *Salvian* above eleven hundred years ago; If any of the Nobility (ſaith he) do but begin to turn to God, preſently he loſeth the Honour of Nobility; O in how little Honour is Chriſt among Chriſtian People, when Religion ſhall make a Man ignoble! So that (as he adds) many are compelled to be evil, leſt they ſhould be eſteemed vile. And indeed, if the world gives us any help to diſcover the true worth and excellency of Men by, it is by the rule of Contraries, for the moſt part. Where it fixes its marks of Hatred, we may uſually find that which invites our Reſpect and Love. It ſhould trouble us the leſs to be under the ſlights

Aut ſumus, aut fuimus, & poſſimus eſſe quod hic eſt. Si quis ex nobilitate converti ad Deum cœperit, ſtatim honorem nobilitatis amittit. O quantulus in Chriſtiano populo honor Chriſti eſt, ubi religio ignobilem facit! *Salv. Lib.* 4. *de Gub. Dei.* Superbus fio, quod video nomen peſſimum mihi creſcere; gaudeo rebellis dici. *Luth.* Gratias ago Deo meo, quod dignus ſum, quem mundus oderit. *Hieron.*

ſlights and diſreſpects of a blind World. I could be even proud upon it (ſaith *Luther*) that I ſee I have an ill name from the World. And *Jerom* bleſſed God that counted him worthy to be hated of the World. Labour to ſtand right in the Judgment of God, and trouble not thy ſelf for the raſh and headlong Cenſures of Men. Let wicked Men, ſaith one, cut the throat of my Credit, and do as they like beſt with it; when the wind of their Calumnies hath blown away my good Name from me in the way to Heaven, I know Chriſt will take my Name out of the mire, and waſh it, and reſtore it to me again.

Inference 7. From the whole of Chriſt's Humiliation in his Life, learn you to paſs through all the Troubles of your Life with a contented compoſed Spirit, as Chriſt your Forerunner did. He was *perſecuted*, and bare it meekly; *poor*, and never murmured, *tempted*, and never yielded to the Temptation; *reviled*, and reviled not again. When ye therefore paſs through any of theſe Trials look to Jeſus, and conſider him. See how he that paſſed through thoſe things before you, managed himſelf in like Circumſtances; yea, not only beat the way by his Pattern and Example for you, but hath in every one of thoſe conditions left a Bleſſing behind him for them that follow in his Steps.

Thanks be to God for Jeſus Chriſt.

SERMON XX.

Ser. 20. *Opens Chriſt's Humiliation unto Death, in his firſt preparative act for it.*

JOHN XVII. 11.

And now I am no more in the World, but theſe are in the World; and I come to thee: Holy Father, keep through thine own Name, thoſe whom thou haſt given me; that they may be one, as we are.

WE now come to the laſt and loweſt ſtep of Chriſt's Humiliation, which was in his ſubmitting to Death, even the Death of the Croſs. Out of this Death of Chriſt the Life of our Souls ſprings up; and in this Blood of the Croſs, all our Mercies ſwim to us. The Blood of Chriſt runs deep to ſome eyes: The Judicious Believer ſees Multitudes, Multitudes of ineſtimable Bleſſings in it. By this Crimſon Fountain I reſolve to ſit down; and concerning the Death of Chriſt, I ſhall take diſtinctly into conſideration the *Preparations* made for it; the *Nature* and Quality of it; the *Deportment* and Carriage of dying Jeſus; the *Funeral Solemnities* with which he was buried; and laſtly, the *Bleſſed Deſigns, and Glorious Ends* of his Death.

The Preparatives for his Death were ſix. Three on his own part, and three more by his Enemies. The Preparations made by himſelf for it, were the ſolemn *recommendation* of his Friends to his Father: The *inſtitution* of a commemorative ſign, to perpetuate and refreſh the Memory of his Death in the Hearts of his People till he come again. And his *pouring out his Soul to God by prayer in the Garden*, which was the poſture he choſe to be found in, when they ſhould apprehend him.

This Scripture contains the firſt preparative of Chriſt for Death, whereby he ſets his Houſe in order, prays for his People, and bleſſes them before he dies. The Love of Chriſt was ever tender and ſtrong to his People; but the greateſt Manifeſtations of it were at parting. And this he manifeſted two ways eſpecially; *viz.* in leaving ſingular Supports, and grounds of Comfort with them in his laſt heavenly Sermon in *Chap.* 14, 15, 16. and in pouring out his Soul moſt affectionally to the Father for them in this Heavenly Prayer, *Chap.* 17. In this Prayer he gives them a *Specimen* or Sample of that his glorious Interceſſion-work, which he was juſt then going to perform in Heaven for them. Here his heart overflowed, for he was now leaving them, and going to the Father. The laſt words of a dying Man are remarkable, how much more of a dying Saviour? I ſhall not launch out into that bleſſed Ocean of precious matter contained in this Chapter, but take immediately into conſiderations the words that I read, wherein I find a weighty Petition, ſtrongly followed and ſet home with many mighty Arguments.

1. We have here *Chriſt's Petition*, or Requeſt in behalf of his people; not only thoſe on the place, but all others that then did, or afterwards ſhould believe on him. And the ſum of what he here requeſts for them is, that his Father would keep them through his Name. Where you have both the *Mercy*, and the *Means* of attaining it. The *Mercy* is to be *kept*. Keeping implies danger. And there is a double Danger obviated in this requeſt; danger in reſpect of *Sin*, and danger in reſpect of *Ruin* and Deſtruction. To both theſe the People of God lye open in this World.

The *Means* of their preſervation from both is the *Name*, *i. e.* the Power of God. This Name of the Lord is that *ſtrong Tower to which the Righteous fly, and are ſafe*, Prov. 18. 10. Alas! It is not your own Strength or Wiſdom that keeps you, but ye are kept by the mighty Power of God. This protecting Power of God, doth not however exclude our Care and Diligence, but implies it; therefore 'tis added, *Ye are kept by the mighty Power of God through Faith to Salvation*, 1 Pet. 1. 5. God keeps his People, and yet they are to keep themſelves in the Love of God, *Jude* 21. to keep their hearts with all diligence, *Prov.* 4. 23. This is the ſum of the Petition.

2. The Arguments with which he urgeth and preſſes on this Requeſt, are drawn partly from *his own condition*, *I am no more in the World*, *i. e.* I am going to die; within very few hours I ſhall be ſeparated from them, in regard of my

corporal preſence. Partly from *their condition*; *but theſe are in the world*; *i. e.* I muſt leave them in the midſt of danger: And partly from *the joint intereſt his Father and himſelf had in them*; *Keep thoſe that thou haſt given me:* With ſeveral other moſt prevalent Pleas, which in their proper places ſhall be anon produced and diſplayed, to illuſtrate and confirm this precious Truth which this Scripture affords us.

Doct. *That the fatherly Care, and tender Love of our Lord Jeſus Chriſt, was eminently diſcovered in that pleading Prayer he poured out for his People at his parting with them.*

It pertained to the Prieſt and Father of the Family, to bleſs the reſt, eſpecially when he were to be ſeparated from them by Death. This was a Rite in *Iſrael.* When good *Jacob* was grown old, and the time was come that he ſhould be gathered to his Fathers, then *he bleſſed* Joſeph, Ephraim, *and* Manaſſeth, *ſaying, God, before whom my Fathers* Abraham *and* Iſaac *did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bleſs the Lads*, Gen. 48. 15, 16. This was * a Prophetical and Patriarchal Bleſſing: Not that *Jacob* could bleſs as God bleſſes; he could ſpeak the words of Bleſſing, but he knew the Effect, the real Bleſſing it ſelf depended upon God. And tho' he bleſſed *authoritatively*, yet not *poteſtatively*; *i. e.* he could, as the mouth of God, pronounce Bleſſings, but could not conferr them. Thus he bleſſed his Children, as his Father *Iſaac* had alſo bleſſed him before he died, *Gen.* 28. 3. and all theſe Bleſſings were delivered prayerwiſe.

* Volebat Jacob benedicere filiis benedictione non vulgari, ſed Prophetica, & patriarchali. Noverat ſe tantùm verba poſſe proferre, effectum autem ab alio pendere. Petit ergo benedictionem ab eo cujus idem eſt dicere & facere, *i.e.* a ſolo Deo. *Ainſworth in loc.* Benedicere eſt vel poteſtatis, *i. e.* bona temporalia ſolo nutu conferre; vel authoritatis, hoc eſt, bona temporalia vel æterna ex officio precari denunciare, conferenda à Deo. *Pareus.*

Now when Jeſus Chriſt comes to die, he will bleſs his Children alſo; and therein will diſcover how much dear and tender Love he had for them: *Having loved his own which were in the world, he loved them to the end*, John 13. 1. The laſt Act of Chriſt in this World, was an act of Bleſſing, *Luk.* 24. 50, 51.

To prepare this point for uſe, I will here open, *Firſt*, The Mercies which Chriſt requeſted of the Father for them. *Secondly*, The Arguments uſed by him to obtain the Mercies. *Thirdly*, Why he thus pleaded for them when he was to die. *Fourthly*, and laſtly, How all this gives full evidence of Chriſt's tender care and love to his People.

Firſt, We will enquire what thoſe Mercies and ſpecial Favours were, which Chriſt begg'd for his People when he was to die. And we find among others, theſe five ſpecial Mercies deſired for them in this Context.

1. The Mercy of preſervation both from Sin and Danger: So in the Text; *Keep through thine own Name thoſe whom thou haſt given me:* Which is explained, verſ. 15. *I pray not that thou ſhouldſt take them out of the World, but that thou ſhouldſt keep them from the evil.* We in ours, and the Saints that are gone, in their reſpective Generations, have reaped the fruit of this Prayer. How elſe comes it to paſs, that our Souls are preſerved amidſt ſuch a world of Temptations, and theſe aſſiſted and advantaged by our own Corruptions? How is it elſe, that our Perſons are not ruined and deſtroyed amidſt ſuch multitudes of potent and malicious Enemies, that are ſet on fire of Hell? Surely the preſervation of the burning Buſh, of the three Children amidſt the Flames, of *Daniel* in the Den of Lions, are not greater Wonders, than theſe our eyes do daily behold. As the fire would have certainly conſumed, and the Lions without doubt have rended and devoured, had not God by the interpoſition of his own hand ſtopt and hindred the effect; ſo would the Sin that is in us, and the Malice that is in others, quickly ruin our Souls and Bodies, were it not that the ſame Hand guards and keeps us every moment. To that Hand into which this Prayer of Chriſt delivered your Souls and Bodies, do you owe all your Mercies and Salvations, both temporal and ſpiritual.

2. Another Mercy he prays for, is *the bleſſing of Union among themſelves.* This he joins immediately with the firſt Mercy of preſervation, and prays for it in the ſame breath, verſ. 11. *That they may be one, as we are.* And well might he join them together in one breath, for this union is not only a choice Mercy in it ſelf, but a ſpecial Means of that Preſervation he had prayed for before: Their union one with another is a ſpecial means to preſerve them all.

3. A third deſirable Mercy that Chriſt earneſtly prayed for, was that his *Joy might be fulfilled in them*, ver. 13. He would provide for their Joy, even when the hour of his greateſt Sorrow was at hand; yea, he would not only obtain Joy for them, but a full Joy: *That my Joy may be fulfilled in them.* It is as if he had ſaid, O my Father, I am to leave theſe dear ones in a World of Troubles and Perplexities, I know their Hearts will be ſubject to frequent Deſpondencies; O let me obtain the Cordials of Divine Joy for them before I go: I would not only have them live, but live joyfully; provide for their fainting hours reviving Cordials.

4. And as a continued Spring to maintain all the forementioned Mercies, he prays *they all may be ſanctified through the word of Truth*, ver. 17. *i. e.* more abundantly ſanctified than yet they were, by a deeper radication of gracious habits and principles in their Hearts. This is a ſingular Mercy in it ſelf, to have Holineſs ſpreading it ſelf over and through their Souls, as the Light of the Morning. Nothing is for it ſelf more deſirable. And it's alſo a ſingular help to their Perſeverance, Union and ſpiritual Joy, which he had prayed for before, and are all advanced by their increaſing Sanctification.

4. And laſtly, As the complement and perfection of all deſirable Mercies, he prays, *that they may be with him, where he is, to behold his Glory*, ver. 24. This is the beſt and ultimate Priviledge they are capable of. The end of his coming down from Heaven, and return thither again, all runs into this, to bring many Sons and Daughters unto Glory. You ſee Chriſt asks no trifles, no ſmall things for his People; no Mercies, but the beſt that both Worlds afford, will ſuffice him on their behalf.

Secondly, Let us ſee how he follows his Requeſts, and with what Arguments he pleads with the Father for theſe things: And among others, I ſhall ſingle out ſix choice ones which are urged in this Text, or the immediate Context.

The firſt Argument is drawn from the joint Intereſt that both Himſelf and Father have in the Perſons for whom he prays, *All mine art thine, and thine art mine*, ver. 10. As if he ſhould ſay, Father, behold and conſider the Perſons I pray for, they are not Aliens, but Chriſtians; yea, they are thy Children as well as mine: The very ſame on whom thou haſt ſet thy eternal Love, and in that Love haſt given them to me; ſo that they are both thine, and mine: great is our Intereſt in them, and Intereſt draws Care and Tenderneſs. Every one cares for his own, provides for, and ſecures his own. Propriety (even amongſt Creatures) is fundamential to our Labour, Care and Watchfulneſs; they would not ſo much prize Life, Health, Eſtates or Children, if they were not their own. Lord, theſe are thine own by many Ties and Titles: O therefore keep, comfort, ſanctifie and ſave them, for they are thine. What a mighty Plea is this? Surely, Chriſtians, your Interceſſor is skilful in his work, your Advocate wants no Eloquence or Ability to plead for you.

The ſecond Argument, and that a powerful one, treads as I may ſay upon the very Heel of the former, in the next words, *And I am glorified in them: q. d.* my Glory and Honour is infinitely dear to thee; I know thy Heart is intently upon the exalting and glorifying of thy Son. Now what Glory have I in the World, but what comes from my People? Others neither can, nor will glorifie me; nay, I am daily blaſphemed and diſhonoured by them: Theſe are they from whom my active Glory and Praiſe in the World muſt riſe. 'Tis true, both thou and I have Glory from other Creatures *objectively*; the Works that we have made and impreſt our Power, Wiſdom and Goodneſs upon, do ſo glorifie us: and Honour we have from our very Enemies *accidentally*; their very Wrath ſhall praiſe us: But for active and voluntary Praiſe, whence comes this but from the People that were formed for that very purpoſe? Should theſe then miſcarry and periſh, where ſhall my manifeſtive and active Glory be? And from whom ſhall I expect it? So that here his Propriety and Glory are pleaded with the Father, to prevail for thoſe Mercies; and they are both great and valuable things with God. What dearer, what nearer to the Heart of God?

Arg. 3. And yet to make all faſt and ſure, he adds in the beginning of this *ver.* 11. a third Argument, in theſe words, *And now I am no more in the World.* Where we muſt conſider the ſenſe of it as a Propoſition, and the force of it is an Argument. This Propoſition, *I am no more in the World*, is not to be taken ſimply and univerſally, as if in no ſenſe Chriſt ſhould be any more in this World: But only *reſpectively* as to his corporal Preſence; this was in a little time to be removed from his People, which had been a ſweet Spring of Comfort to them in all their Troubles. But now it might have been ſaid to the penſive Diſciples, as the Sons of the Prophets ſaid to *Eliſha*, a little before *Elijah's* Tranſlation, *Know ye not that your Maſter ſhall be taken from your Heads to day?* This comfortable Enjoyment muſt be taken from them; this is the Senſe. And here lyes the Argument; Father, conſider the Sadneſs and Trouble I ſhall leave my poor Children under. Whilſt I was with them, I was a ſweet relief to their Souls; whatever Troubles they met with; in all Doubts, Fears and Dangers, they could repair to me; in all their Straits and Wants I ſtill ſupplied them: They had my Counſels to direct them, my Reproofs to reduce them, my Comforts to ſupport them; yea, the very Sight of me was an unſpeakable Joy and Refreſhment to their Souls: But now the hour is come, and I muſt be gone. All the Comfort and Benefit they had from my Preſence among them is now cut off: And except thou do make up all this to them another way, what will become of theſe Children, when their Father is gone? What will be the caſe of the poor Sheep, and tender Lambs, when the Shepherd is ſmitten? Therefore (O my Father) look thou after them, ſee to them, for they are thine, as well as mine: I am glorified in them, and now leaving them, and removing out of this World from them.

It must
[illegible]

Arg. 4. And yet to move and engage the Father's Care and Love for them, he ſubjoins another great Conſideration in the very next words, drawn from the Danger he leaves them in; *But theſe are in the World.* The World is a ſinful, infecting, and unquiet place; *it lyes in Wickedneſs*: and a hard thing it will be for ſuch poor, weak, imperfect Creatures to eſcape the Pollutions of it; or if they do, yet the Troubles, Perſecutions, and ſtrong Oppoſitions of it they cannot eſcape. Seeing therefore I muſt leave thine own dear Children, as well as mine, and thoſe from whom the Glory is to riſe, in the midſt of a ſinful, troubleſome, dangerous World, where they can neither move backward nor forward without danger of Sin or Ruin: O ſince the caſe ſtands ſo, look after them, provide for them, and take ſpecial care for them all. Conſider how they are, and where I leave them. They are the Children, to be left in a ſtrange Country; thy Soldiers, in the Enemies Quarters; thy Sheep, in the midſt of Wolves; thy precious Treaſure, among Thieves.

Arg. 5. And yet he hath not done, for he reſolves to tug for the Mercies he had asked, and will not come off with a Denial: and therefore adds another Argument in the next words, *And I come to thee.* As his leaving them was an Argument, ſo his coming to the Father is a mighty Argument alſo. There is much in theſe words, *I come to thee*; [*I*,] thy beloved Son, in which thy Soul delighteth; I, to whom thou never deniedſt any thing. 'Tis not a Stranger, but a Son; not an adopted, but the only begotten Son. 'Tis I that [*come.*] I am now coming to thee apace, my Father. I come to thee ſwimming through a bloody Ocean. I come treading every ſtep of my way to thee in Blood, and unſpeakable Sufferings; and all this for the ſake of thoſe dear Ones I now pray for: Yea, the deſign and end of my coming to thee, is for them. I am coming to Heaven in the capacity of an Advocate, to plead with thee for them. And I come to [*Thee*] *my Father, and their Father*; *my God, and their God.* Now then, ſince I that am ſo dear, come through ſuch bitter Pangs, to thee, ſo dear, ſo tender-hearted a Father; and all this on their ſcore and account: Since I do but now as it were begin, or give them a little taſte of that Interceſſion-work, which I ſhall live for ever to perform for them in Heaven; Father, hear, Father, grant what I requeſt. O give a comfortable handſel of thoſe good things which I am coming to thee for, and which I know thou wilt not deny me.

Arg. 6. And to cloſe up all, he tells the Father how careful he had been to obſerve and perform that truſt which was committed to him; *While I was with them in the World, I kept them in thy Name; thoſe that thou gaveſt me, I have kept, and none of them is loſt, but the Son of Perdition*, ver. 12.

And thus lyes the Argument: Thou committed'ſt to me a certain number of elect Souls, to be redeemed by me; I undertook the Truſt, and ſaid, if any of theſe be loſt, at my hand let them be required, I will anſwer them every one to thee. In purſuance of which Truſt, I am now here on the Earth, in a Body of Fleſh. I have been faithful to a point. I have redeemed them (for he ſpeaks of that as finiſhed and done which was now ready to be done) I have kept alſo, and confirmed them hitherto: and now, Father, I commit them to thy Care. Lo, here they are, not one is loſt, but the Son of Perdition, who was never given. With how great care have I been careful for them! O let them not fail now; let not one of them periſh.

Thus you ſee what a nervous, argumentative, pleading Prayer Chriſt poured out to the Father for them at parting.

Thirdly, The next enquiry is, why he thus prayed and pleaded with God for them, when he was to die?

And certainly it was not becauſe the Father was unwilling to grant the Mercies he deſired for them: No, they came not with difficulty, nor were they wreſted by meer Importunity out of the hand of an unwilling and backward Perſon. For he tells us in Joh. 16. 27. *The Father himſelf loveth you*, *i. e.* he is propenſe enough of his own accord to do you good. But the Reaſons of this exceeding Importunity, are,

1. He foreſaw a great trial then at hand; yea, and all the after-trials of his people as well as that. He knew how much they would be ſifted, and put to in that hour, and power of darkneſs that was coming. He knew their Faith would be ſhaken, and greatly ſtaggered, by the approaching difficulties, when they ſhould ſee their Shepherd ſmitten, and themſelves ſcattered, the Son of Man delivered into the hands of Sinners, and the Lord of Life hang dead upon the Tree, yea, ſealed up in the Grave. He foreſaw what Straits his poor people would fall into, betwixt a buſie Devil, and a bad Heart; therefore he prays and pleads with ſuch importunity and ardency for them, that they might not miſcarry.

2. He was now entring upon his Interceſſion-work in Heaven, and he was deſirous in this Prayer to give us a *Specimen*, or Sample of that part of his work before he left us; that by this we might underſtand what he would do for us, when he ſhould be out of our ſight. For this being the laſt on Earth, it ſhews us what Affections and Diſpoſitions he carried hence with him, and ſatisfies us that he who was ſo earneſt with God on our behalf, ſuch a mighty Pleader here, will not forget us, or neglect our concerns in the other world. Yet, Reader, I would have thee always remember, that the Interceſſion of Chriſt in Heaven is carried at a much higher rate than this; it's performed in a way more ſuitable to that State of Honour to which he is now exalted. Here he uſed Proſtrations of Body, Cries and Tears in his Prayers: There it's carried in a more majeſtick way, and with more State, becoming an exalted Jeſus. But yet in this he hath left us a ſpecial aſſiſtance, to diſcover much of the frame, temper, and working of his Heart now in Heaven towards us.

3. And laſtly, He would leave this as a ſtanding Monument of his father-like Care and Love to his People to the end of the World. And for this it is conceived Chriſt delivered this Prayer ſo publickly, not withdrawing from the Diſciples to be private with God, as he did in the Garden; but he delivers it in their preſence, *theſe things I ſpeak in the World*: v. 13. this ἐλάλησα with the circumſtances of place [in the World] doth plainly ſpeak it to be a publick Prayer. And not only was it publickly delivered, but it was alſo by a ſingular Providence recorded at large by *John*, tho' omitted by the other *Evangeliſts*; that ſo it might ſtand to all Generations, for a teſtimony of Chriſt's tender Care and Love to his People.

Fourthly, If you ask how this gives evidence of Chriſt's tender Care and Love to his People? Which is the laſt Enquiry: I anſwer in few words, for the thing is plain and obvious; it appears in theſe two particulars.

1. His Love and Care were manifeſted in the choice of Mercies for them. He doth not pray for Health, Honour, long Life, Riches, *&c.* but for their preſervation from Sin, ſpiritual Joy in God, Sanctifications, and eternal Glory. No Mercies but the very beſt in God's treaſure will content him. He was reſolved to get all the beſt Mercies for his People; the reſt he is content ſhould be diſpenſed promiſcuouſly by Providence: But theſe he will ſettle as a Heritage upon his Children. O ſee the Love of Chriſt! Look over all your ſpiritual Inheritance in Chriſt, compare it with the richeſt, faireſt, ſweeteſt Inheritance on Earth; and ſee what poor things theſe are to yours. O the care of a dear Father! O the love of a Saviour!

2. Beſides, what an evidence of his tenderneſs to you, and great care for you, was this, that he ſhould ſo intently, and ſo affectionately, mind and plead your concerns with God, at ſuch a time as this was, even when a World of Sorrow was hemming him in on every ſide; a cup of Wrath mixed, and ready to be delivered into his hand; at that very time when the clouds of Wrath grew black, a Storm coming, and ſuch as he never felt before; when one would have thought, all his Care, Thoughts, and Diligence, ſhould have been imployed on his own account, to mind his own Sufferings? No, he doth as it were forget his own Sorrows, to mind our Peace and Comfort. O Love unſpeakable!

y this, at Obſer- ation is oſſed; Nemo diù tus, pe- iculo oximus. *e can long ſafe t dwells ar to anger: r hereby ey are ſafe in the midſt of nger.*

Corollary 1. If this be ſo, that Chriſt ſo eminently diſcovered his Care and Love for his People in his parting hour: Then hence we conclude, *the Perſeverance of the Saints is unqueſtionable.* Do you hear how he pleads, how he begs, how he fills his mouth with Arguments, how he chuſeth his Words, and ſets them in order, how he winds up his Spirit to the very higheſt pin of Zeal and Fervency? And can you doubt of ſucceſs? Can ſuch a Father deny the Importunity, and ſtrong Reaſonings and Pleadings of ſuch a Son? O it can never be. He cannot deny him: Chriſt hath the art and skill of prevailing with God: He hath (as in this appears) the tongue of the Learned. If the heart or hand of God were hard to be opened, yet this would open them; but when the Father himſelf love us, and is inclined to do us good, who can doubt of Chriſt's ſucceſs? that which is in motion, is the more eaſily moved. The cauſe Chriſt manageth in Heaven for us, is juſt and righteous. The manner in which he pleads, is powerful, and therefore the ſucceſs of his Suit is unqueſtionable.

Quicquid eſt in motu, facile movetur.

The Apoſtle profeſſeth, 2 Cor. 1. 3. *We can do nothing againſt the Truth.* He means it in regard of the bent of his Heart, he could not move againſt Truth and Righteouſneſs. And if a holy Man cannot, much leſs will a holy God. If Chriſt undertake to plead the Cauſe of his People with the Father, and uſe his Oratory with him, there is no doubt but he carries it. Every word in this Prayer is a choſen Shaft drawn to the head by a ſtrong and skilful hand; you need not queſtion but it goes home to the White, and hits the Mark aimed at. Doth he pray, *Father keep through thine own Name, thoſe thou haſt given me?* Sure they ſhall be kept, if all the Power in Heaven can keep them. O think on this, when Dangers ſurround your Souls or Bodies, when Fears and Doubts are multiplied within: When thou art ready to ſay in thy haſte, all Men are Liars, I ſhall one day periſh by the hand of Sin or Satan: think on that Incouragement Chriſt gave to *Peter*, Luke 22. 31. *I have prayed for thee.*

Illud poſſumus, quod jure poſſumus.

Corollary 2. Again, hence we learn, *that argumentative Prayer are excellent Prayers.* The ſtrength of every thing is in its Joints; there lyes much of the ſtrength of Prayer alſo: How ſtrongly jointed, how nervous and argumentative was this Prayer of Chriſt? Some there are indeed that think we need not argue and plead in Prayer with God, but only preſent the matter of our Prayers to him, and let Chriſt alone (whoſe Office it is) to plead with the Father: As if Chriſt did not preſent our Pleas and Arguments, as well as ſimple Deſires to God; as if the choiceſt part of our Prayers muſt be kept back, becauſe Chriſt preſents our Prayers to God. No, no, Chriſt's pleading is one thing, ours another: His and ours are not oppoſed, but ſubordinate; his pleading doth not deſtroy, but makes us ſucceſsful. God calls us to plead with him, Iſa. 1. 18. *Come now let us reaſon together.* God (as one obſerves) reaſoneth with us by his Word and Providences outwardly, and by the motions of his Spirit inwardly: But we reaſon with him, by framing (through the help of his Spirit) certain holy Arguments, grounded upon allowed Principles drawn from his Nature, Name, Word, or Works. And it is condemned as a very ſinful defect in Profeſſors, that they did not plead the Church's Cauſe with God; Jer. 30. 13. *There is none to plead thy cauſe, that thou mayeſt be bound up.* What was *Jacob*'s wreſtling with the Angel, but his holy pleading and importunity with God? And how well it pleaſed God, let the event ſpeak; *As a Prince he prevailed, and had Power with God.* On which Inſtance a Worthy thus gloſſeth: Let God frown, ſmite or wound, *Jacob* is at a Point, a Bleſſing he came for, and a Bleſſing he will have; *I will not let thee go* (ſaith he) *unleſs thou bleſs me.* His Limbs, his Life might go, but there is no going for Chriſt without a Pawn, without a Bleſſing. This is the Man, now what is his ſpeed? The Lord admires him, and honours him to all Generations. *What is thy Name? Saith he*; q. d. I never met with ſuch a Man, Titles of Honour are not worthy of thee: Thou ſhalt be called, not *Jacob* a Shepherd with Men, but *Jacob* a Prince with God. *Nazianzen* ſaid of his Siſter *Gorgonia*, that ſhe was modeſtly impudent with God; there was no putting her off with a denial. The Lord on this account hath honoured his Saints with the Title of his *Recorders*, Men fit to plead with him, as that word [*mazkir*] ſignifies: Iſa. 62. 6. *Ye that make mention of the Lord, keep not ſilence, give him no reſt.* It notes the Office of him that recorded all the memorable Matters of the King, and uſed to ſuggeſt ſeaſonable *Items* and *Memorandums* of things to be done.

Subordi-
non
ant.

Cob-

Hoſ. 12. 4.
Gen. 32. 24.

Dr. Harris in his Sermon on Luk. 18. 6, 7, 8.

Rememorantes, vel, qui reminiſci faciles Domini. *Mont.*

By theſe holy Pleadings, *the King is held in his Galleries*, as it is *Cant.* 7: 5. I know we are not heard, either for our much ſpeaking, or our excellent ſpeaking; 'tis Chriſt's pleading in Heaven that makes our pleading on Earth available: But yet ſurely when the Spirit of the Lord ſhall ſuggeſt proper Arguments in prayer, and help the humble Suppliant to preſs them home believingly and affectionately; when he helps us weep and plead, to groan and plead, God is greatly delighted in ſuch Prayers. *Thou ſaidſt, I will ſurely do thee good*, ſaid *Jacob*, *Gen.* 32. 12. It's thine own free Promiſe; I did not go on mine own head but thou bidd'ſt me go, and encourageſt me with this Promiſe. O this is taking with God when by the Spirit of Adoption we can come to God, crying, *Abba, Father*; Father, hear, forgive, pity and help me. Am I not thy Child, thy Son or Daughter? To whom may a Child be bold to go, with whom may a Child have hope to ſpeed, if not with his Father? Father, hear me. The Fathers of our Fleſh are full of bowels, and pity their Children, and know how to give good things to them when they ask them: When they ask Bread or Cloaths, will they deny them? And is not the Father of Spirits more full of bowels, more full of pity? Father, hear me. This is that kind of Prayer which is melody in the Ears of God.

Plus gemitibus, quam ſermonibus; plus fletu, quam affatu, cor clamat ad Dominum. *Aug. Mr.* R. A. *vind.*

Corollary 3. *What an excellent Pattern is here, for all that have the charge and government of others committed to them, whether Magiſtrates, Miniſters, or Parents, to teach them how to acquit themſelves towards their Relations when they come to die?*

Look upon dying Jeſus, ſee how his care and love to his People flamed out when the time of his departure was at hand. Surely as we are bound to remember our Relations every day, and to lay up a ſtock of Prayers for them in the time of our health, ſo it becomes us to imitate Chriſt in our earneſtneſs with God for them when we die. Tho' we die, our Prayers die not with us: They outlive us, and thoſe we leave behind us in the World, may reap the benefit of them when we are turned to duſt.

Mr. Richard Flavell, *a faithful and laborious Preacher of the Goſpel at* Haſeler *in* Warwickſhire, *and afterwards at* Willerſay *in* Gloceſterſhire, *now with God.*

For my own part I muſt profeſs before the World, that I have a high valne for this Mercy; and do from the bottom of my heart, bleſs the Lord, who gave me a religious and tender Father, who often poured out his Soul to God for me: He was one that was inwardly acquainted with God; and being full of bowels to his Children, often carried them before the Lord, prayed and pleaded with God for them, wept and made ſupplications for them. This ſtock of Prayers and Bleſſings left by him before the Lord, I cannot but eſteem above the faireſt Inheritance on Earth. O it is no ſmall Mercy to have thouſands of fervent Prayers lying before the Lord, filed up in Heaven for us. And O that we would all be faithful to this Duty! Surely our love, eſpecially to the Souls of our Relations, ſhould not grow cold when our breath doth. O that we would remember this Duty in our lives; and if God give opportunity and ability, fully diſcharge it when we die; conſidering as Chriſt did, we ſhall be no more, but they are in this World, in the midſt of a defiled, tempting, troubleſome World: It's the laſt office of Love that ever we ſhall do for them. After a little while we ſhall be no longer ſenſible how it is with them; (for, as the Church ſpeaks, *Iſa.* 63. 16. Abraham *is ignorant of us, and* Iſrael *acknowledgeth us not*) what Temptations and Troubles may befal them, we do not know. O imitate Chriſt your Pattern.

Corollary 4. To conclude; *Hence ye may ſee what a high eſteem and precious value Chriſt hath of Believers*; this was the Treaſure which he could not quit, he could not die till he had ſecured it in a ſafe hand: *I come unto thee; holy Father, keep through thine own Name thoſe whom thou haſt given me.*

Surely Believers are dear to Jeſus Chriſt; and good reaſon, for he hath paid dear for them: Let his dying Language, this laſt farewel ſpeak for him, how he prized them. *The Lord's Portion is his People,* Jacob *is the Lot of his Inheritance,* Deut. 32. 9. *They are a peculiar Treaſure to him above all the People of the Earth,* Exod. 12. 5. What is much upon our hearts when we die, is dear to us indeed. O how precious, how dear ſhould Jeſus Chriſt be to us, were we firſt and laſt upon his heart! Did he mind us, did he pray for us, did he ſo wreſtle with God about us, when the ſorrows of Death compaſſed him about? How much are we engaged, not only to love him, and eſteem him whilſt we live, but to be in pangs of love for him, when we feel the pangs of Death upon us! To be eying him, when our eye-ſtrings break! To have hot Affections for Chriſt, when our hands and feet grow cold! The very laſt whiſper of our departing Soul ſhould be this,

Bleſſed be God for Jeſus Chriſt.

SERMON XXI.

Ser. 21. *Opens the ſecond preparative Act of Chriſt for his own Death.*

1 COR. XI. 23, 24, 25.

——*The Lord Jeſus the ſame night in which he was betrayed, took Bread: And when he had given thanks, he brake it, and ſaid, Take, eat; this is my Body, which is broken for you; this do in remembrance of me. After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, This Cnp is the New Teſtament in my Blood; this do, as oft as ye drink it, in remembrance of me.*

CHRIST had no ſooner recommended his dear Charge to the Father, (but the time of his Death haſting on) he inſtitutes his laſt Supper to be the laſting Memorial of his Death in all the Churches, until the ſecond coming; therein graciouſly providing for the comfort of his People, when he ſhould be removed out of their ſight. And this was the *ſecond preparative Act* of Chriſt in order to his Death; he will ſet his houſe in order, and then die.

This his ſecond Act manifeſts no leſs love than the former: It's like the plucking off the Ring from his Finger, when ready to lay his Neck upon the Block, and delivering it to his deareſt Friends, to keep that as a Memorial of him: *Take this,* &c. *in remembrance of me.*

In the words read, are four things noted by the Apoſtle about this laſt and lovely Act of Chriſt, *viz.* the Author, Time, Inſtitution, and End of this holy ſolemn Ordinance.

1. The Author of it, *The Lord Jeſus*: It's an effect of his Lordly Power, and Royal Authority; Mat. 28. 18. *And Jeſus came and ſpake unto them, ſaying, All Power is given unto me in Heaven and Earth: Go ye therefore. The Government is upon his ſhoulder,* Iſa. 9. 6. He ſhall bear the Glory, *Zech.* 6. 13. Who but he that came out of the Boſom of the Father, and is acquainted with all the Counſels that are here, knows what will be acceptable of God? And who but he can give Creatures by his Bleſſing, their ſacramental Efficacy and Virtue? Bread and Wine are naturally fit to refreſh and nouriſh our Bodies; but what fitneſs have they to nouriſh Souls? Surely none but what they receive from the Bleſſing of Chriſt that inſtitutes them.

Authori tas præ pientis ratio p cepti.

2. The *Time* when the Lord Jeſus appointed this Ordinance; *In the ſame night in which he was betrayed*: it could not be ſooner, becauſe the Paſſover muſt firſt be celebrated; nor later, for that night he was apprehended. It is therefore *emphatically* expreſſed ἐν τῇ νυκτὶ, *in that ſame Night*, that Night for ever to be remembred. He gives that Night a cordial Draught to his Diſciples before the Conflict; he ſettles that Night an Ordinance in the Church, for the confirmation and conſolation of his people in all Generations, to the end of the World. By inſtituting it that Night, he gives abundant evidence of his Care for his People, in ſpending ſo much of that little, very little time he had left, on their account.

3. *The Inſtitution it ſelf*; in which we have the memorative, ſignificative, inſtructive Signs, and they are Bread and Wine: And the glorious Myſteries repreſented and ſhadowed forth by them, *viz.* Jeſus Chriſt crucified; the proper New-Teſtament nouriſhment of Believers. Bread and Wine are choice Creatures, and do excellently ſhadow forth the Fleſh and Blood of crucified Jeſus; and that both in their natural uſefulneſs, and manner of preparation. Their uſefulneſs is very great; Bread is a Creature neceſſary to uphold and maintain our natural Life; therefore it's called *the ſtaff of Bread*, Iſa. 3. 1. becauſe as a feeble Man depends and leans upon his Staff, ſo doth our feeble Spirits upon Bread. Wine was made to chear the heart of Man, *Judg.* 9. 13. They are both uſeful and excellent Creatures; their preparations to become ſo uſeful to us are alſo remarkable. The Corn muſt be ground in the Mill; the Grapes torn and ſqueezed to pieces in the Wine-preſs, before we can either have Bread or Wine. And when all this is done, they muſt be received into the Body, or they nouriſh not. So that theſe were very fit Creatures to be ſet apart for this uſe and end.

If any object, it's true, they are good Creatures, but not precious enough to be the Signs of ſuch profound and glorious Myſteries: It was worth the creating a new Creature, to be the Sign of the new Covenant.

Let him that thus objects, ask himſelf, whether nothing be precious without Pomp? The preciouſneſs of theſe Elements is not ſo much from their own natures, as their uſe and end: and that makes them precious indeed. A *Loadſtone* at Sea, is much more excellent than a *Diamond*, becauſe more uſeful. A penyworth of Wax applied to the Label of a Deed, and ſealed, may in a minute have its value raiſed to thouſands of pounds. Theſe Creatures receive their value and eſtimation on a like account. Nor ſhould it at all remain a wonder to thee, why Chriſt ſhould repreſent himſelf by ſuch mean and common things, when thou haſt well conſidered, that the excellency of the Picture is in its ſimilitude and comformity to the Original; and that Chriſt was in a low, ſad, and very abaſed ſtate, when this Picture of him was drawn; he was then *a Man of ſorrows*. Theſe then, as lively Signs, ſhadow forth a crucified Jeſus, repreſent him to us in his red Garments. This precious Ordinance may, much more than *Paul*, ſay to us, *I always bear about in my Body, the dying of the Lord Jeſus*: That's the thing it ſignifies.

4. Laſtly, Take notice of the Uſe, Deſign, and End of this Inſtitution. Εἰς τὴν ἐμὴν ἀνάμνησιν, *in remembrance*, or for a memorial of me. O there's much in this: Chriſt knew how apt our baſe hearts would be to loſe him, amidſt ſuch a throng of ſenſible Objects as we here converſe with; and how much that forgetfulneſs of him, and of his Sufferings, would turn to our prejudice and loſs; and therefore doth he appoint a Sign to be remembred by: *As oft as ye do this, ye ſhew forth the Lord's Death till he come.* Hence we obſerve, ſuitable to the deſign of this Diſcourſe,

Doct. *That the Sacramental Memorial Chriſt left with his People, is a ſpecial Mark of his Care and Love for them.*

What! to order his Picture (as it were) to be drawn when he was dying, to be left with his Spouſe! to rend his own Fleſh, and ſet abroach his own Blood to be Meat and Drink for our Souls! O what manner of Love was this! 'Tis true, his Picture in the Sacrament is full of Scars and Wonders; but theſe are honourable Scars, and highly grace and commend it to his Spouſe, for whoſe dear ſake he here ceived them.

Dominus noſter dum vivens, ejus Sacrificii ſimilitudinem celebrandum in ſuæ mortis memoriam commendavit. *Aug.*

They are Marks of Love and Honour. And he would be ſo drawn, or rather he ſo drew himſelf, that as oft as his People look'd upon that Portraiture of him, they may remember, and be deeply affected with thoſe things he here indured for their ſakes. Theſe are the Wounds my dear Husband Jeſus received for me. Theſe are the Marks of that Love which paſſes the Love of Creatures. O ſee the Love of a Saviour! This is that Heavenly *Pelican* that feeds his Young with his own Blood. We have read of pitiful and tender Women that hath eaten the Fleſh of their own Children, *Lam.* 4. 10. But where is that Woman recorded, that gave her own Fleſh and Blood to be Meat and Drink to her Children? Surely the Spouſe may ſay of the Love of Chriſt, what *David* in his Lamentations ſaid of the Love of *Jonathan*, *Thy Love to me was wonderful, paſſing the Love of Women.* But to prepare the Point to be Meat indeed, and Drink indeed to thy Soul, I ſhall diſcuſs briefly theſe Three things, and haſten to the Application.

Hæc ſunt inſignia laudis.

Firſt, What it is to remember the Lord Jeſus in the Sacrament.

Secondly, What Aptitude there is in that Ordinance, ſo to bring him to our remembrance.

Thirdly, How the Care and Love of Chriſt is diſcovered by leaving ſuch a Memorial of himſelf with us.

Firſt, What it is to remember the Lord Jeſus in the Sacrament.

Remembrance properly, is the return of the Mind to an Object, about which it hath been formerly converſant: And it may ſo return to a thing it hath converſed with before two ways; *ſpeculatively*, and *tranſiently*; or *affectingly*, and *premanently*. A *ſpeculative Remembrance*, is only to call to mind the Hiſtory

Ortamemoria, eſt vis redintegratrix, ſive recollectrix earum imaginum, quæ antea quidem memoriæ adhæſerunt, poſtea vero evanuerunt: appellatur uno nomine reminiſcentia. *Keckerman. Syſt. Phyſ. l.* 4. *c.* 6. *p.* (mihi) 534

of ſuch a Perſon, and his Sufferings; that Chriſt was once put to death in the Fleſh. An *affectionate Remembrance*, is when we ſo call Chriſt and his Death to our Minds, as to feel the powerful Impreſſions thereof upon our Hearts. Thus, *Mat.* 26. 75. Peter *remembred the word of the Lord, and went out, and wept bitterly.* His very Heart was melted with that remembrance; his Bowels were pained, he could not hold, but went out and wept abundantly. Thus *Joſeph*, when he ſaw his Brother *Benjamin*, whoſe ſight refreſhed the memory of former days and endearments, was greatly affected, *Gen.* 43. 29, 30. *And he lift up his eyes, and ſaw his Brother* Benjamin, *his Mother's Son; and ſaid, Is this your young Brother, of whom you ſpeak to me? and he ſaid, God be gracious unto thee my Son. And* Joſeph *made haſte, for his Bowels did yern upon his Brother, and he ſought where to weep; and he entred into his Chamber, and wept there.* Such a Remembrance of Chriſt is that which is here intended. This is indeed a gracious Remembrance of Chriſt; the former hath nothing of Grace in it. The time ſhall come when *Judas* that betrayed him, and the *Jews* that pierced him, ſhall hiſtorically remember what was done: *Rev.* 1. 7. *Behold he cometh with Clouds, and every eye ſhall ſee him; and they alſo which pierced him: and all Kindreds of the Earth ſhall wail becauſe of him.* Then, I ſay, *Judas* ſhall remember, This is he whom I perfidiouſly betrayed. *Pilate* ſhall remember, This is he whom I ſentenced to be hanged on the Tree, tho' I was convinced of his Innocency. Then the *Soldiers* ſhall remember, This is that Face we ſpit upon, that Head we crowned with Thorns: Lo this is he whoſe Side we pierced, whoſe Hands and Feet we once nailed to the Croſs. But this Remembrance will be their torment, not their benefit. It is not therefore a bare hiſtorical, ſpeculative, but a gracious, affectionate, impreſſive Remembrance of Chriſt that is here intended: And ſuch a Remembrance of Chriſt ſuppoſes and includes,

1. The ſaving Knowledge of him. We cannot be ſaid to remember what we never knew; nor to remember ſavingly what we never knew ſavingly. There have been many previous, ſweet and gracious tranſactions, dealings and intimacies betwixt Chriſt and his People, from the time of their firſt happy acquaintance with him: much of that ſweetneſs they have had in former Conſiderations of him, and hours of Communion with him, is loſt and gone; and nothing is more volatile, hazardous and inconſtant, than our ſpiritual Comforts: But now at the Table, there our old Acquaintance is renewed, and the remembrance of his Goodneſs and Love refreſhed and revived: *We will remember thy Love more than Wine; the upright love thee,* Cant. 1. 4.

2. Such a Remembrance of Chriſt includes Faith in it. Without diſcerning Chriſt at a Sacrament there is no remembrance of him, and without Faith no diſcerning Chriſt there. But when the precious eye of Faith hath ſpied Chriſt under that vail, it preſently calls up the Affections, ſaying, *Come ſee the Lord.* Theſe are the Wounds he received from me. This is he that loved me, and gave himſelf for me. This is his Fleſh, and that his Blood; *ſic oculus, ſic ille manus*, &c. ſo his Arms were ſtretched down upon the Croſs to embrace me: So his bleſſed Head hung down to kiſs me. Awake my Love, rouze up my Hope, flame out my Deſires; Come forth O all ye Powers and Affections of my Soul; come ſee the Lord. No ſooner doth Chriſt by his Spirit call to the Believer, but Faith hears; and diſcerning the Voice, turns about, like *Mary*, ſaying, *Rabboni*, my Lord, my Maſter.

3. This Remembrance of Chriſt includes ſuitable Impreſſions made upon the Affections, by ſuch a Sight and Remembrance of him: And therein lyes the nature of that precious thing which we call Communion with God. Various Repreſentations of Chriſt are made at the Table. Sometimes the Soul there calls to mind the infinite *Wiſdom*, that ſo contriv'd and laid the glorious and myſterious deſign and project of Redemption: The effect of this is *wonder* and *admiration*. O the manifold Wiſdom of God! *Eph.* 3. 10. O the depths, the heights, the length, the breadth of this Wiſdom! I can as eaſily ſpan the Heavens, as take the juſt dimenſions of it. Sometimes a Repreſentation of the *Severity* of God is made to the Soul at that Ordinance. O how inflexible and ſevere is the Juſtice of God! What no abatements! No ſparing Mercy! Not to his own Son! This begets a double Impreſſion on the Heart.

(1.) Juſt and deep *Indignation* againſt Sin. Ah curſed Sin! 'Twas thou uſedſt my dear Lord ſo; for thy ſake he underwent all this. If thy Vileneſs had not been ſo great, his Sufferings had not been ſo many. Curſed Sin! thou waſt the Knife that ſtabb'd him: Thou the Sword that pierced him. Ah what Revenge it works! I remember it's ſtoried of one of the Kings of *France*, that hearing his Biſhop (as I remember it was *Remigius*) read the Hiſtory of Chriſt's Trial and Execution, and hearing how barbarouſly they had uſed him, he was moved with ſo tragical and pathetical a Hiſtory, to great Indignation againſt *Pilate*, the Jews, and the rude and bloody Soldiers, and could not contain himſelf; but cried out as the Biſhop was reading, O that I had been there with my Frenchmen, I would have cut all their Throats, who ſo barbarouſly uſed my Saviour.

Magna amaritudo peccati, quæ tantum amaritudinem perprit. *Aug.*

To allude to this: When the Believer conſiders and remembers that Sin put Chriſt to all that Shame and Ignominy, that he was wounded for our Tranſgreſſions, he is filled with hatred of Sin, and cries out, O Sin, I will revenge the Blood of Chriſt upon thee! Thou ſhalt never live a quiet hour in my Heart. And,

(2.) It produces an humble *Adoration* of the Goodneſs and Mercy of God, to exact ſatisfaction for our Sins, by ſuch bloody Stripes, from our Surety. Lord, if this Wrath had ſeized on me, as it did on Chriſt, what had been my condition then! If *theſe things were done in the green tree, what had been the caſe of the dry tree?*

Sometimes Repreſentations (and not common ones) are made of the *Love* of Chriſt, who aſſumed a Body and Soul on purpoſe to bear

bear the Wrath of God for our Sins. And when that ſurpaſſing Love breaks out in its glory upon the Soul, how is the Soul *tranſported* and raviſhed with it! Crying out, What manner of Love is this! Here's a Love large enough to go round the Heavens, and the Heaven of Heavens. Who ever loved after this rate, to lay down his life for Enemies! O Love unutterable and unconceiveable! How glorious is my Love in his red Garments! Sometimes the fruits of his Death are there glorioſly diſplayed; even his *ſatisfaction* for Sin, and the *purchaſe* his Blood made of the eternal Inheritance: And this begets *Thankfulneſs* and *Confidence* in the Soul. Chriſt is Dead, and his Death hath ſatisfied for my Sin. Chriſt is dead, therefore my Soul ſhall never die. Who ſhall ſeparate me from the Love of God? Theſe are the fruits, and and this is the nature of that remembrance of Chriſt here ſpoken of.

m conſpicis Dominum, inter mortales verſari cenſes? non potius è veſtigio in cœlos transferri? *Chryſoſt. Hom. lib.* 3.

Secondly, What aptitude or conducency is there in this Ordinance, to bring Chriſt ſo to remembrance?

Much every way; for it is a Sign by him appointed to that end, and hath (as Divines well obſerve) a threefold uſe and conſideration, *viz.* as it is *memorative*, *ſignificative*, and *inſtructive*.

Quoties hæc cœna celebratur, toties Chriſtus moritur; cruce pendentem Dominum videamus. *Aug. in Pſal.* 21.

1. As it is *memorative*, and ſo it hath the nature and uſe of a pledge or token of Love, left by a dying, to a dear ſurviving Friend. And ſo the Sacrament, as was ſaid before, is like a Ring pluckt off from Chriſt's Finger, or a Bracelet from his Arm; or rather his Picture from his Breaſt, delivered to us with ſuch words as theſe; *As oft as you look to this, remember me: Let this help to keep me alive in your remembrance when I am gone, and out of your ſight.* It conduces to it alſo,

2. As it is a *ſignificative* ſign, moſt aptly ſignifying both his bitter Sufferings for us, and our ſtrict and intimate Union with him: Both which have an excellent uſefulneſs to move the heart, and its deepeſt Affections are the remembrance of it. The breaking of the Bread, and ſhedding forth the Wine, ſignifies the former; our eating, drinking, and incorporating them, is a lively ſignification of the other.

3. Moreover this Ordinance hath an excellent uſe and advantage for this affectionate remembrance of Chriſt, as it is an *inſtructive ſign*. And it many ways inſtructs us, and enlightens our mind, particularly in the Truths which are very affecting things.

1. That Chriſt is the Bread on which our Souls live, proper meat and drink for Believers, the moſt excellent New Teſtament-food. It's ſaid, Pſal. 78. 25. *Man did eat Angels food:* He means the Manna that fell from Heaven. Which was ſo excellent, that if *Angels*, who are the nobleſt Creatures, did live upon material Food, they would chuſe this above all to feed on. And yet this was but a Type and weak Shadow of Chriſt, on whom Believers feed. Chriſt makes a Royal Feaſt of his own Fleſh and Blood, *Iſa.* 25. 6. all our Delicates are in him.

2. It inſtructs us that the New Teſtament is now in its full force, and no ſubſtantial alteration can be made in it, ſince the Teſtator is dead, and by his Death hath ratified it. So that all the excellent Promiſes and Bleſſings of it are now fully confirmed to the believing Soul, *Heb.* 9. 16, 17. All theſe, and many more choice Truths, are we inſtructed in by this Sign: And all theſe ways it remembers us of Chriſt, and helps powerfully to raiſe, warm, and affect our Hearts with that remembrance of him.

Thirdly, The laſt Enquiry is, How Chriſt hath hereby left ſuch a ſpecial mark of his Care for, and Love to his People. And that will evidently appear, if you conſider theſe five particulars.

1. This is a ſpecial mark of the Care and Love of Chriſt, in as much as hereby he hath made abundant proviſion for the confirmation and eſtabliſhment of his Peoples Faith to the end of the World. For this being an evident proof that the New Teſtament is in its full force, (Mat. 26. 28. *This is the Cup of the New Teſtament in my Blood*) it tends as much to our ſatisfaction, as the legal execution of a Deed, by which we hold and enjoy our Eſtate. So that when he ſaith, *Take eat*, it is as much as if God ſhould ſtand before you at the Table with Chriſt, and all the Promiſes in his hand; and ſay, *I deliver this to thee as my Deed.* What think you, doth this promote and confirm the Faith of a Believer? If it doth not, what doth?

2. This is a ſpecial mark of Chriſt's Care and Love, in as much as by this he hath made like abundant Proviſion for the enlargement of his peoples Joy and Comfort. Believers are at this Ordinance, as *Mary* was at the Sepulchre, *with Fear, and great Joy*, *Mat.* 28. 8. Come Reader, ſpeak thy Heart, if thou be one that heartily loveſt Jeſus Chriſt, and hath gone many days, poſſibly years, mourning and lamenting becauſe of the inevidence and cloudineſs of thy Intereſt in him; that haſt ſought him ſorrowing, in this Ordinance, and in that; in one duty, and another, if at laſt Chriſt ſhould take off that Mask, that cruel Covering (as one calls it) from his Face, and be known of thee in breaking Bread: Suppoſe he ſhould by his Spirit whiſper thus in thine ear as thou ſitteſt at his Table, *Doſt thou indeed ſo prize, eſteem and value me? Will nothing but Chriſt and his Love content and ſatisfie thee? Then, as ſweet, lovely and deſirable as I am, know that I am thine; take thine own Chriſt into the arms of thy Faith this day:* Would not this breed in thy Soul a Joy tranſcendent to all the Joys and Pleaſures in this World? What thinkeſt thou of it?

3. Here is a ſignal mark of Chriſt's Care and Love, in as much as this is one of the higheſt and beſt helps for the mortification of the Corruptions of his People. Nothing tends more to the killing of Sin, than this doth. Chriſt's Blood, as it's food to Faith, ſo it's poiſon to our Luſts. O what a Pill is wrapt up in that Bread! What an excellent Potion is in that Cup to purge the Soul? One calls that Table an Altar, on which our Corruptions are ſacrificed and ſlain before the Lord. For how can they that there ſee what Chriſt ſuffered for Sin, live any longer therein?

4. Moreover his Care and Love appear in providing ſuch Bellows as theſe, to excite and blow up his Peoples Love into a lively Flame. When *Joſeph* made himſelf known to his Brethren,

thren, *I am* Joſeph *your Brother, whom ye ſold, be not grieved*; O! what a ſhower of Tears and dear Affections was there? How did they fall upon each other Necks! So that the *Egyptians* wondered at the matter. How doth the Soul (if I may ſo ſpeak) paſſionately love Jeſus Chriſt at ſuch a time? O what a Chriſt is my Chriſt! *The faireſt among ten thouſand.* What hath he done, what hath he ſuffered for me! What great things hath my Jeſus given, and what great things hath he forgiven me! A World, a thouſand Worlds cannot ſhew ſuch another. Here it's melted down by Love at his feet; it's pain'd with Love.

5. To conclude, Chriſt's Care and Love are farther manifeſted to his People in this Ordinance, as it is of the ſtrongeſt bonds of Union betwixt themſelves that can be: 1 *Cor.* 10. 17. *We being many, are one Bread, and one Body; for we are all partakers of that one Bread.* And tho' thro' our Corruptions it falls out, that what was intended for a *bond of Union*, proves a *bond of Contention*; yet in as much as by this it appears how dearly Chriſt loved them; for as much alſo as here they are ſealed up to the ſame Inheritance, their dividing Corruptions here ſlain, their Love to Chriſt, and conſequently to each other, here improved; it is certainly one of the ſtrongeſt Ties in the World, to wrap up gracious Hearts in a bundle of Love.

And thus I have diſpatcht the doctrinal part of this Point. The improvement of it is in the following Inference.

Inference 1. Did Chriſt leave this Ordinance with his Church to preſerve his remembrance among his People? *Then ſurely Chriſt foreſaw, that notwithſtanding what he is, hath done, ſuffered, and promiſed yet to do for his People, they will for all this be ſtill apt to forget him.*

A Man would think that ſuch a Chriſt ſhould never be one whole hour together out of his Peoples Thoughts and Affections: That whereever they go, they ſhould carry him up and down with them, in their Thoughts, Deſires, and Delights: That they ſhould let their Thoughts work towards Chriſt as the longing Thoughts of her that is with Child do work after that ſhe longs for: That they ſhould lye down with Chriſt in their Thoughts at Night, and when they awake be ſtill with him: That their very Dreams in the night ſhould be ſweet Viſions of Chriſt, and all their Words ſavour of Chriſt.

But O the baſeneſs of theſe Hearts! Here we live and converſe in a World of ſenſible Objects, which like a Company of Thieves rob us of our Chriſt, and lay the dead Child in his room. Wo is me, that it ſhould be ſo with me, who am ſo obliged to love him! Tho' he be in the higheſt Glory in Heaven, he doth not forget us; he hath graven us upon the Palms of his Hands; we are continually before him. He thinks on us, when we forget him. The whole Honour and Glory paid him in Heaven by the Angels, cannot divert his Thoughts one moment from us; but every trifle that meets us in the way, is enough to divert our Thoughts from him. Why do we not abhor and loath our ſelves for this? What! Is it a plain, a burden, to carry Chriſt in our Thoughts about the World? As much a Burden if thy Heart be ſpiritual, as a Bird is burdened by carrying his own Wings.

Will ſuch Thoughts intrude unſeaſonably, and thruſt greater things than Chriſt out of our Minds? For ſhame, Chriſtian, for ſhame, let not thy Heart play the wanton, and gad from Chriſt after every Vanity. In Heaven nothing elſe takes up the Thoughts of Saints to eternity; and yet there is no tiring, no ſatiety. O learn to live nearer that heavenly Life. Never leave praying and ſtriving, till thou canſt ſay as it is, Pſal. 63. 5. *My Soul ſhall be ſatisfied as with marrow and fatneſs, and my Mouth ſhall praiſe thee with joyful Lips; whilſt I remember thee on my bed, and meditate on thee in the night-watches.*

Inference 2. Hence alſo we infer, that *Sacrament-ſeaſons are Heart-melting ſeaſons*; becauſe therein the moſt affecting and heart-melting Recognitions and Repreſentations of Chriſt are made. As the *Goſpel* offers him to the *ear*, in the moſt ſweet affecting ſounds of Grace; ſo the *Sacrament* to the *eye*, in the moſt taking Viſions that are on this ſide Heaven.

There, Hearts that will not yeild a Tear under other Ordinances, can pour out Floods: Zech. 12. 10. *They ſhall look upon me whom they have pierced, and mourn.* Yet I dare not affirm, that every one whoſe Heart is broken by the believing ſight of Chriſt there, can evidence that it is ſo by a dropping Eye. No, we may ſay of Tears, as it's ſaid of Love, *Cant.* 8. 7. If ſome Chriſtians would give all the Treaſures of their Houſe for them, they cannot be purchaſed: Yet they are truly humbled for Sin, and ſeriouſly affected with the Grace of Chriſt. For the ſupport of ſuch, I would diſtinguiſh, and have them to do ſo alſo, betwixt what is *eſſential* to ſpiritual Sorrow, and what is *contingent*. Deep diſpleaſure with thy ſelf for Sin, hearty reſolutions and deſires of the compleat mortification of it, this is eſſential to all ſpiritual Sorrow; but Tears are accidental, and in ſome Conſtitutions rarely found. If thou have the former, trouble not thy ſelf for want of the latter, tho' 'tis a mercy when they kindly and undiſſembledly flow from a Heart truly broken.

And ſurely, to ſee who it is that thy Sins have pierced, how great, how glorious, how wonderful a Perſon that was, that was ſo humbled, abaſed, and brought to the duſt, for ſuch a wretched thing as thou art, cannot but tenderly affect the conſiderating Soul. If it was for a Lamentation in the Captivity, *that Princes were hanged up by the Hands, and the Faces of the Elders not reverenced*, Lam. 5. 12. And if at the death of *Abner*, *David* could lament, and ſay, *a Prince, and a great Man is fallen in* Iſrael *this day*, 2 Sam. 3. 38. If he could pathetically lament the death of *Saul* and *Jonathan*, ſaying, *Daughters of* Iſrael, *weep over* Saul, *who cloathed you in Scarlet; The beauty of* Iſrael *is ſlain upon the high places:* Ah how much more ſhould it affect us, to ſee the Beauty of Heaven fallen, the Prince of Life hang dead upon a Tree! O let the place where you aſſemble to ſee this ſight of your crucified Jeſus, be a *Bokin*, a place of Lamentation.

Inference 3. Moreover hence it's evident, *that the believing and affectionate remembrance of Chriſt, is of ſingular advantage at all times to the People of God.* For it's the immediate end of one of the greateſt Ordinances that ever Chriſt appointed to the Church.

To have frequent recognitions of Chriſt will appear to be ſingularly efficacious and uſeful to Believers, if you conſider,

1. If at any time the Heart be dead and hard, this is the likelieſt means in the World to diſſolve, melt and quicken it. Look hithet hard Heart; hard indeed if this Hammer will not break it. Behold the Blood of Jeſus.

2. Art thou eaſily overcome by Temptations to Sin? This is the moſt powerful pull-back in the World from Sin; *Rom. 6. 2. How ſhall we that are dead to Sin, live any longer therein?* We are crucified with Chriſt, what have we to do with Sin? Have ſuch a thought as this, when thy heart is yeilding to Temptation, How can I do this, and crucifie the Son of God afreſh! Hath he not ſuffered enough already on earth, ſhall I yet make him groan as it were for me in Heaven? Look as *David* poured the water brought from the Well of *Bethlehem* on the ground, tho' he was athirſt, for he ſaid, it is the Blood of the men; *i. e.* they eminently hazarded their Lives to fetch it; much more ſhould a Chriſtian pour out upon the ground, yea, deſpiſe and trample underfoot the greateſt profit or pleaſure of ſin; ſaying, Nay, I will have nothing to do with it, I will on no terms touch it, for it is the Blood of Chriſt: It coſt Blood, infinite precious Blood, to expiate it. If there were a Knife in your Houſe that had been thruſt to the Heart of your Father, you would not take pleaſure to ſee that Knife, much leſs to uſe it.

3. Are you afraid your ſins are not pardoned, but ſtill ſtand upon account before the Lord? what more relieving, what more ſatisfying, than to ſee the Cup in the New Teſtament in the blood of Chriſt, which is *ſhed for many for the remiſſion of Sins?* Who ſhall lay any thing to the charge of God's Elect? it's Chriſt that died.

4. Are you ſtaggered at your Sufferings, and hard things you muſt endure for Chriſt in this World? doth the Fleſh ſhrink back from theſe things, and cry, ſpare thy ſelf? What is there in the World more likely to ſteel and fortifie thy Spirit with reſolution and courage, than ſuch a ſight as this? Did Chriſt face the Wrath of Men, and the Wrath of God too? Did he ſtand as a Pillar of Braſs, with unbroken Patience, and ſtedfaſt Reſolution, under ſuch Troubles as never met in the like height upon any meer Creature, till Death beat the laſt Breath out of his Noſtrils? And ſhall I ſhrink for a trifle? Ah, he did not ſerve me ſo! I will arm my ſelf with the like mind, 1 *Pet.* 2. 2.

5. Is thy Faith ſtaggered at the Promiſes? canſt thou not reſt upon a Promiſe? Here's that will help thee againſt hope to believe in hope, giving glory to God. For this is God's Seal added to his Covenant, which ratifies and binds faſt all that God hath ſpoken.

6. Doſt thou idle away precious Time vainly, and live unuſefully to Chriſt in thy Generation? what more apt both to convince and cure thee, than ſuch a remembrance of Chriſt as this? O when thou conſidereſt thou art not thine own, thy Time, thy Talents are not thine own, but Chriſt's; when thou ſhalt ſee thou art bought with a Price (a great Price indeed) and ſo art ſtrictly obliged to glorifie God, with thy Soul and Body, which are his, 2 *Cor.* 5. 14. This will powerfully awake a dull, ſluggiſh and lazy Spirit. In a word, what Grace is there this remembrance of Chriſt cannot quicken? What Sin cannot it mortifie? What Duty cannot it animate? O it is of ſingular uſe in all caſes to the People of God!

Inference 4. Laſtly, Hence we infer; *Tho' all other things do, yet Chriſt neither doth, nor can grow ſtale.* Here's an Ordinance to preſerve his remembrance freſh to the end of the World. The Blood of Chriſt doth never dry up. The beauty of this Roſe of *Sharon* is never loſt or withered. He is the ſame yeſterday, to day, and for ever. As his Body in the Grave ſaw no Corruption, ſo neither can his Love, or any of his Excellencies. When the Saints ſhall have fed their eyes upon him in Heaven thouſands and millions of years, he ſhall be as Freſh, Beautiful, and Orient as at the beginning. Other Beauties have their prime and their fading time; but Chriſt's abides eternally. Our delight in Creatures is often moſt at firſt acquaintance; when we come nearer to them, and ſee more of them, the edge of our Delight is rebated: But the longer you know Chriſt, and the nearer you come to him, ſtill the more do you ſee of his Glory. Every farther proſpect of Chriſt entertains the mind with a freſh Delight. He is as it were a new Chriſt every day, and yet the ſame Chriſt ſtill.

Bleſſed be God for Jeſus Chriſt.

SERMON XXII.

Serm. 22. pens he third repara- ve act f Chriſt r his wn eath.

LUK. XXII. 41, 42, 43, 44.

And he was withdrawn from them about a Stone's caſt, and kneeled down, and prayed; ſaying, Father, if thou be willing, remove this Cup from me: Nevertheleſs, not my Will, but thine be done. And there appeared an Angel unto him from Heaven, ſtrengthning him. And being in an Agony, he prayed more earneſtly; and his Sweat was as it were great drops of Blood falling down to the Ground.

THE hour is now almoſt come, even that hour of Sorrow, which Chriſt had ſo often ſpoken of. Yet a little, a very little while, and the Son of Man is betrayed into the hands of Sinners. He hath affectionately recommended his Children to his Father. He hath ſet his houſe in order, and ordained a Memorial of his Death to be left with his People, as you have heard. There is but one thing more to do, and then the Tragedy begins. He recommended us, he muſt alſo recommend himſelf by prayer to the Father; and when that is done, he is ready, let *Judas* with the black Guard come when they will.

This laſt Act of Chriſt's preparation for his own Death, is contained in this Scripture: Wherein we have an account, 1. Of his Prayer. 2. Of the Agony attending it. 3. His relief in that Agony, by an Angel that came and comforted him.

1. The Prayer of Chriſt; in a praying poſture he will be found when the Enemy comes; he will be taken upon his Knees: He was pleading hard with God in Prayer, for Strength to carry him through this heavy Trial, when they came to take him. And this Prayer was a very remarkable Prayer, both for the *ſolitarineſs* of it; he withdrew about a ſtone's caſt, *verſ.* 41. from his deareſt intimates; no ear but his Father's ſhall hear what he had now to ſay. For the *vehemency* and importunity of it, theſe were thoſe ἱκετηρίας, *Heb.* 5. 7. ſtrong cries that he poured out to God in the days of his Fleſh. And for the *Humility* expreſſed in it, he fell upon the ground, he rouled himſelf as it were in the Duſt, at his Father's Feet. And in divers others reſpects it was a very remarkable Prayer, as you will hear anon.

2. This Scripture gives you alſo an account of the Agony of Chriſt, as well as of his Prayer, and that a moſt ſtrange one; ſuch as in all reſpects never was known before in Nature. It was a Sweat as it had been Blood, which [as] is neither an Hyperbole, as ſome would make it; nor yet a meer ſimilitude of Blood, as others fancy, but a real bloody Sweat. For ſo [as] is ſometimes taken for the very thing it ſelf, as *Joh.* 1. 14. And as a worthy Divine of our own well notes, that if the Holy Ghoſt had only intended it for a ſimilitude or reſemblance, he would rather have expreſſed it, *as it were drops of Water*, than *as it were drops of Blood*; for Sweat more reſembles Water than Blood.

Mr. Ambroſe *looking to Jeſus.*

3. You have here his relief in this his Agony, and that by an Angel diſpatcht Poſt from Heaven to comfort him. The Lord of Angels now needed the comfort of an Angel. It was time to have a little refreſhment, when his Face and Body too ſtood as full of drops of Blood, as the drops of Dew are upon the Graſs. Hence we note,

Doct. *That our Lord Jeſus Chriſt was praying to his Father in an extraordinary Agony, when they came to apprehend him in the Garden.*

To open and prepare this laſt Act of preparation on Chriſt's part for our uſe, I ſhall at this time ſpeak to theſe particulars. *Firſt*, The *place* where he prayed. *Secondly*, The *time* when he prayed. *Thirdly*, The *matter* of his Prayer. And *laſtly*, The *manner* how he prayed.

Firſt, For the circumſtance of *Place*, where was this laſt and remarkable Prayer poured out to God? It was in the Garden; St. *Matthew* tells us it was called *Gethſemane*, which ſignifies (as *Pareus* on the place obſerves) the Valley of fatneſs, *viz.* of Olives, which grew in that Valley or Garden moſt plentifully. This Garden lay very near to the City of *Jeruſalem*. The City had twelve Gates, five of which were on the Eaſt ſide of it, among which the moſt remarkable were the *Fountain-gate*, ſo called of the Fountain *Siloe*. Through this gate Chriſt rode into the City in triumph, when he came from *Bethany*. The other was the *Sheep-gate* ſo called from the multitude of ſheep driven in at it for the Sacrifice, for it ſtood cloſe by the Temple; and cloſe by this gate was the Garden called *Gethſemane*, where they apprehended Chriſt, and led him through this gate, as a ſheep to the Slaughter. Betwixt this Garden and the City, ran the brook *Cedron*, which roſe from a Hill upon the South, and ran upon the Eaſt part of the City, between *Jeruſalem* and the Mount of Olives: and over this Brook Chriſt paſſed into the Garden, *Joh.* 18. 1. to which the Pſalmiſt alludes in Pſal. 110. 7. *He ſhall drink of the brook in the way, therefore ſhall he lift up the head.* For this Brook running through the Valley of *Jehoſaphat*, that fertile Soil, together with the filth of the City which it waſht away, gave the Waters a black tincture, and ſo fitly reſembled thoſe grievous ſufferings of Chriſt, in which he taſted both the Wrath of God and Men.

In locum Gethſemane, Gr. χωρίον; reddunt villam, vel prædium, dictum Gethſemane; *Heb.* גיאשמנים quod ſonat vallem pinguium, nempe olearum, quæ nimirum iſtic uberius proveniebant. *Par.*

Now Chriſt went not into this Garden to hide or ſhelter himſelf from his Enemies. No, that was not his end; for if ſo, it had been the moſt improper place he could have choſen: it being the accuſtomed place where he was wont to pray, and a place well known to *Judas*, who was now coming to ſeek him, as you may ſee, *Joh.* 18. 2. *And* Judas *which betrayed him, knew the place, for Jeſus oft-times reſorted thither with his Diſciples.* So that he repairs thither, not to ſhun, but to meet the Enemy, to offer himſelf as a prey to the Wolves, which there found him, and laid hold upon him. He alſo reſorted thither for an hour or two of privacy before they came, that he might there freely pour out his Soul to God. So much for the Circumſtance of Place where he prayed.

Secondly, We ſhall conſider the *Time* when he entred into this Garden to pray: And it was in the ſhutting in of the Evening; for it was after the Paſſover, and the Supper were ended. Then (as *Matthew* hath it, *chap.* 26. 36.) Jeſus went over the Brook into the Garden, betwixt the hours of nine and ten in the Evening, as it is conjectured, and ſo he had betwixt two and three hours time to pour out his Soul to God. For it was about Midnight that *Judas* and the Soldiers came and apprehended him there. So that it being immediately before his apprehenſion, it ſhews us in what frame and poſture Chriſt deſired to be found: and by it he left us an excellent Pattern, what we ought to do, when imminent Dangers are near us, even at the door. It becomes a Soldier to die fighting, and a Miniſter to die preaching, and a Chriſtian to die praying. If they come, they find Chriſt upon his Knees, wreſtling mightily with God by prayer. He never ſpent one moment

Tunc, nempe ingruente jam nocte, poſtquam per actâ cœnâ paſchali & euchariſticâ, gratiis actis, hymnum decantaſſent. *Par. in Loc.*

Oportet theologum concionantem mori.

ment of the time of this Life idly; but theſe were the laſt moments he had to live in the World, and here you may ſee how they were filled up and imployed.

Thirdly, Next let us conſider the *Matter* of his Prayer, or the things about which he poured out his Soul to God in the Garden that Evening. And *verſ.* 42. informs us what that was: He prayed, ſaying, *Father, if thou be willing, remove this Cup from me; nevertheleſs not my will, but thine be done.* Theſe words are involved in many difficulties, as Chriſt himſelf was when he uttered them. By the *Cup*, underſtand that portion of Sorrows then to be diſtributed to him by his Father. Great Afflictions and bitter Trials are frequently expreſſed in Scripture under the Metaphor of a Cup. So that dreadful Storm of Wrath upon the Wicked in Pſal. 11. 6. *upon the Wicked he ſhall rain ſnares, fire and brimſtone, and a horrible tempeſt; this ſhall be the portion of their Cup*, *i. e.* the Puniſhment allotted to them by God for their Wickedneſs. And an exceeding great Miſery, by a large or deep Cup. So *Ezek.* 23. 32, 33. *Thou ſhalt drink of thy Siſter's Cup deep and large, thou ſhalt be laughed to ſcorn, and had in deriſion; it containeth much. Thou ſhalt be filled with drunkenneſs and ſorrow, with the Cup of aſtoniſhment and deſolation; with the Cup of thy Siſter* Samaria. And when an Affliction is compounded of many bitter Ingredients, ſtinging and aggravating Conſiderations and Circumſtances, then it's ſaid to be mixed. *In the hand of the Lord there is a Cup, and the Wine is red,* (noting a bloody trial) *It is full of mixture, and he poureth out the ſame, but the dregs thereof all the Wicked of the earth ſhall wring them out, and drink them: i. e.* they ſhall have the worſt part of the Judgment for their ſhare. Thus Afflictions and Calamities are expreſt by the Metaphor of a Cup; great Calamities, by a deep and large Cup; Afflictions compounded of many aggravating circumſtances, by a mixed Cup. And from the effect it hath on them that muſt drink it, it's called a Cup of trembling, Iſa. 57. 17. *Thou haſt drunken at the hand of the Lord, the Cup of his fury, the dregs of the Cup of trembling.* Such a Cup now was Chriſt's Cup; a Cup of Wrath, a large and deep Cup, that contained more Wrath than ever was drunk by any Creature, even the Wrath of an infinite God. A mixed Cup; mixed with God's Wrath and Man's in the extremity. And all the bitter aggravating circumſtances that ever could be imagined; great conſternation and amazement; this was the portion of his Cup.

By the *paſſing of the Cup* from him, underſtand his exemption from ſuffering that dreadful and horrid Wrath of God, which he foreſaw to be now at hand. For as the coming of the Cup to a Man, doth in Scripture-phraſe note his bearing and ſuffering of Evil, as you find it, *Lam.* 4. 21. *Rejoice, and be glad, O Daughter of* Edom, *that dwelleſt in the Land of* Uz; *the Cup alſo ſhall paſs through unto thee; thou ſhalt be drunken, and make thy ſelf naked;* which is an ironical reproof of the *Idumeans*, the Jews deadly Enemies, who wickedly inſulted over them, when the cup was at their mouths: As if the Lord had ſaid, You have laugh'd and jeer'd at my People, when my hand was on them, you rejoiced to ſee their Calamities: Well, make your ſelves merry ſtill if you can, the Cup ſhall paſs through unto thee; thy turn is coming, then laugh if thou canſt. So on the contrary, the paſſing away of the Cup, notes freedom from, or our eſcaping of thoſe Miſeries. And ſo Chriſt's meaning in this conditional requeſt is, Father, if it be thy will, excuſe me from this dreadful Wrath, my Soul is amazed at it. Is there no way to ſhun it? Cannot I be excuſed? O if it be poſſible, ſpare me. This is the meaning of it. But then here's the difficulty, how Chriſt who knew God had from everlaſting determined he ſhould drink it, who had compacted and agreed with him in the Covenant of Redemption ſo to do, who came as (himſelf acknowledges) for that end into the World, *John* 18. 37. who foreſaw this Hour all along, and profeſſed when he ſpake of this Blood-Baptiſm with which he was to be baptized, that he was *ſtraitned till it was accompliſh'd*, Luk. 12. 50. How (I ſay) to reconcile all this with ſuch a Petition, that now when the Cup was delivered to him, it might paſs, or he be excuſed from ſuffering; this is the Knot, this is the Difficulty.

What! Did he now repent of the Bargain? Was all he ſaid before but a flouriſh, before he ſaw the Enemy? Doth he now begin to wiſh his Bargain dry, and that he had never undertaken ſuch a work? Is that the meaning of it? Nothing leſs; No, no, Chriſt never repented of his Engagement to the Father, never was willing to let the Burden lye on us, rather than on himſelf; there was not ſuch a thought in his holy and faithful Heart: But the reſolution of this Doubt depends upon another diſtinction, which will clear his meaning in it.

1*ſt*. You muſt diſtinguiſh of Prayers. Some are *abſolute* and peremptory; and ſo to have prayed that the Cup might paſs, would have been chargeable with ſuch abſurdities as were but now mentioned: Others are *conditional* and ſubmiſſive Prayers, *If it may be, if the Lord pleaſe.* And ſuch was this, if thou be willing; if not I'll drink it. But you will ſay, Chriſt knew what was the Mind of God in that caſe; he knew what Tranſactions had of old been betwixt his Father and him; and therefore tho' he did not pray abſolutely, yet it's ſtrange he would pray conditionally, it might paſs. Therefore in the

2*d*. Place, you muſt diſtinguiſh of the *Natures* according to which Chriſt acted. He acted ſometimes as God, and ſometimes as Man. Here he acted according to his human Nature; ſimply expreſſing, and manifeſting in this Requeſt the reluctency it had at ſuch ſufferings; Wherein he ſhewed himſelf a true Man, in ſhuning that which is deſtructive to his Nature.

As Chriſt had two diſtinct Natures, ſo two diſtinct Wills. And (as one well obſerves) in the Life of Chriſt there was an intermixture of Power and Weakneſs, of the Divine Glory, and human Frailty. At his Birth a Star ſhone, but he was laid in a Manger. The Devil tempted him in the Wilderneſs, but there Angels miniſtred to him. As Man he was deceived in the Fig-tree, but as God he blaſted it. He was caught by the Soldiers in the Garden, but firſt made them fall back. So here, as Man he feared and ſhunned Death; but as God man he willingly ſubmitted to it.

Deodati Annot. in Matth. 26. 39.

"It was (as *Deodati* well expreſſes it) a "purely natural deſire, meer Man, by which for "a ſhort moment he apprehended and ſhunned "Death and Torments; but quickly recalled "himſelf to Obedience, by a deliberate Will, "to ſubmit himſelf to God. And beſides that, "this deſire was but conditional, under the "Will of God, accepted by Chriſt; but from "the contemplation of which he was a while "diverted by the extremity of Horrors: There-"fore there was no Sin in it, but only a ſhort "conflict of Nature, preſently overcome by Rea-"ſon, and a firm Will; or a ſmall Suſpenſion, "quickly overcome by a moſt ſtrong Reſolution. "Finally, this ſacred deliberation in Jeſus was "not made ſimply, or in an inſtant, but "with a ſhort time, and with a counter-"poiſe, which is the natural property of the "Soul in its Motions and voluntary Actions.

In a word, as there was nothing of Sin in it, it being a pure and ſinleſs affection of Nature: ſo there was much good in it, and that both as it was a part of his Satisfaction for our Sin, to ſuffer inwardly ſuch Fears, Tremblings, and Conſternations: And as it was a clear evidence that he was in all things made like unto his Brethren, except Sin. And laſtly, as it ſerves notably to expreſs the grievouſneſs and extremity of Chriſt's Sufferings, whoſe very proſpect and appearance at ſome diſtance was ſo dreadful to him.

Parker de deſcenſu, *lib.* 3. *p.* 192, *&c.*

If the Learned Reader deſire to ſee what is farther ſaid on this Point, let him read what the judicious and learned *Parker*, in his excellent Book *de deſcenſu*, hath collected upon that caſe.

Fourthly, Let us conſider the *Manner* how he prayed, and that was,

1. *Solitarily*. He doth not here pray in the audience of his Diſciples, as he had done before, but went at a diſtance from them. He had now private buſineſs to tranſact with God. He left ſome of them at the entring into the Garden; and for *Peter*, *James* and *John*, that went farther with him than the reſt, he bids them remain there while he went and prayed. He did not deſire them to pray with him, or for him; no, he muſt tread the Wine-preſs alone. Nor will he have them with him, poſſibly leſt it ſhould diſcourage them to ſee and hear how he groaned, ſweat, trembled, and cried, as one in an Agony, to his Father.

Triſtitiæ medelem quærit in precibus; quibus ut liberius vacare poſſit, modicum ſecedit.

Reader, there are Times and Caſes, when a Chriſtian would not be willing the deareſt and moſt intimate Friend he hath in the World, ſhould be privy to what paſſes betwixt him and his God.

2. It was an *humble* Prayer, that's evident by the poſtures into which he caſt himſelf: Sometimes kneeling, and ſometimes proſtrate upon his Face. He creeps in the very Duſt, lower he cannot fall; and his Heart was as low as his Body. He is meek and lowly indeed.

3. It was a *reiterated* Prayer; he prays, and then returns to the Diſciples, as a Man in extremity turns every way for comfort: So Chriſt prays, *Father, let this Cup paſs*, but in that the Father hears him not; tho' as to ſupport he was heard. Being denied deliverance by his Father, he goes and bemoans himſelf to his penſive Friends; and complains bitterly to them, *My Soul is exceeding ſorrowful, even unto Death.* He would eaſe himſelf a little, by opening his condition to them; but alas, they rather encreaſe than eaſe his burden. For he finds them aſleep, which occaſioned that gentle reprehenſion from him, Mat. 26. 40. *What could you not watch with me one hour?* What, not *watch* with *me?* Who may expect it from you more than I? Could you not *watch?* I am going to *die* for you, and *cannot you watch* with me? What! Cannot you watch with me *one hour?* Alas! What if I had required great matters from you? What! Not an *hour*, and that the parting hour too! Chriſt finds no eaſe from them, and back again he goes to that ſad place, which he had ſtained and purpled with a bloody ſweat, and prays to the ſame purpoſe again. O how he returns upon God over and over, as if he reſolved to take no denial! But however, conſidering it muſt be ſo, he ſweetly falls in with his Father's will, *Thy will be done.*

4. And laſtly, It was a Prayer accompanied with a ſtrange and wonderful Agony: So ſaith verſ. 44. *And being in an Agony he prayed more earneſtly; and his Sweat was as it were great drops of Blood falling down to the ground.* Now he was red indeed in his apparel as one that trod the Wine-preſs: It was not a faint thin dew, but a clotted Sweat θρόμβοι αἵματος, clodders of blood falling upon the ground. It is diſputed whether this Sweat were natural, or preternatural. That ſome in extremity have ſweat a kind of bloody thin dew, is affirmed. I remember *Thuanus* gives us two inſtances that come neareſt to this, of any thing I ever obſerved or heard of. The one was a *Captain*, who by a cowardly and unworthy fear of death, was ſo overwhelm'd with anguiſh, that a kind of bloody Dew or Sweat ſtood on all his Body. The other is of a young Man, condemned for a ſmall matter to die by *Sixtus* the *5th*, who poured out Tears of Blood from his Eyes, and ſweat Blood from his whole Body.

Non fuit ſudor diaphoreticus, ſed craſſus & grumoſus. Dux quidem indigno mortis metu adeo concuſſus in animo fuit, ut ſanguineum ſudorem toto corpore fudit. *Thuan. Lib.* 11.

Juvenis ob levem cauſam, a Sixto 5. ad mortem damnatus, præ doloris vehementia, lacrimas cruentas ſudiſſe, & ſanguinem pro ſudore è toto corpore mittere viſus eſt. *Thuan. Lib.* 80.

Theſe are ſtrange and rare Inſtances, and the truth of them depends upon the Credit of the Relator: But certainly for Chriſt, whoſe Body had the moſt excellent craſis and temperament, to ſweat clotted Blood, or globs of Blood, as ſome render it; and that in a cold night, when others needed a Fire within doors to keep them warm, *Joh.* 18. 18. I ſay, for him to ſweat ſuch ſtreams through his Garments, falling to the ground on which he lay, muſt be concluded a preternatural thing. And indeed, it was not wonderful that ſuch a preternatural Sweat ſhould ſtream from all parts of his Body, if you do but conſider what an extraordinary Load preſſed his Soul at that time, even ſuch as no meer Man ever felt, or was able to ſtand under; even the Wrath of a great and terrible God, in the extremity of it. *Who* (ſaith the Prophet *Nahum*, ch. 1. 6.) *can ſtand before his Indignation? And who can abide in the fierceneſs of his Anger? His Fury is poured out like fire, and the Rocks are thrown down by him.*

The effects of this Wrath, as it fell at this time upon the Soul of Chriſt in the Garden, are largely and very emphatically expreſt by the ſeveral *Evangeliſts* who wrote this Tragedy. *Matthew* tells us his Soul was *exceeding ſorrowful, even unto Death*, Matth. 26. 38. The word ſignifies beſet with Grief round about. And it's well expreſt by that phraſe of the Pſalmiſt, Pſal. 116. 3. *The ſorrows of Death compaſſed me about, the pains of Hell got hold upon me. Mark* varies the Expreſſion, and gives it us in another word no leſs ſignificant and full, Mark 14. 33. *He began to be ſore amazed, and very heavy.* Sore amazed, it imports ſo high a degree of Conſternation and Amazement, as when the Hair of the Head ſtands up through fear. *Luke* hath another Expreſſion for it in the Text; he was *in an Agony.* An Agony is the labouring and ſtriving of Nature in extremity. And *John* gives it us in another Expreſſion, Joh. 12. 27. *Now is my Soul troubled.* The original word is a very full word. And it is conceived the Latins derive that word which ſignifies Hell, from this by which Chriſt's troubles is here expreſſed. This was the Load which oppreſſed his Soul, and ſo ſtraitned it with Fear, and Grief, that his Eyes could not vent or eaſe it ſufficiently by Tears; but the innumerable pores of his Body are ſet open, to give vent by letting out ſtreams of Blood. And yet all this while, no Hand of Man was upon him. This was but a Prelude, as it were, to the Conflict that was at hand. This bloody Sweat in which he prayed, was but as the giving or ſweating of the Stones before a great Rain. Now he ſtood, as it were, arraigned at God's Bar, and had to do immediately with him. And you know *it is a fearful thing to fall into the hands of the living God.* The uſes of this follow in this order.

περίλυπος, undequaque triſtis. *Beza.*

ἐκθαμβεῖσθαι, medici vocant horripilationem: καὶ ἀδημονεῖν, graviſſimè angebatur. *Bez.*

ἐν ἀγωνίᾳ.

τετάρακται, unde tartarus, quia terret omnia.

Inference 1. Did Chriſt pour out his Soul to God ſo ardently in the Garden, when the hour of his Trouble was at hand? Hence we infer, *That Prayer is a ſingular preparative for, and relief under the greateſt Troubles.*

'Tis ſweet, when Troubles find us in the way of our Duty. The beſt poſture we can wreſtle with Afflictions in, is to engage them upon our Knees. The Naturaliſt tells us, if a Lion find a Man proſtrate, he will do him no harm. *Chriſt* haſtned to the Garden to pray, when *Judas* and the Soldiers were haſtning thither to apprehend him. O when we are nigh to Danger, it's good for us to draw nigh to our God. Then ſhould we be urging that ſeaſonable requeſt to God, Pſal. 22. 11. *Be not far from me, for trouble is near; for there is none to help.* Wo be to him, whom Death or Trouble finds afar off from God. And as Prayer is the beſt preparative for Troubles, ſo the choiceſt relief under them. Griefs are eaſed by Groans. The Heart is cooled and diſburdened by ſpiritual evaporations. You know it is ſome relief if a Man can pour out his Complaint into the Boſom of a faithful Friend, tho' he can but pity him: how much more to pour out our Complaints into the Boſom of a faithful God, who can both pity and help us! *Luther* was wont to call Prayers the Leeches of his Cares and Sorrows; they ſuck out the bad Blood. It's the Title of Pſal. 102. *A prayer for the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.* It's no ſmall eaſe to open our Hearts to God. When we are as full of grief, as *Elihu* was of matter, let us ſay as he did, Job 32. 19. *Behold, Lord, my heart is as wine which hath no vent, it is ready to burſt as new bottles. I will ſpeak that I may be refreſhed.*

To go to God when thou art full of ſorrow, when thy Heart is ready to burſt within thee, as it was with Chriſt in this day of his trouble; and ſay, Father, thus and thus the caſe ſtands with thy poor Child; and ſo and ſo it's with me; I will not go up and down whining from one Creature to another, it's to no purpoſe to do ſo; nor yet will I leave my Complaint upon my ſelf: But I will tell thee, Father, how the caſe ſtands with me; for to whom ſhould Children make their moan, but to their Father? Lord, I am oppreſſed, undertake for me. What thinkeſt thou, Reader, of this? Is it relieving to a ſad Soul? Yes, yes, if thou be a Chriſtian that haſt had any experience this way, thou wilt ſay, there is nothing like it. Thou wilt bleſs God for appointing ſuch an Ordinance as Prayer, and ſay, Bleſſed be God for Prayer: I know not what I ſhould have done, nor how in all the World I ſhould have waded through the Troubles I have paſt, if it had not been for the help of Prayer.

Inference 2. Did Chriſt withdraw from the Diſciples to ſeek God by Prayer? Thence it follows, *That the company of the beſt Men is not always ſeaſonable. Peter, James* and *John*, were three excellent Men, and yet Chriſt ſaith to them, Tarry ye here, while I go and pray yonder. The Society of Men is beautiful in its ſeaſon, and no better than a burden out of ſeaſon. I have read of a good Man, that when his ſtated time for Cloſet-prayer was come, he would ſay to the Company that were with him, whatever they were, *Friends, I muſt beg your excuſe for a while, there is a Friend waits to ſpeak with me.* The Company of a good Man is good, but it ceaſes to be ſo when it hinders the injoyment of better Company. One hour with God is to be preferred to a thouſand days injoyment of the beſt Man on Earth. If thy deareſt Friends in the World intrude unſeaſonably betwixt thee and thy God, it's neither rude nor unmannerly to bid them give place to better Company; I mean, to withdraw from them as Chriſt did from the Diſciples, to enjoy an hour with God alone. In publick and private Duties we may admit of the Company of others to join with us, and if they be ſuch as fear God, the more the better: But in ſecret Duties, Chriſt and thee muſt whiſper it over betwixt your ſelves; and then the company of the Wife of thy Boſom, or thy Friend, that is as thine own Soul, would not be welcome. *When thou prayeſt, enter into thy Cloſet; and when thou haſt ſhut thy door, pray to thy Father which is in ſecret*, Mat. 6. 6. It is as much as if Chriſt had ſaid, See all clear; be ſure to retire in as great privacy as may be; let no ear but God's hear what thou haſt to ſay to him. This is at once a good note of Sincerity, and a great help to ſpiritual Liberty and Freedom with God.

Inference 3. Did Chriſt go to God thrice upon the ſame account? thence learn, *That Chriſtians ſhould not be diſcouraged, tho' they have ſought God once and again, and no anſwer of Peace comes.* Chriſt was not heard the firſt time, and he goes a ſecond; he was not anſwered the ſecond, he goes the third and laſt time, yet was not anſwered in the thing he deſired, *viz.* that the Cup might paſs from him; and yet he hath no hard thoughts of God, but reſolves his will into his Father's. If God deny you in the things you aſk, he deals no otherwiſe with you than he did with Chriſt. *O my God*, (ſaith he) *I cry in the day-time, but thou heareſt not; and in the night, and am not ſilent.* Yet he juſtifies God, *but thou art holy*, Pſal. 22. 2. Chriſt was not heard in the thing he deſired, and yet heard in that he feared, *Heb.* 5. 7. The Cup did not paſs as he deſired, but God upheld him, and enabled him to drink it. He was heard as to *ſupport*, he was not heard as to *exemption* from ſuffering: His Will was expreſt conditionally; and therefore tho' he had not the thing he ſo deſired, yet his Will was not croſſed by the denial. But now when we have a ſuit depending before the Throne of Grace, and cry to God once and again, and no anſwer comes, How do our hands hang down, and our Spirits wax feeble!

Then we complain with the Church, *Lam.* 3. 8. *When I cry and ſhout, he ſhutteth out my Prayer; thou covereſt thy ſelf with a Cloud, that our Prayers cannot paſs through.* Then with *Jonah* we conclude *we are caſt out of his ſight.* Alas! we judge by ſenſe according to what we ſee and feel; and cannot live by Faith on God, when he ſeems to hide himſelf, put us off, and refuſe our requeſts. It calls for an *Abraham*'s Faith, *to believe againſt hope, giving glory to God.* If we cry, and no anſwer comes preſently, our carnal Reaſon draws a headlong, haſty Concluſion. Sure I muſt expect no anſwer: God is angry with my Prayers: The Seed of Prayer hath lain ſo long under the clods, and it appears not; ſurely it's loſt, I ſhall hear no more of it.

Our Prayers may be heard, tho' their anſwer be for the preſent ſuſpended. As *David* acknowledged when he coolly conſidered the matter, Pſal. 31. 22. *I ſaid in my haſte, I am cut off from before thine Eyes; nevertheleſs thou heardeſt the voice of my ſupplication, when I cried unto thee.* No, no, Chriſtian; a Prayer ſent up in Faith, according to the will of God, cannot be loſt, tho' it be delay'd. We may ſay of it as *David* ſaid of *Paul*'s Sword, and *Jonathan*'s Bow, that they never return empty.

Inference 4. Was Chriſt ſo earneſt in Prayer, that he prayed himſelf into a very Agony? *Let the People of God bluſh to think how unlike their Spirits are to Chriſt, as to their prayer-frames.*

O what lively, ſenſible, quick, deep, and tender apprehenſions and ſenſe of thoſe things about which he prayed, had Chriſt? Tho' he ſaw his very Blood ſtarting out from his hands, and his cloaths dyed in it; yet being in an Agony, he prayed the more earneſtly. I do not ſay Chriſt is imitable in this, No, but his fervour in Prayer is a pattern for us, and ſerves ſeverely to rebuke the Lazineſs, Dulneſs, Torpor, Formality, and Stupidity that is in our prayers. How often do we bring the Sacrifice of the dead before the Lord! How often do our Lips move, and our Heart ſtand ſtill! O how unlike Chriſt are we! his Prayers were pleading Prayers, full of mighty arguments, and ferverous affections. O that his People were in this more like him!

true

Inference 5. Was Chriſt in ſuch an Agony before any hand of Man was upon him, meerly from the apprehenſions of the Wrath of God, with which he now conteſted? *Then ſurely it's a dreadful thing to fall into the Hands of the living God, for our God is a conſuming Fire.*

Ah what is Divine Wrath! that Chriſt ſo ſtaggered when the Cup came to him. Could not he bear, and doſt thou think to bear it. Did Chriſt ſweat clods of Blood at it, and doſt thou make light of it? Poor wretch, if it ſtaggered him, it will confound thee. If it made him groan, it will make thee howl, and that eternally. Come Sinner, come, doſt thou make light of the threatnings of the Wrath of God againſt Sin? Doſt thou think there's no ſuch matter in it, as theſe zealous Preachers make of? Come look here upon my Text, which ſhews thee the Face of the Son of God ſtanding as full of purple drops, under the ſenſe and apprehenſion of it, as the drops of dew that hang upon the graſs. Hark how he cries, *Father, if it be poſſible let this Cup paſs.* O any thing of puniſhment rather than this. Hear what he tells the Diſciples; *My Soul*, ſaith he, *is ſorrowful, even to death: Amazed*, very *heavy*. Fools make a mock of Sin, and the Threatnings that lye againſt it.

Inference 6. Did Chriſt meet Death with ſuch a heavy heart? *Let the hearts of Chriſtians be the lighter for this when they come to die.* The bitterneſs of Death was all ſqueez'd into Chriſt's Cup. He was made to drink up the very dregs of it, that ſo our death might be the ſweeter to us. Alas! there's nothing now left in Death that's frightful or troubleſom, beſide the pain of diſſolution, that natural Evil of it. I remember it's ſtoried of one of the Martyrs, that being obſerved to be exceeding jocund and merry when he came to the Stake, one asked him, what was the reaſon his heart was ſo light when Death (and that in ſuch a terrible form too) was before him? O, ſaid he, my Heart is ſo light at my death, becauſe Chriſt's Heart was ſo heavy at his Death.

Inference 7. To conclude, what Cauſe have all the Saints to love their dear Lord Jeſus with an abounding Love? Chriſtian, open the Eyes of thy Faith, and fix them upon Chriſt, in the poſture he lay in the Garden, drencht in his own Blood: and ſee whether he be not lovely in theſe his dyed Garments. He that ſuffered for us more than any Creature could or did, may well challenge more Love than all the Creatures in the World. O what hath he ſuffered, and ſuffered upon thy account! it was thy Pride, Earthlineſs, Senſuality, Unbelief, Hardneſs of Heart, that laid on more weight in that day that he ſweat Blood.

Ser. 23. *Diſcovers the firſt preparation for Chriſt's death on his Enemies part, by the Treaſon of* Judas.

SERMON XXIII.

MAT. XXVI. 47, 48, 49.

And while he yet ſpake, lo Judas *one of the twelve came, and with him a great multitude with Swords and Staves, from the Chief-Prieſts, and Elders of the People. Now he that betrayed him, gave them a ſign, ſaying, Whomſoever I ſhall kiſs, the ſame is he, hold him faſt. And forthwith he came to Jeſus, and ſaid, Hail Maſter, and kiſſed him.*

THE former Sermons gives you an account how Chriſt improved every moment of his time, with buſie diligence, to make himſelf ready for his Death. He hath commended his charge to the Father, inſtituted the bleſſed Memorial of his death, poured out his Soul to God in the Garden, with reſpect to the grievous ſufferings he ſhould undergo. And now he is ready, and waits for the coming of the Enemies, being firſt in the field.

And think you that they were idle on their parts? No, no, their Malice made them reſtleſs. They had agreed with *Judas* to betray him. Under his conduct a band of Soldiers are ſent to apprehend him. The Hour ſo long expected is come. For *while he yet ſpake*, ſaith the Text, *lo* Judas *one of the twelve came, and with him a great multitude, with Swords and Staves.*

Theſe words contain the firſt preparative act on their part for the death of Chriſt, even to betray him, and that by one of his own Diſciples. Now they execute what they had plotted, *verſ.* 14, 15. And in this Paragraph you have an account, 1. Of the Traitor, who he was. 2. Of the Treaſon, what he did. 3. Of the Manner of its execution, how it was contrived and effected. *Laſtly*, Of the *Time*, when they put this Helliſh Plot in execution.

1. We have here a deſcription of the Traitor: And it is remarkable how carefully the ſeveral *Evangeliſts* have deſcribed him, both by his Name, Sirname and Office, *Judas*, *Judas Iſcariot*, *Judas Iſcariot one of the twelve*; that he might not be miſtaken for *Jude* or *Judas* the *Apoſtle*. God is tender of the Names and Reputations of his upright hearted Servants. His Office *one of the twelve*, is added to aggravate the Fact, and ſhew how that Prophecy was accompliſhed in him; Pſal. 41. 9. *Tea, mine own familiar Friend, in whom I truſted, which did eat of my Bread, hath lift up his heel againſt me.* Lo, this was the Traitor, and this was his Name and Office.

2. You have a deſcription of the Treaſon, or an account what this Man did. He led an armed multitude to the place where Chriſt was, gave them a ſignal to diſcover him, and incouraged them to lay hands on him, and hold him faſt. This was that Helliſh Deſign which the Devil put into his heart, working upon that principle or luſt of Covetouſneſs which was predominant there. What will not a carnal Heart attempt, if the Devil ſuit a temptation to the predominant Luſt, and God withhold reſtraining Grace!

3. You have here the way and manner in which this Helliſh Plot was executed. It was managed both with *force* and with *fraud*. He comes with a multitude, armed with Swords and Staves, in caſe he ſhould meet with any reſiſtance. And he comes to him with a *kiſs*, which was their ſignal, leſt they ſhould miſtake the Man. For they aimed neither at ſmall nor great, ſave only at the King of *Iſrael*, the King of Glory. Here was much ado, you ſee, to take a harmleſs Lamb, that did not once ſtart from them, but freely offered himſelf to them.

Quid opus eſt armis contra inermem? qui ſi virtutem ſuam exercere voluit, nullis armis erat ſuperabilis: Quorſum ſignum, ne errarent in perſonâ quia nox erat, &c. *D. Par. in Loc.*

4. And Laſtly, When was this treaſonable Deſign executed upon Chriſt? And it was executed upon him while he ſtood among his Diſciples, exhorting them to Prayer and Watchfulneſs, dropping heavenly and moſt ſeaſonable Counſels upon them. *While he yet ſpake, lo* Judas, *and with him a multitude came with Swords and Staves.* Surely 'tis no better than a *Judas*'s trick, to diſturb and afflict the Servants of God in the diſcharge of their Duties. This was the Traitor, and his Treaſon; thus it was executed, and at this Time. Hence we obſerve,

Doct. *That is was the Lot of our Lord Jeſus Chriſt, to be betrayed into the hands of his mortal Enemies, by the aſſiſtance of a falſe and diſſembling Friend.*

Look as *Joſeph* was betrayed and ſold by his Brethren; *David* by *Achitophel*, his old Friend; *Sampſon* by *Dalilah*, that lay in his Boſom: So *Chriſt* by *Judas*, one of the twelve; a Man, his Friend, his Familiar, that had been ſo long converſant with him: He that by *profeſſion* had lifted up his *hand* to Chriſt, now by *Treaſon* lifts up his *heel* againſt him; he bids the Soldiers bind thoſe bleſſed Hands, that not long before had waſht the Traitor's feet.

In the Point before us, we will

Firſt, Conſider *Judas*, according to that eminent ſtation and place he had under Chriſt.

Secondly, We will conſider his *Treaſon*, according to the ſeveral aggravations of it.

Thirdly, We will inquire into the *Cauſe* or motives that put him upon ſuch a dreadful Helliſh deſign as this was.

Fourthly and Laſtly, We will view the *Iſſue*, and ſee the Event of this Treaſon, both as to Chriſt, and as to himſelf, And then apply it.

Firſt, As for the Perſon that did this, he was very eminent by reaſon of that dignity Chriſt had raiſed him to. For,

1. He was *one of the twelve*, one retained not in a more general, and common, but the neareſt,

and moſt intimate and honourable relation and ſervice to Jeſus Chriſt. There were in Chriſt's time ſeveral ſorts and ranks of Perſons that had relation to him. There were *ſecret Diſciples*; Men that believed, but kept their ſtations, and abode with their Relations in their callings. There were the Seventy alſo whom Chriſt ſent forth: But none of theſe were ſo much with Chriſt, or ſo eminent in reſpect of their place as the Twelve; they were Chriſt's Family, day and night converſant with him: It was the higheſt Dignity that was conferred upon any: And of this number was *Judas*. The Ancients have much extolled the Apoſtolical Dignity. Some ſtiled theſe twelve, *pedes Chriſti*, the feet of Chriſt, becauſe they as it were carried Chriſt up and down the World. Others *oculi Dei*, the very eyes of God; they were his Watchmen, that took care for the concernments of his Name and Goſpel in the World. Others *mammæ Eccleſiæ*, the Breaſts of the Church; they fed and nouriſht the Children of God by their Doctrine. Now to be one of this number, one of the Twelve, what a Dignity was this?

2. Yea, he being one of the Twelve, was daily converſant with Chriſt; often joined with him in Prayer, often ſate at his feet hearing the gracious Words that came forth of his mouth. It was one of *Auſtin*'s three wiſhes, that he had ſeen Chriſt in the Fleſh: *Judas* not only ſaw him, but dwelt with him, travelled with him, eat and drank with him. And during the whole time of his abode with him, all Chriſt's carriages towards him were very obliging and winning; yea, ſuch was the condeſcenſion of Chriſt to this wretched Man, that he waſhed his feet, and that but a little before he betrayed him.

3. He was a Man of unſuſpected integrity among the Apoſtles. When Chriſt told them, one of you ſhall betray me; none thought on him, but every one rather ſuſpected himſelf; Lord, is it I? Saith one, and ſo ſaid they all: But none pointed at *Judas*, ſaying, thou art he.

4. To conclude, in ſome reſpect he was preferred to the reſt. For he had not only a Joint-Commiſſion with them to preach the Goſpel to others, (tho', poor unhappy Wretch, himſelf became a caſt-away) but he had a peculiar Office, he bare the Bag, *i. e.* he was *Almoner*, or the Steward of the Family, to take care to provide for the neceſſary Accommodations of Chriſt and them. Now who could ever have ſuſpected, that ſuch a Man as this ſhould have ſold the Blood of Chriſt for a little Money? That ever he ſhould have proved a perfidious Traitor to his Lord, who had called him, honoured him, and carried himſelf ſo tenderly towards him? And yet ſo it was; *Lo* Judas *one of the twelve came, and with him a multitude*: O whither will not a buſie Devil, and a bad Heart, carry a Man!

Secondly, But what did this Man do? And what are the juſt aggravations of his Fact? Why, he moſt baſely and unworthily ſold and delivered Chriſt into his Enemies hands to be butchered and deſtroyed; and all this for thirty pieces of Silver.

Bluſh, O Heavens, and be aſtoniſhed, O Earth, at this! In this Fact, moſt black and horrid Aggravations appear.

1. *Judas* had ſeen the Majeſty of a God on him whom he betrayed. He had ſeen the Miracles that Chriſt wrought, which none but Chriſt could do. He knew that by the finger of God he had raiſed the Dead, caſt out Devils, healed the Sick. He could not chuſe but obſerve and ſee the Rays and awful Beams of divine Majeſty ſhining in his very Face, in his Doctrine, and in his Life; to betray a Man, to ſell the Blood of the pooreſt Innocent in the World, is horrid; but to ſell the Blood of God, O what's this! Here's a Wickedneſs that no Epithet can match! Yea,

2. This Wickedneſs he committed after perſonal warnings and premonitions given him by Chriſt. He had often told them in general, that one of them ſhould betray him, *Mark* 14. 20. He had alſo denounced a dreadful Woe upon him that ſhould do it, verſ. 21. *The Son of Man goeth indeed, as it is written of him; but Woe to that Man by whom the Son of Man is betrayed; good had it been for that Man if he had never been born.* This was ſpoken in *Judas* his preſence. And one would have thought ſo dreadful a Doom as Chriſt paſſed upon the Man that ſhould attempt this, ſhould have affrighted him far enough from the thoughts of ſuch a Wickedneſs. Nay, Chriſt comes nearer to him than this, and told him he was the Man: For when *Judas* (who was the laſt that put the queſtion to Chriſt) asked him, *Maſter, is it I?* Chriſt's anſwer imports as much as a plain affirmation, *Thou haſt ſaid*, Mat. 26. 25. Moreover,

3. He doth it not out of a blind Zeal againſt Chriſt, as many of his other Enemies did; of whom it's ſaid, 1 Cor. 2. 8. *That had they known him, they would not have crucified the Lord of Glory*: But he did it for Money, to make his market of Chriſt. He ſold Chriſt as a Man would ſell an Ox or a Sheep to the Butcher, for profit. He was fully of the mind of the Pope, whoſe Motto was; *The ſmell or ſavour of Gain is ſweet, let it riſe out of what it will.* If he can get any thing by Chriſt's Blood, it ſhall be a vendible commodity with him. *What will ye give me* (ſaith he) *and I will betray him?* Mat. 26. 15.

Suavis odor lucri ex re qualibet.

4. He ſells him, and he ſells him at a low rate too; which ſhewed how vile an eſteem he had of Chriſt. He is content to part with him for thirty pieces of Silver. If theſe Pieces or Sheckles were the Sheckles of the Sanctuary, they amounted but to three Pounds fifteen Shillings. But it's ſuppoſed they were the common Sheckles, which were moſtly uſed in buying and ſelling; and then his Price that he put upon the Saviour of the World was but one Pound ſeventeen Shillings and ſix Pence. A goodly Price (as the Prophet calls it) that he was valued at! *Zech.* 11. 12, 13. I confeſs it's a wonder he asked no more, knowing how much they longed for his Blood; and that they offered no more for him: But how then ſhould the Scriptures have been fulfilled? O what a Sale was this! To ſell that Blood, which all the Gold and Silver in the World is not worth one drop of, for a trifle! Still the Wickedneſs of this Fact riſes higher and higher.

Godw. Antiq. *lib.* 6. *p.* 295.

Haud dubiè è Bethania abiit ubi Dominum tunc morabitur; & vel clam ſe aliis ſubduxit in urbem, vel ſub pretextu curandi neceſſaria. *Par.*

5. He left Chriſt in moſt Heavenly and Excellent Employment, when he went to make this Soul-undoing Bargain. For if he went away from the Table, as ſome think, then he left Chriſt inſtituting and adminiſtring thoſe heavenly Signs of his Body and Blood: There he ſaw, or might have ſeen, the bloody work he was going about, acted as in a figure before him. If he ſate out that Ordinance, as others ſuppoſe he did, then he left Chriſt ſinging a Heavenly Hymn, and preparing to go where *Judas* was preparing to meet him. When the Lord Jeſus was in the moſt ſerious and Heavenly Exerciſe, the Wretch ſlinked away from him into the City, or elſe went under pretence to buy ſome neceſſaries. But his deſign was not to buy, but to ſell, whatever his pretences were. Nay,

6. What he did was not done by the perſwaſions of any. The High-Prieſt ſent not for him, and without doubt was ſurprized when he came to him on ſuch an errand. For it could never enter into any of their Hearts, that any of his own Diſciples could ever be drawn into a confederacy againſt him. No, he went as a Voluntier, offering himſelf to this work: Which ſtill heightens the Sin, and makes it out of meaſure ſinful.

7. The manner in which he executes his treaſonable Deſign adds further malignity to the Fact. He comes to Chriſt with fawning words and carriages, *Hail Maſter, and kiſt him.* Here's Honey in the Tongue, and Poiſon in the Heart. Here's Hatred hid under lying Lips. This was the Man, and this was his Fact. Let us inquire,

In quantum fuit πρόδοσις, proditio, fecit Judas, Satanà impulſore. In quantum fuit παράδοσις, traditio, illa fuit occultum Dei judicium, ad redemptionem Eccleſiæ ſpectans. Utique totum illud opus Deum non otioſum permiſſorem, ſed & ſapientiſſimum authorem atque directorem habuit. *Par.*

Thirdly, The cauſe and motives of this Wickedneſs, how he came to attempt and perpetrate ſuch a Villany. *Maldonate* the *Jeſuit* criminates the Proteſtant Divines, for affirming that God had a hand in ordering and over-ruling this Fact. But we ſay, that Satan and his own Luſt was the impulſive cauſe of it: That God, as it was a wicked Treaſon, permitted it; and as it was a delivering Chriſt to Death, was not only the Permitter, but the wiſe and holy Director or Orderer of it, and by the Wiſdom of his Providence over-ruled it, to the great good and advantage of the Church; in reſpect of which happy iſſue, *Judas* his Treaſon is called *felix ſcelus*, a happy Wickedneſs. Satan inſpired the Motion, Luk. 22. 3, 4. *Then entred Satan into* Judas *ſirnamed* Iſcariot, *and he went his way*, &c. his own Luſts like dry Tinder kindled preſently: His Heart was covetous; there was prediſpoſed matter enough for the Devil to work on, ſo that it was but touch and take. *Verſ.* 25. They covenanted to give him Money, and he promiſed, *&c.*

The Holy God diſpoſed and ordered all this to the ſingular benefit and good of his People; *Acts* 4. 28. they did *whatſoever his Hand and Counſel had before determined to be done.* And by this determinate Counſel of God was he taken and ſlain, *Acts* 2. 23. Yet this no way excuſes the wickedneſs of the Inſtruments: For what they did, was done from the power of their own Luſts, moſt wickedly; what he did, was done in the unſearchable depth of his own Wiſdom, moſt holy. God knows how to ſerve his own Ends by the very Sins of Men, and yet have no Communion at all in the Sin he ſo over-rules. If a Man let go a Dog out of his hand in purſuit of a Hare, the Dog hunts meerly for a Prey; but he that let him go, uſes the ſagacity and nimbleneſs of the Dog to ſerve his own ends by it. *Judas* minded nothing but his own advantage to get Money: God permitted that Luſt to work, but over-ruled the iſſue to his own eternal Glory, and the Salvation of our Souls.

Fourthly, and Laſtly, But what was the end and iſſue of this Fact? As to Chriſt it was his Death; for the Hour being come, he doth not meditate an eſcape, nor put forth the power of his Godhead to deliver himſelf out of their Hands. Indeed he ſhewed what he could do, when he made them go back and ſtagger with a Word. He could obtain more than *twelve Legions of Angels* to have been his Life-guard; one of whom had been ſufficient to have coped with all the *Roman Legions*: but how then ſhould the Scriptures be fulfilled, or our Salvation accompliſhed? No, he reſiſts not, but *Judas* delivering him into their hands at that time, was his Death.

And what got he as a Reward of his Wickedneſs? It ended in the ruin both of his Soul and Body. For immediately a Death-pang of Deſpair ſeized his Conſcience; which was ſo intolerable, that he ran to the Halter for a Remedy; and ſo falling headlong he burſt aſunder, and all his bowels guſhed out, *Acts* 1. 18. And now he that had no Bowels for Chriſt, hath none for himſelf. As for his Soul, it went to its *own place*, verſ. 25. even the place appointed for the Son of perdition, as Chriſt calls him, *John* 17. 12. His Name retains an odious ſtench to this day, and ſhall to all Generations: It's a By-word, a Proverb of Reproach: This was his End. We will next improve it.

Corollary 1. Hence in the firſt place we learn, *That the greateſt Profeſſors had need be jealous of their own Hearts, and look well to the grounds and principles of their Profeſſions.* One of the Ancients would have had this Epitaph engraven upon *Judas* his Tombſtone, ἔις ἐμὲ τὶς ὁρῶν, ἐυσεβὴς ἔςω, *i. e.* Let every one that beholds me, learn to be godly indeed, to be ſincere in his profeſſion, and love Chriſt more unfeignedly than I did. O Profeſſors, look to your Foundation, and build not upon the Sand, as this poor Creature did. That's ſound advice indeed which the Apoſtle gives, 1 Cor. 10. 12. *Let him that thinks he ſtandeth, take heed leſt he fall.* O beware of a looſe Foundation. If you begin your profeſſion as *Judas* did, no wonder if it ſhall end as his did.

Debile fundamentum fallit opus.

1. Beware therefore you hold not the Truth in Unrighteouſneſs: *Judas* did ſo; he knew much, but lived not up to what he knew, for he was ſtill of a worldly Spirit in the height of his Profeſſion. His Knowledge never had any ſaving influence upon his Heart. He preacht to others, but he himſelf was a Caſt-away. He had much Light, but ſtill walked in Darkneſs. He had no knowledge to do himſelf good.

2. Beware you live not in a courſe of ſecret

Sin. *Judas* did ſo, and that was his ruin. He made a Profeſſion indeed, and carried it ſmoothly, but he was a Thief, *Joh.* 12. 6. He made no conſcience of committing the Sin, ſo he could but cover and hide it from Men. This helped on his ruin, and ſo it will thine, Reader, if thou be guilty herein. A ſecret way of ſinning, under a covert of Profeſſion, will either break out at laſt to the Obſervation of Men, or elſe ſlide thee down inſenſibly to Hell, and leave thee only this comfort, that no body ſhall know thou art there.

3. Beware of hypocritical pretences of Religion to accommodate ſelf-ends. *Judas* was a Man that had notable skill this way. He had a mind to fill his own Purſe by the ſale of that coſtly Ointment which *Mary* beſtowed upon her Saviour's feet. And what a neat cover had he fitted for it, to do his buſineſs clearly; Why, ſaith he, *this might have been ſold for three hundred pence, and given to the poor.* Here was Charity to the poor, or rather poor Charity; for this was only a blind to his baſe ſelf-ends. O Chriſtian, be plain-hearted, take heed of craft and cunning in matters of Religion: This ſpoil'd *Judas*.

4. Beware of ſelf-confidence. *Judas* was a very confident man of himſelf. *Laſt of all* Judas *ſaid, Maſter, is it I?* Matth. 26. 25. But he that was *laſt* in the *Suſpicion* was *firſt* in the *Tranſgreſſion. He that truſteth his own Heart is a Fool,* ſaith *Solomon*, Prov. 28. 26. ſuch a Fool was this great Profeſſor. It will be your wiſdom to keep a jealous Eye upon your own Hearts, and ſtill ſuſpect their faireſt Pretences.

5. If you will not do as *Judas* did, nor come to ſuch an End as he did, take heed you live not unprofitably under the means of Grace. *Judas* had the beſt means of Grace that ever Man enjoyed. He heard Chriſt himſelf preach, he joined often with him in Prayer, but he was never the better for it all; it was but as the watering of a dead Stick, which will never make it grow, but rot it the ſooner. Never was there a rotten Branch ſo richly watered as he was. O 'tis a ſad *Sin*, and a ſad *Sign* too, when Men and Women live under the Goſpel from year to year, and never the better. I warn you to beware of theſe evils, all ye that profeſs Religion. Let theſe Footſteps by which *Judas* went down to his own place, terrifie you from following him in them.

Maxima violario Conſcientiæ eſt maximum pecatum. *Ameſ.*

Corollary 2. Learn hence alſo, *That eminent Knowledge and Profeſſion puts a ſpecial and eminent Aggravation upon Sin.* Judas Iſcariot, *one of the twelve.* Poor wretch! better had it been for him if he had never been numbred with them, nor enlightned with ſo much Knowledge as he was endued with: For this rent his Conſcience to pieces, when he reflected on what he had done, and preſently run him into the gulf of Deſpair. To ſin againſt clear Light, is to ſin with a high hand. It's that which makes a ſad waſte of the Conſcience. That without doubt which now torments this poor Soul in Hell, is that he ſhould go againſt his Light, againſt his Profeſſion, to gratifie a baſe Luſt to his eternal ruin. Had he known no better, it had been more excuſable. Thoſe that had a hand in the Death of Chriſt through Miſtake and Ignorance, were capable to receive the Pardon of their Sin by that Blood they ſo ſhed, *Act.* 3. 17, 19. compared. Take heed therefore of abuſing Knowledge, and putting a force upon Conſcience.

Corollary 3. Learn hence in the third place, *That unprincipled Profeſſors will ſooner or later become ſhameful Apoſtates.* *Judas* was an unprincipled Profeſſor, and ſee what he came to; Ambition invited *Simon Magus* to the profeſſion of Chriſt, he would be εἷς μέγας, ſome great one, and how quickly did the rottenneſs of his Principles diſcover themſelves in the ruin of his Profeſſion? That which wants a Root, muſt needs wither, as Chriſt ſpeaks, *Matth.* 13. 20. 21. that which is the predominant Intereſt, will prevail, and ſway with us in the day of our trial. Hear me, all you that profeſs Religion, and have given your Names to Chriſt; if that Profeſſion be not built upon a ſoild and real work of Grace upon your Hearts, you ſhall never honour Religion, nor ſave your Souls by it. O 'tis your Union with Chriſt, that like a Spring maintains your Profeſſion. So much as you are united to Chriſt, ſo much conſtancy, ſteadineſs, and evenneſs, you will manifeſt in the Duties of Religion, and no more.

Munimur quatenus unimur.

O Brethren, when he that profeſſes Chriſt for Company, ſhall be left alone as *Paul* was: When he that made Religion a ſtirrup to help him into the Saddle of Preferment and Honour, ſhall ſee that he is ſo advanced to be drawn forth into Chriſt's Camp, and endure the heat of the day, and not to take his pleaſure: In a word, when he ſhall ſee all things about him diſcouraging and threatning, his deareſt Intereſt on Earth expoſed for Religion ſake, and he hath no Faith to ballance his preſent Loſſes with his future Hopes: I ſay, when it comes to this, you ſhall then ſee the rottenneſs of many Hearts diſcovered. And *Judas* may have many Fellows, who will part with Chriſt for the World as he did. O therefore look well to your Foundation.

Corollary 4. Moreover in this Example of *Judas* you may read this Truth; *That Men and Women are never in more eminent danger, than when they meet with Temptations exactly ſuited to their Maſter-luſts, to their own Inquity.* O pray, pray, that ye may be kept from a violent ſuitable Temptation. Satan knows that when a Man is tried here, he falls by the Root. The love of this World was all along *Judas* his Maſter-ſin; and ſome conjecture he was a married man, and had a great charge; but that is conjectural, it was his predominant Luſt. The Devil found out this, and ſuited it with a Temptation which fully hit his Humour, and it carries him immediately. This is the dangerous *Criſis* of the Soul. Now you ſhall ſee what it is, and what it will do. Put Money before *Judas*, and preſently you ſhall ſee what the Man is.

Corollary 5. Hence in like manner we are inſtructed, *That no man knows where he ſhall ſtop when he firſt engages himſelf in a way of Sin.*

Wickedneſs, as well as Holineſs, is not born in its full ſtrength, but grows up to it by inſenſible degrees. So did the Wickedneſs of *Judas*. I believe, he himſelf never thought he ſhould

Nemo repentè fit turpiſſimus.

have done what he did: And if any ſhould have told him in the firſt beginning of his Profeſſion, Thou ſhalt ſell the Blood of Chriſt for Money, thou ſhalt deliver him moſt perfidiouſly into their hands that ſeek his Life; He would have anſwered as *Hazael* did to *Eliſha*, *But what is thy Servant a Dog that he ſhould do this great thing?* 2 King. 8. 13. His Wickedneſs firſt diſcovered it ſelf in murmuring and diſcontent. taking a pique at ſome ſmall matters againſt Chriſt, as you may find by comparing *John* 6. from *ver.* 60, to 70. with *John* 12. from *verſ.* 3, to 9. but ſee to what it grows at laſt. That Luſt or Temptation that at firſt is but a little Cloud as big as a Man's hand, may quickly overſpread the whole Heaven. It is in our engaging in Sin, as in the motion of a Stone down the Hill. *Vires acquirit eundo*, it ſtrengthens it ſelf by going; and the longer it runs, the more violent. Beware of the ſmalleſt beginnings of Temptations. No wiſe Man will neglect or ſlight the ſmalleſt ſpark of fire, eſpecially if he ſee it among many Barrels of Gunpowder. You carry Gunpowder about you, O take heed of ſparks.

Corollary 6. Did *Judas* ſell Chriſt for Money? *What a potent Conqueror is the love of this World!* How many hath it caſt down wounded? What great Profeſſors have been dragg'd at its Chariot-wheels as its Captives? *Hymeneus* and *Philetus*, *Ananias* and *Saphira*, *Demas* and *Judas*, with thouſands and ten thouſands ſince their days, led away in triumph. It *drowns Men in perdition*, 1 Tim. 6. 9. In that Pit of perdition, this Son of perdition fell, and never roſe more. O you that ſo court and proſecute it, that ſo love and admire it, make a ſtand here; pauſe a little upon this Example; conſider to what it brought this poor Wretch whom I have preſented to you dead, eternally dead, by the mortal wound that the love of this World gave him; it deſtroyed both Soul and Body. *Pliny* tells us, that the *Mermaids* delight to be in green Meadows, into which they draw Men by their inchanting Voices; but, ſaith he, there always lye heaps of dead Mens bones by them. A lively Emblem of a bewitching World! Good had it been for many Profeſſors of Religion, if they had never known what the Riches, and Honours, and Pleaſures of this World meant.

Corollary 7. Did *Judas* fancy ſo much Happineſs in a little Money, that he would ſell Chriſt to get it? Learn then, *That which Men promiſe themſelves much pleaſure and contentment in, in the way of Sin, may prove the greateſt Curſe and Miſery to them that ever befel them in the World. Judas* thought it was a brave thing to get Money! He fancied much happineſs in it: But how ſick was his Conſcience as ſoon as he had ſwallowed it! O take it again, ſaith he! It grip'd him to the Heart. He knows not what to do to rid himſelf of that Money. Give me Children, (ſaith *Rachel*) or I die: She hath Children, and they prove her death. O mortifie your Fancies to the World; put no neceſſity upon Riches. *They that will be rich, fall into Temptations, and many hurtful Luſts, which drown Men in perdition*, 1 Tim. 6. 9. You may have your deſires with a curſe. He that brings home a pack of fine Cloaths infected with the Plague, has no ſuch great Bargain of it, how cheap ſoever he bought them.

Corollary 8. Was there one, and but one of the twelve, that proved a *Judas*, a Traitor to Chriſt? Learn thence, *That it is a moſt unreaſonable thing to be prejudiced at Religion, and the ſincere Profeſſors of it, becauſe ſome that profeſs it prove naught and vile.*

Should the Eleven ſuffer for one *Judas?* Alas, they abhorr'd both the Traitor and his Treaſon. As well might the High prieſt and his Servants have condemned *Peter*, *John*, and all the reſt, whoſe Souls abhorred the Wickedneſs. If *Judas* proved a vile Wretch, yet there was eleven to one that remained upright: If *Judas* proved naught, it was not his Profeſſion made him ſo, but his Hypocriſie; he never learnt it from Chriſt. If Religion muſt be charged with all the miſcarriages of its Profeſſors, then there is no pure Religion in the World. Name that Religion among the Profeſſors whereof there is not one *Judas*. Take heed, Reader, of prejudices againſt Godlineſs on this account. The deſign of the Devil, without doubt, is to undo thee eternally by them. *Woe to the World becauſe of offences*, Mat. 18. 7. And what if God do permit theſe things to fall out, that thou may'ſt be hardened in iniquity, confirmed in ſin by ſuch occaſions, and ſo thy deſtruction brought about this way? Bleſſed is he that is not offended at Chriſt.

Corollary 9. Did *Judas*, one of the twelve, do ſo? Learn thence, *That a Drop of Grace is better than a Sea of Gifts.* Gifts have ſome excellency in them, but the way of Grace is the more excellent way, 1 *Cor.* 12. 31. Gifts (as one ſaith) are dead Graces, but Graces are living Gifts. There's many a learned Head in Hell. Theſe are not the things that accompany Salvation. Gifts are the Gold that beautifies the Temple; but Grace is as the Temple which ſanctifies the Gold. One Tear, one Groan, one Breathing of an upright Heart, is more than the Tongues of Angels.

Poor Chriſtian, thou art troubled that thou canſt not ſpeak and pray ſo neatly, ſo handſomly, as ſome others can; but canſt thou go into a corner, and there pour out thy Soul affectionately, tho' not rhetorically, to thy Father? Trouble not thy ſelf. It's better for thee to feel one divine Impreſſion from God upon thy Heart, than to have ten thouſand fine Notions floating in thy Head: *Judas* was a Man of Parts; but what good did they do him?

Corollary 10. Did the Devil win the conſent of *Judas* to ſuch a Deſign as this? Could he get no other but the Hand of an Apoſtle to aſſiſt him? Learn hence, *That the Policy of Satan lyes much in the choice of his Inſtruments he works.* No Bird (ſaith one) like a living Bird to tempt others into the Net. *Palagius*, *Socinus*, &c. were fit for that Work the Devil put them upon. *Auſtin* told an ingenious young Scholar, The Devil coveted him for an Ornament. He knows he hath a foul Cauſe to manage, and therefore will get the faireſt Hand he can to manage it with the leſs ſuſpicion.

Cupit abs te ornari Diabolus.

Corollary 11. Did *Judas*, one of the twelve, do this? Then certainly *Chriſtians may approve and join with ſuch Men on Earth, whoſe Faces* *they ſhall never ſee in Heaven.* The Apoſtles held Communion a long time with this Man, and did not ſuſpect him. O pleaſe not your ſelves therefore, that you have Communion with the Saints here, and that they think and ſpeak charitable of you. *All the Churches ſhall know* (ſaith the Lord) *that I am he that ſearcheth the Heart and Reins, and will give to every Man as his Work ſhall be.* In Heaven we ſhall meet many that we never thought to meet there, and miſs many we were confident we ſhould ſee there.

Rev. 2. 23.

Corollary 12. *Laſtly*, Did *Judas*, one of the twelve, a Man ſo obliged, raiſed and honoured by Chriſt, do this? *Ceaſe then from Men*, be not too confident, but beware of Men. *Truſt ye not in a Friend, put no confidence in a Guide, keep the Door of thy Lips from her that lyeth in thy Boſom*: Not that there is no Sincerity in any Man, but becauſe there is ſo much Hypocriſie in many Men, and ſo much Corruption in the beſt of Men, that we may not be too confident, nor lay too great a ſtreſs upon any Man. *Peter*'s modeſt expreſſion of *Sylvanus* is a pattern for us; Sylvanus, *a faithful Brother unto you (as I ſuppoſe.)* The time ſhall come, ſaith Chriſt, that *Brother ſhall betray Brother to Death*, Mat. 10. 11. Your Charity for others may be your Duty, but your too great Confidence may be your Snare. Fear what others may do, but fear thy ſelf more.

Mic. 7. 5.

1 Pet. 5. 12.

SERMON XXIV.

Serm. 24. *Opens the Enemies ſecond and third preparatives for the Death of Chriſt, by their illegal Trial and Condemnation.*

LUK. XXIII. 23, 24.

And they were inſtant with loud voices, requiring that he might be crucified; and the voices of them, and of the Chief-Prieſts, prevailed. And Pilate *gave Sentence that it ſhould be as they required.*

JUdas has made good his Promiſe to the High-prieſt, and delivered Jeſus a Priſoner into their Hands. Theſe Wolves of the Evening no ſooner ſeize the Lamb of God, but they thirſt and long to be ſucking his precious innocent Blood; their Revenge and Malice admits no delay, as fearing a reſcue by the People.

When *Herod* had taken *Peter*, he committed him to Priſon, *intending after* Eaſter *to bring him forth to the People*, Acts 12. 4. But theſe Men cannot ſleep till they have his Blood, and therefore the Preparation of the Paſſover being come, they reſolve in all haſte to deſtroy him; yet leſt it ſhould look like a downright Murder, it ſhall be formalized with a Trial. This his *Trial* and *Condemnation* are the two laſt Acts by which they prepared for his Death, and are both contained in this Context; in which we may obſerve, 1. The *Enditment*. 2. The *Sentence* to which the Judge proceeded.

In tanta hominum colluvie facile erat concitari tumultum, ſi contra jus, & fas tantum Prophetam trucidari viderat populis. *Par. in Matth.* 26. 5.

1. The *Enditment* drawn up againſt Chriſt, wherein they accuſe him of many things, but can prove nothing. They charge him with Sedition and Blaſphemy, but falter ſhamefully in the Proof. However, what is wanting in Evidence, ſhall be ſupplied with Clamour and Importunity. For, ſaith the Text, *they were inſtant with loud Voices, requiring that he might be crucified; and their Voices prevailed*: When they can neither prove the Sedition or Blaſphemy they charged him with, then crucifie him, crucifie him, muſt ſerve the turn, inſtead of all Witneſſes and Proofs.

2. The *Sentence* pronounced upon him; Pilate *gave Sentence that it ſhould be as they required*, *i. e.* He ſentenced Chriſt to be nailed to the Croſs, and there to hang till he was Dead. From both theſe we obſerve theſe two doctrinal Concluſions.

Doct. 1. *That the Trial of Chriſt for his Life, was managed moſt maliciouſly and illegally againſt him by his unrighteous Judges.*

Doct. 2. *Tho' nothing could be proved againſt our Lord Jeſus Chriſt worthy of Death, or of Bonds; yet was he comdemned to be nailed to the Croſs, and there to hang till he died.*

I ſhall handle theſe two Points diſtinctly in their order, beginning with the firſt, namely,

Doct. 1. *That the Trial of Chriſt for his Life, was managed moſt maliciouſly and illegally againſt him by his unrighteous Judges.*

Reader, here thou may'ſt ſee the Judge of all the World ſtanding himſelf to be judged; He that ſhall judge the World in Righteouſneſs, judged moſt unrighteouſly; He that ſhall one day come to the Throne of Judgment, attended with thouſands and ten thouſands of Angels and Saints, ſtanding as a Priſoner at Man's Bar, and there denied the common Right which a Thief or Murderer might claim, and is commonly given them.

To manifeſt the Illegality of Chriſt's Trial, let the following particulars be heedfully weighed.

1. That he was inhumanely abuſed both in Words and Actions before the Court met, or any Examination was taken of the Fact: For as ſoon as they had taken him, they forthwith bound him, and led him away to the High-prieſt's houſe, *Luk.* 22. 54. And there they that held him, mocked him, ſmote him, blindfolded him, ſtroke him on the face, and bid him propheſie who ſmote him; and many other things blaſphemouſly ſpake they againſt him, *ver.* 63, 64, 65. How illegal and barbarous a thing was this? When they were but binding *Paul* with Thongs, he thought himſelf abuſed contrary to Law, and asked the *Centurion* that ſtood by, *Is it lawful for you to ſcourge a Man that is a Roman,*

Roman, and uncondemned? q. d. Is this legal? What, puniſh a Man firſt, and judge him afterwards! But Chriſt was not only bound, but horribly abuſed by them all that Night, dealing with him as the Lords of the *Philiſtines* did with *Sampſon*, to whom it was a ſport to abuſe him. No Reſt had Jeſus that Night; no more Sleep for him now in this World: O it was a ſad Night to him: And this under *Caiaphas*'s own Roof.

2. As he was inhumanely abuſed before he was tried, ſo he was examined and judged by a Court that had no Authority to try him. Luk. 22. 66. *As ſoon as it was Day, the Elders of the People, and the Chief Prieſts, and the Scribes came together, and led him into their Council.* This was the *Eccleſiaſtical Court*, the great *Sanhedrim*, which, according to its firſt Conſtitution, ſhould conſiſt of ſeventy grave, honourable and learned Men; to whom were to be referred all doubtful Matters, too hard for inferiour Courts to decide. And theſe were to judge impartially and uprightly for God, as Men in whom was the Spirit of God, according to God's Counſel to *Moſes*, *Numb.* 11. 16, &c. In this Court the Righteous and Innocent might expect Relief and Protection. And that is conceived to be the meaning of Chriſt's words, *Luk.* 13. 33. *It cannot be that a Prophet periſh out of* Jeruſalem; that is, their Righteouſneſs and Innocency may expect protection. But now, contrary to the firſt Conſtitution, it conſiſted of a pack of malicious Scribes and Phariſees, Men full of Revenge, Malice, and all Unrighteouſneſs: And over theſe *Caiaphas* (a Head fit for ſuch a Body) at this time preſided. And tho' there was ſtill ſome face of a Court among them, yet their Power was ~~not~~ abridged by the Romans, that they could not hear and determine, judge and condemn in Capital matters as formerly. For as *Joſephus* their own Hiſtorian informs us, *Herod* in the beginning of his Reign took away this Power from them; and that Scripture ſeems to confirm it, Joh. 18. 31. *It is not lawful for us to put any Man to Death*; and therefore they bring him to *Pilate*'s Bar. He alſo underſtood him to be a *Galilean*; and *Herod* being *Tetrarch* of *Galilee*, and at that time in *Jeruſalem*, he is ſent to them, and by him remitted to *Pilate*.

Antiq. *lib.* 14. *cap.* 17.

3. As he was at firſt heard and judged by a Court that had no Authority to judge him; ſo when he ſtood at *Pilate*'s Bar, he was accuſed of perverting the Nation, and denying Tribute to *Ceſar*, than which nothing was more notoriouſly falſe. For as all his Doctrine was pure and heavenly, and Malice it ſelf could not find a flaw in it; ſo he was always obſervant of the Laws under which he lived, and ſcrupulous of giving the leaſt juſt offence to the Civil Powers. Yea, he not only paid the Tribute himſelf, tho' he might have pleaded exemption, but charged it upon others as their duty ſo to do, Mat. 22. 24. *Give unto* Ceſar *the things that are* Ceſar'*s*. And yet with ſuch palpable Untruths is Chriſt charged.

4. Yea, and what is more abominable and unparallell'd; to compaſs their malicious Deſigns, they induſtriouſly labour to ſubborn falſe Witneſſes to take away his Life, not ſticking at the groſſeſt Perjury, and manifeſt Injuſtice, ſo they might deſtroy him. So you read, *Mat.* 26. 59. *Now the Chief Prieſts and Elders, and all the Council ſought falſe Witneſſes againſt Jeſus, to put him to death.* Abominable Wickedneſs! For ſuch Men, and ſo many, to complot to ſhed the Blood of the innocent, by known and ſtudied Perjury! What will not Malice againſt Chriſt tranſport Men to?

5. Moreover, the carriage of the Court was moſt inſolent and baſe towards him during the Trial: For whilſt he ſtood before them as a Priſoner yet uncondemned, ſometimes they are angry at him for his ſilence; and when he ſpeaks, and that pertinently to the point, they ſmite him on the Mouth for ſpeaking, and ſcoff at what he ſpeaks. To ſome of their light, frivolous and enſnaring Queſtions he is ſilent, not for want of an Anſwer, but becauſe he heard nothing worthy of one. And to fulfil what the Prophet *Iſaiah* had long before predicted of him; *he was oppreſſed, and he was afflicted, yet he opened not his Mouth: He is brought as a Lamb to the ſlaughter, and as a Sheep before the Shearers is dumb, ſo he opened not his Mouth*, Iſa. 5. 3, 7. As alſo to leave us a Precedent when to ſpeak, and when to be ſilent, when we for his Name ſake ſhall be brought before Governours: For ſuch Reaſons as theſe he ſometimes anſwers not a Word, and then they are ready to condemn him for a Mute. *Anſwereſt thou nothing?* (ſaith the High-Prieſt) *what is it that theſe witneſs againſt thee?* Mat. 26. 62. *Heareſt thou not how many things they witneſs againſt thee?* ſaith *Pilate*, Mat. 27. 13.

Quia indignam reſponſo judicat manifeſtam falſitatem; non defenſione deſtitutus, ſed ut impleretur prophetæ oraculum. *Par.*

And when he makes his Defence in Words of Truth and Soberneſs, they ſmite him for ſpeaking, Joh. 18. 22. *And when he had thus ſpoken, one of the Officers which ſtood by, ſtruck Jeſus with the palm of his Hand, ſaying, Anſwereſt thou the High-Prieſt ſo?* And what had he ſpoken to exaſperate them? Had he ſpoken impertinently? Not at all: What he ſaid was but this, when they would have had him inſnare himſelf with his own Lips; *Jeſus anſwered, I ſpake openly in the World, I ever taught in the Synagogue, and in the Temple whither the Jews always reſort, and in ſecret have I ſaid nothing. Why askeſt thou me? Ask them that heard me, behold they know what I ſaid: q. d.* I am not obliged to accuſe and enſnare my ſelf, but you ought to proceed *ſecundum allegata & probata*, according to what is alledged and proved. Did he deſerve a Blow on his Mouth for this? O who but himſelf could have ſo patiently digeſted ſuch Abuſes! Under all this he ſtands in perfect Innocency and Patience, making no other return to that Wretch that ſmote him but this, *If I have ſpoken Evil, bear Witneſs of the Evil; but if Well, why ſmiteſt thou me?*

6. Laſtly, To inſtance in no more: He is condemned to die by that very Mouth which had once and again profeſſed he found no fault in him. He had heard all that could be alledged againſt him, and ſaw it was a perfect piece of Malice and Envy. When they urge *Pilate* to proceed to ſentence him; why, ſaith he, *What Evil hath he done?* Mat. 27. 23. Nay, in the

Preface to the very Sentence it ſelf, he acknowledges him to be a juſt Perſon, *Mat.* 27. 24. *When* Pilate *ſaw he could prevail nothing, but that rather a Tumult was made, he took Water, and waſhed his Hands before the Multitude, and ſaid, I am innocent of the Blood of this juſt Perſon, ſee ye to it.* Here the Innocency of Chriſt brake out like the Sun wading out of a Cloud, convincing the Conſcience of his Judge that he was juſt; and yet he muſt give Sentence on him for all that to pleaſe the People.

Inference 1. Was Chriſt thus uſed when he ſtood before the great Council, the Scribes and Elders of *Iſrael*? Then ſurely *great Men are not always wiſe, neither do the Aged underſtand Judgment*, Job 32. 9. Here were many great Men, many aged Men, many politick Men in Council; but not one wiſe or good Man among them. In this Council were Men of Parts and Learning, Men of great Abilities, and by ſo much the more pernicious, able to do miſchief. Wickedneſs in a great or learned Man, is like Poiſon given in Wine, the more operative and deadly. Chriſt's greateſt Enemies were ſuch as theſe. *Heathen Pilate* had more pity for him than *ſuperſtitious Caiaphas*. *Luther* tells us, that his greateſt Adverſaries did not riſe out of the Ale-houſes or Brothel-houſes, but out of *Monaſteries*, *Convents*, and *Religious Houſes*.

Inference 2. Hence alſo we learn, *That tho' we are not obliged to anſwer every captious, idle, or enſnaring Queſtion; yet we are bound faithfully to own and confeſs the Truth when we are ſolemnly called thereunto.*

It's true, Chriſt was ſometimes ſilent, and as a deaf Man that heard not; but when the Queſtion was ſolemnly put, *Art thou the Chriſt, the Son of the Bleſſed? Jeſus ſaid, I am*, Mark 14. 61, 62. He knew that Anſwer would coſt his Life, and yet he dare not deny it. On this account the Apoſtle ſaith, *he witneſſed a good Confeſſion before* Pontius Pilate, 1 *Tim.* 6. 13. Herein Chriſt hath ruled out the way of our Duty, and by his own Example, as well as Precept, obliged us to a ſincere confeſſion of him, and his Truth, when we are required lawfully ſo to do, *i. e.* when we are before a lawful Magiſtrate, and the Queſtions are not curious or captious; when we cannot hold our peace, but our Silence will be interpretatively a denying of the Truth; finally, when the Glory of God, Honour of his Truth, and Edification of others, is more attainable by our open Confeſſion, than it can be by our Silence: Then muſt we with Chriſt, give direct, plain, and ſincere Anſwers.

It was the old *Priſcilian* Error, to allow Men to deny or diſſemble their Profeſſion, when an open Confeſſion would infer danger. But you know what Chriſt hath ſaid, *Mat.* 10. 33. *Whoſoever ſhall deny me before Men, him will I deny before my Father which is in Heaven.* Chriſt will repay him in his own Coin. It was a noble Saying of courageous *Zuinglius*, What Deaths would I not chuſe? What Puniſhment would I not undergo? Yea, into what Vault of Hell would I not rather chuſe to be thrown, than to witneſs againſt my Conſcience? Truth can never be bought dear, nor ſold cheap. The Lord Jeſus, you ſee, owns Truth with the eminent and inſtant hazard of his Life. The whole Cloud of Witneſſes have followed him therein, *Rev.* 14. 1. We our ſelves once openly owned the ways of Sin: And ſhall we not do as much for Chriſt, as we then did for the Devil? Did we then glory in our Shame, and ſhall we now be aſhamed of our Glory? Do not we hope Chriſt will own us at the great Day! Why, if we confeſs him, he alſo will confeſs us. O think on the reaſonableneſs of this Duty.

Quas non oportet mortes præeligere? Quod non ſupplicium potius ferre? Imo in quam profundam inferni abyſſum non intrare, quam contra conſcientiam atteſtare? *Zuing.*

Inference 3. Once more, hence it follows, *That to bear the Revilings, Contradictions and Abuſes of Men, with a meek, compoſed and even Spirit, is excellent and Chriſt-like.* He ſtood before them as a Lamb; he rendred not railing for railing; he endured the contradictions of Sinners againſt himſelf. Imitate Chriſt in his Meekneſs. He calls you ſo to do, *Mat.* 11. 28. This will be convincing to your Enemies, comfortable for your ſelves, and honourable for Religion: And as for your Innocency, God will clear it up as Chriſt's was.

You have heard the illegal Trial of Chriſt, how inſolently it was managed againſt him; well, right or wrong, innocent or guilty, his Blood is reſolved upon: 'Tis bought and ſold beforehand; and if nothing elſe will do it, Menaces and Clamours ſhall conſtrain *Pilate* to condemn him. Whence our ſecond Note was,

Doct. 2. *That tho' nothing could be proved againſt our Lord Jeſus Chriſt worthy of Death, or of Bonds; yet was he condemned to be nailed to the Croſs, and there to hang till he died.*

For the Explication of this, I ſhall open the following Particulars. *Firſt*, Who gave the Sentence. *Secondly*, Upon whom he gave it. *Thirdly*, What Sentence was it that was given. *Fourthly*, In what manner Chriſt received it.

Firſt, Who and what was he that durſt attempt ſuch a thing as this? Why, this was *Pilate*, who ſucceeded *Valerius Gratus* in the Preſidentſhip of *Judea*, (as *Joſephus* tells us) in which Truſt he continued about ten years. This cruel curſed Act of his againſt Chriſt, was in the eighth year of his Government. Two years after he was removed from his Place and Office by *Vitellius* Preſident of *Syria*, for his inhumane murdering of the innocent *Samaritans*. This neceſſitated him to go to *Rome* to clear himſelf before *Cæſar*: but before he came to *Rome*, *Tiberius* was dead, and *Caius* in his room. Under him, ſaith *Euſebius*, *Pilate* killed himſelf. He was a Man not very friendly or benevolent to the *Jewiſh* Nation, but ſtill ſuſpicious of their Rebellions and Inſurrections: This jealous Humour the Prieſts and Scribes obſerved, and wrought upon it to compaſs their Deſign againſt Chriſt. Therefore they tell him ſo often of Chriſt's Sedition, and ſtirring up the People; and that if he let him go, he is none of *Cæſar's* Friend; which very Conſiderations prevailed with him to do what he did. But how durſt

Joſephus *lib.* 18. Ant. Judææ, quarto ad *cap.* 7.

Euſeb. Hiſt. Eccleſ. *lib.* 2. *cap.* 7.

Non admodum amicus Judæorum genti propterea quod eam ſuſpectam haberet animo erga Ceſarem; hunc parant ſacerdotes commodum fore ipſorum propoſito, &c. *Bucer in Mat.* 27.

he attempt ſuch a Wickedneſs as this, tho' he had ſtood in the Opinion of *Cæſar?* What! give Judgment againſt the Son of God? for 'tis evident, by many Circumſtances in this Trial, that he had many inward Fears and Convictions upon him that he was the Son of God: By theſe he was ſcared, and ſought to releaſe him, *John* 19. 8, 12. the fear of a Deity fell upon him; his Mind was greatly perplext, and dubious about this Priſoner, whether he was a God or a Man. And yet the fear of *Cæſar* prevailed more than the fear of a Deity, he proceeds to give Sentence.

Audito Filii Dei nomine, mens ejus Religione tacta fuerat metu numinis perculſus, inter ſacrum (ut aiunt) & ſaxum hærebat. *Marlor. in loc.*

O *Pilate*, thou waſt not afraid to judge and ſentence an Innocent, a known Innocent, and one whom thou thy ſelf ſuſpectedſt at leaſt to be more than Man! But ſee in this predominancy of Self-intereſt, what Men will not attempt and perpetrate to ſecure and accommodate Self.

Secondly, Againſt whom doth *Pilate* give Sentence? againſt a Malefactor? No, his own Mouth once and again acknowledged him innocent. Againſt a common Priſoner? No, but one whoſe Fame no doubt had often reached *Pilate's* ears, even the wonderful things wrought by him, which none but God could do: One that ſtood before him as the Picture, or rather as the Body, of Innocency and Meekneſs. Ye have condemned and killed the Juſt, and he reſiſteth you not, *James* 5. 6. now was that Word made good, *Pſal.* 94. 21. *They gather themſelves together againſt the Soul of the Righteous, and condemn the innocent Blood.*

Thirdly, But what was the Sentence that *Pilate* gave? We have it not in the Form in which it was delivered; but the Sum of it was, that it ſhould be as they required. Now what did they require? why, crucifie him, crucifie him. So that in what Formalities ſoever it was delivered, this was the Subſtance and Effect of it, *I adjudge Jeſus of* Nazareth *to be nailed to the Croſs, and there to hang till he be dead.* Which Sentence againſt Chriſt was,

1. *A moſt unjuſt and unrighteous Sentence*, the greateſt perverſion of Judgment and Equity that was ever known to the civilized World, ſince Seats of Judicature were firſt ſet up. What! to condemn him before one Accuſation was proved againſt him? And if what they accuſed him of (that he ſaid he was the Son of God) had been proved, it had been no Crime, for he really was ſo; and therefore no Blaſphemy in him to ſay he was. *Pilate* ſhould rather have come down from his Seat of Judgment, and adore him, than ſit there to judge him. O it was the higheſt piece of Injuſtice that ever our Ears heard of!

2. As it was an unrighteous, ſo it was a *cruel Sentence*, delivering up Chriſt to their Wills. This was that Miſery which *David* ſo earneſtly deprecated, *Pſalm* 27. 12. *O deliver me not over to the will of mine Enemies.* But *Pilate* delivers Chriſt over to the will of his Enemies, Men full of Enmity, Rage, and Malice; whoſe greateſt pleaſure it was to glut themſelves with his Blood, and ſatiate their revengeful Hearts with ſuch a ſpectacle of Miſery. For lo, as ſoon as theſe Wolves had grip'd their Prey, they were not ſatisfied with that curſed, cruel and ignominious Death of the Croſs, to which *Pilate* had adjudged him, but they are reſolved he ſhall die over and over; they will contrive many Deaths in one: Now they ſay as a Tyrant did once, *Moriatur, ut ſentiat ſe mori*, let him die, ſo as he may feel himſelf to die, *i. e.* let him die by inch meal. To this end they preſently ſtrip him naked; ſcourge him cruelly; array him in Scarlet, and mock him; crown him with a Buſh of platted Thorns; faſten that Crown upon his Head by a blow with a Cane, which ſet them deep into his ſacred Temples; ſceptered him with a Reed; ſpat in his Face; ſtript off his Mock-Robes again; put the Croſs upon his back, and compel him to bear it. All this, and much more, they expreſs their cruelty by, as ſoon as they had him delivered over to their Will. So that this was a cruel Sentence.

3. As it was a cruel, ſo it was a *raſh* and haſty Sentence. The *Jews* are all in haſte; conſulting all Night, and early up by the break of Day in the Morning, to get him to his Trial. They ſpur on *Pilate* with all the Arguments they can to give Sentence. His Trial took up but one Morning, and a great part of that was ſpent in ſending him from *Caiaphas* to *Pilate*, and from *Pilate* to *Herod*, and then back again to *Pilate*; ſo that it was a haſty and headlong Sentence that *Pilate* gave. He did not ſift and examine the matter, but handles it very ſlightly. The Trial of many a mean Man hath taken up ten times more Debates and Time, than was ſpent about Chriſt. They that look but ſlightly into the Cauſe, eaſily pronounce and give Sentence. But that which was then done in haſte, they have had time enough to repent for ſince.

Qui ad pauca reſpiciunt, facile pronunciant.

4. As it was a raſh and haſty, ſo it was an *extorted forced Sentence*. They ſqueeze it out of *Pilate* by meer Clamour, Importunity, and ſuggeſtions of Danger. In Courts of Judicature ſuch Arguments ſhould ſignifie but little; not Importunity, but Proof ſhould carry it: but timorous *Pilate* bends like a Willow at this Breath of the People; he had neither ſuch a ſence of Juſtice, nor ſpirit of Courage, as to withſtand it.

Minaciter extorquent ab eo, ut Chriſtum damnet. *Calv.*

5. As it was an Extorted, ſo it was a *Hypocritical* Sentence, masking horrid Murder under a pretence and formality of Law. It muſt look like a legal Procedure to palliate the buſineſs. Loth he was to condemn him, leſt innocent Blood ſhould clamour in his Conſcience; but ſince he muſt do it, he will transfer the Guilt upon them, and they take it; *His Blood be on us, and on our Children for ever*, ſay they. *Pilate* calls for water, waſhes his hands before them, and tells them, *I am free from the Blood of this juſt Perſon.* But ſtay, free from his Blood, and yet condemn a known innocent Perſon? Free from his Blood, becauſe he waſht his hands in Water? No, no, he could never be free, except his Soul had been waſhed in that Blood he ſhed. O the Hypocriſie of *Pilate!* Such juggling as this will not ſerve his turn, when he ſhall ſtand as a Priſoner before him, who now ſtood arraigned at his Bar.

6. And laſtly, As it was a Hypocritical, ſo it was an *Unrevoked* Sentence: It admitted not

of a Reprieve, no, not for a day; nor doth Chriſt appeal to any other Judicature, or once deſire the leaſt delay of the Execution; but away he is hurried in haſte to the Execution. Bluſh, O ye Heavens! And tremble, O Earth, at ſuch a Sentence as this! Now Chriſt is dead in Law; now he knows whether he muſt be carried, and that preſently. His Soul and Body muſt feel that, the very ſight of which put him into an Agony but the Night before.

Fourthly, and Laſtly, In what manner did Chriſt receive this cruel and unrighteous Sentence? He received it like himſelf, with admirable Meekneſs and Patience. He doth as it were wrap himſelf up in his own Innocency, and Obedience to his Father's will; and ſtands at the Bar with invincible Patience, and meek Submiſſion. He doth not once deſire the Judge to defer the Sentence, much leſs fall down and beg for his Life, as other Priſoners uſe to do at ſuch times. No, but as a Sheep he goes to the ſlaughter, not opening his mouth. Some apply that expreſſion to Chriſt, *James* 5. 6. *Ye have condemned and killed the juſt, and he reſiſteth you not.* From the time that *Pilate* gave Sentence, till he was nailed to the Croſs, we do not read that ever he ſaid any thing, ſave only to the Woman that followed him out of the City to *Golgotha:* And what he ſaid there, rather manifeſted his Pity to them, than any diſcontent at what was now come upon him; *Daughters of* Jeruſalem, (ſaith he) *weep not for me, but weep for your ſelves, and for your Children,* Luke 23. 28, *&c.* O the perfect Patience and Meekneſs of Chriſt! The Inferences from hence are:

Inference 1. Do you ſee what was here done againſt Chriſt under pretence of Law? *What cauſe have we to pray for good Laws, and righteous Executioners of them.*

O 'tis a ſingular Mercy to live under good Laws, which protect the Innocent from Injury. Laws are Hedges about our Lives, Liberties, Eſtates, and all the Comforts we enjoy in this World. Times will be evil enough, when Iniquity is not *diſcountenanced* and puniſhed by Law; but how evil are thoſe Times like to prove, when Iniquity is *eſtabliſhed by Law!* As the Pſalmiſt complains, *Pſal.* 94. 20. It was the complaint of *Pliny* to *Trajan*, that whereas Crimes were wont to be the burden of the Age, now Laws were ſo; and that he feared the Commonwealth which was eſtabliſht, would be ſubverted by Laws. 'Tis not like that Virtue will much flouriſh, when *Judgment ſprings up as Hemlock in the furrows of the field*, Hoſea. 10. 4. How much therefore is it our concernment to pray, that *Judgment may run down as a mighty Stream?* Amos 5. 24. *That our Officers may be Peace, and our Exactors Righteouſneſs?* Iſa. 60. 17. It was not therefore without great reaſon, that the Apoſtle exhorted, that *Supplications, Prayers, Interceſſions, and giving of Thanks be made for all Men; for Kings, and all that are in Authority, that we may lead a quiet and peaceable Life in all Godlineſs and Honeſty,* 1 Tim. 2. 1, 2. Great is the Intereſt of the Church of God in them; they are Inſtruments of much Good or Evil.

Olim criminibus, jam legibus laboratur.
Et metuendum eſt me reſpublica legibus fundata, ſit legibus everſa.
Plin. ad Trajan.

Inference 2. Was Chriſt condemned in a Court of Judicature? *How evident then is it, that there is a Judgment to come after this Life?* Surely things will not be always carried as they are in this World. When you ſee *Jeſus* condemned, and *Barabbas* releaſed, conclude, that a time will come when Innocency ſhall be vindicated, and Wickedneſs ſhamed. On this very ground *Solomon* concludes, and very rationally, that God will call over things hereafter at a more righteous Tribunal; *And moreover, I ſaw under the Sun the place of Judgment, that Wickedneſs was there; and the place of Righteouſneſs, that Iniquity was there. I ſaid in my Heart, God ſhall judge the Righteous, and the Wicked: For there is a time there for every purpoſe, and for every work,* Eccleſ. 3. 16, 17. Some indeed on this ground have denied the Divine Providence; but *Solomon* draws a quite contrary Concluſion, *God ſhall judge:* Surely he will take the matter into his own hand, he will bring forth the Righteouſneſs of his People as the Light, and their juſt Dealing as the Noon-day. It's a Mercy, if we be wronged in one Court, that we can appeal to another, where we ſhall be ſure to be relieved by a juſt impartial Judge. *Be patient therefore, my brethren,* (ſaith the Apoſtle) *until the coming of the Lord,* James 5. 6, 7, 8.

Inference 3. Again, *here you ſee how Conſcience may be over-born and run down by a fleſhly Intereſt.* *Pilate*'s Conſcience bid him beware, and forbear; his Intereſt bid him act: His fear of *Cæſar* was more than the fear of God. But O! What a dreadful thing is it for Conſcience to be enſnared by the fear of Man! *Prov.* 29. 25. To guard thy Soul, Reader, againſt this Miſchief, let ſuch Conſiderations as theſe be ever with thee.

1. Conſider how dear thoſe Profits or Pleaſures coſt, which are purchaſed with the loſs of inward Peace! There is nothing in this World good enough to recompence ſuch a Loſs, or ballance the Miſery of a tormenting Conſcience. If you violate it, and proſtitute it for a fleſhly Luſt, it will *remember* the injury you did in many years after; *Gen.* 42. 21. *Job.* 13. 26. It will not only retain the memory of what you did, but it will *accuſe* you for it; *Mat.* 27. 4. It will not fear to tell you that plainly which others dare not whiſper. It will not only accuſe, but it will alſo *condemn* you for what you have done. This condemning Voice of Conſcience is a very terrible Voice.

You may ſee the horrour of it in *Cain*, the vigour of it in *Judas*, the doleful *effects* of it in *Spira*. It will from all theſe its offices produce *Shame, Fear*, and *Deſpair*, if God give not Repentance to Life. The *Shame* it works will ſo confound you, that you will not be able to look up; *Job* 31. 14. *Pſalm.* 1. 5. The *Fear* it works will make you wiſh for a hole in the Rock to hide you; *Iſa.* 2. 9, 10, 15, 19. And its *Deſpair* is a death-pang. The cutting off of Hope is the greateſt Cut in the World. O who can ſtand under ſuch a load as this! *Prov.* 18. 14.

2. Conſider the nature of your preſent Actions; they are Seed ſown for Eternity, and will ſpring up again in ſuitable Effects, Rewards and Puniſhments, when you that did them are turned to duſt. *Gal.* 6. 7. *What a Man ſows, that ſhall he reap:* And as ſure as the Harveſt follows the ſeed-time, ſo ſure ſhall Shame, Fear, and Horror, follow Sin, *Dan.* 12. 2. What *Zeuxis* the famous Limner ſaid of his Work, may much more truly be ſaid of ours; *Æternitati pingo*, I paint for Eternity, ſaid he, when one asked him why he was ſo curious in his Work. Ah, how bitter will thoſe things be in the account and reckoning, which were pleaſant in the acting and committing! 'Tis true, our Actions, phyſically conſidered, are tranſient; how ſoon is a Word or Action ſpoken or done, and there is an end of it? But *morally* conſidered, they are permanent, being put upon God's Book of account. O therefore take heed what you do: So ſpeak, and ſo act, as they that muſt give an account.

3. Conſider how by theſe things Men do but prepare for their own torment in a dying hour. There's bitterneſs enough in Death, you need not add more Gall and Wormwood to add to the bitterneſs of it. What is the violencing and wounding of Conſcience now, but the ſticking ſo many Pins or Needles in your Death-bed againſt you come to lye down on it? This makes Death bitter indeed. How many have wiſht in a dying hour they had rather lived poor and low all their days, than to have ſtrained their Conſciences for the World? Ah, how is the face and aſpect of things altered in ſuch an hour!

No ſuch Conſiderations as theſe had any place in *Pilate*'s heart; for if ſo, he would never have been courted or ſcared into ſuch an Act as this.

Inference 4. Did Chriſt ſtand arraigned and condemned at *Pilate*'s Bar? *Then the Believer ſhall never be arraigned and condemned at God's Bar.* This Sentence that *Pilate* pronounced on Chriſt, gives evidence that God will never pronounce Sentence againſt ſuch: For had he intended to have arraigned them, he would never have ſuffered Chriſt their Surety to be arraigned and condemned for them. Chriſt ſtood at this time before a higher Judge than *Pilate*; he ſtood at God's Bar as well as his. *Pilate* did but that which God's own Hand and Counſel had before determined to be done, and what God himſelf at the ſame time did; tho' God did it juſtly and holily, dealing with Chriſt as a Creditor with a Surety; *Pilate* moſt wickedly and baſely dealing with Chriſt as a corrupt Judge, that ſhed the Blood of a known Innocent to pacifie the people. But certain it is, that out of his Condemnation flows our Juſtification: And had not Sentence been given againſt him, it muſt have been given againſt us.

O what a melting Conſideration is this! That out of his Agony comes our Victory; out of his Condemnation our Juſtification; out of his Pain our Eaſe; out of his Stripes our Healing; out of his Gall and Vinegar our Honey; out of his Curſe our Bleſſing; out of his Crown of Thorns our Crown of Glory; out of his Death our Life: If he could not be releaſed, it was that you might. If *Pilate* gave Sentence againſt him, it was that the great God might never give Sentence againſt you. If he yeilded that it ſhould be with Chriſt as they required, it was that it might be with our Souls as well as we can deſire. And therefore,

Thanks be to God for his unſpeakable Gift.

Serm. 25. *Remarks a memorable Paſſage of Chriſt in his way to the place of his Execution.*

SERMON XXV.

LUKE XXIII. 27, 28, &c.

And there followed him a great company of People, and of Women, which alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your Children.

THE Sentence of Death once given againſt Chriſt, the Execution quickly follows. Away they lead him from *Gabbatha* to *Golgotha*, longing as much to be nailing him to the Croſs, and feeding their Eyes with his Torments, as the Eagle doth to be tearing the Fleſh, and drinking the Blood of that Lamb ſhe hath ſeized in her Talons, and is carrying away to the top of ſome Rock to devour.

The *Evangeliſt* here obſerves a memorable Paſſage that fell out in their way to the place of Execution; and that is the Lamentations and Wailing of ſome that followed him out of the City, who expreſſed their Pity and Sorrow for him moſt tenderly and compaſſionately: All Hearts were not hard, all Eyes were not dry. *There followed him a great company of People, and of Women, which alſo bewailed and lamented him*, &c.

In this Paragraph we have two Parts, *viz.* the Lamentation of the Daughters of *Jeruſalem* for Chriſt, and Chriſt's Reply to them.

1. The Lamentation of the Daughters of *Jeruſalem* for Chriſt. Concerning them, we briefly enquire who they were, and why they mourned.

Θυγατέρες Ἱερουσαλὲμ, *i. e.* mulieres hieroſolymitanæ: *Hebraiſmus*; *ſic* filiæ Tſionis. Piſcat. in Loc.

(1.) Who they were? The Text calls them Daughters, *i. e.* Inhabitants of *Jeruſalem*; for it is a *Hebraiſm*; as *Daughters of* Zion, *Daughters of* Iſrael. And it's like the greateſt part of them were Women; and they were many of them, a Troop of Mourners that followed Chriſt out of the City towards the place of his Execution, with Lamentations and Wailings.

Mr. Anth. Burgeſs *Spiritual refining*, p. 120.

(2.) What the principal and ground of theſe their Lamentations was, is not agreed upon by thoſe that have pondred the Story. Some are of Opinion their Tears and Lamentations were but the Effects and Fruits of their more tender and ingenuous Natures, which were moved and melted with ſo tragical and ſad a Spectacle as was now before them. It's well obſerved by a judicious Author, "That the "tragical Story of ſome great and noble Perſonage, full of heroical Vertue and Ingenuity (yet inhumanly and ungratefully uſed) "will thus work upon ingenuous Spirits who "read or heard of it —— which when it "reaches no higher, is ſo far from being Faith, "that it is but a carnal and fleſhly Devotion, "ſpringing from Fancy, which is pleaſed "with ſuch a ſtory, and the principles of Ingenuity ſtirred towards one, who is of a noble Spirit, and yet abuſed. Such Stories uſe "to ſtir up a Principle of Humanity in Men "unto a compaſſionate Love; which Chriſt "himſelf at his ſuffering found fault with, as "being not Spiritual, nor raiſed enough in "thoſe Women that went weeping to ſee the "Meſſiah ſo handled. *Weep not for me* (ſaith "he) that is, weep not ſo much for this, to "ſee me ſo unworthily handled by thoſe for "whom I die. This is the Principle from which ſome conceive theſe Tears to flow.

Dr. Tho. Goodwin *in his Triumph of Faith*, p. 38.

But *Calvin* attributes it to their Faith, looking upon theſe Mourners as a Remnant reſerved by the Lord in that miſerable Diſperſion; and tho' their Faith was but weak, yet he judges it credible that there was a ſecret Seed of Godlineſs in them, which afterwards grew to a maturity, and brought forth Fruit. And to the ſame Senſe others give their Opinion alſo.

Videmus quoſdam non fuiſſe oblitos doctrinæ & miraculorum Chriſti. Sic in miſera illâ diſſipatione exiguas ſibi reliquias ſervavit Deus. Quamvis autem imbecilla fuit iſtarum mulierum fides, credibile tamen eſt, occultum fuiſſe pietatis ſemen, unde poſtea germen prodiit. *Calv.*

2. Let us conſider Chriſt's Reply to them; *Weep not for me ye Daughters of Jeruſalem*, &c. Strange, that Chriſt ſhould forbid them to weep for him, yea for him under ſuch unparallel'd Sufferings and Miſeries. If ever there was a heart melting Object in the World, it was here. O who could hold, whoſe Heart was not petrified, and more obdure than the ſenſleſs Rocks! This Reply therefore of Chriſt undergoes a double Senſe and Interpretation, ſuitable to the different conſtruction of their Sorrows. Thoſe that look upon their Sorrows as meerly natural, take Chriſt's Reply in a negative Senſe, prohibiting ſuch Tears as thoſe. They that expound their Sorrows as the fruit of Faith, tell us, tho' the Form of Chriſt's expreſſing be negative, yet the Senſe is comparative, as *Matth.* 9. 13. *I will have Mercy, and not Sacrifice*; i. e. Mercy rather than Sacrifice. So here, weep rather upon your own account, than mine; reſerve your Sorrows for

the Calamities coming upon your ſelves and your Children. You are greatly affected, I ſee, with the Miſery that is upon me; but mine will be quickly over, yours will lie long. In which he ſhews his merciful and compaſſionate Diſpoſition, who was ſtill more mindful of others Troubles and Burdens than of his own.

And inded the days of Calamity coming upon them and their Children, were doleful days. What direful and unprecedented Miſeries befel them at the breaking up and devaſtation of the City, who hath not read or heard? And who can refrain from Tears that hears to read it?

Now, if we take the words in the firſt Senſe, as a prohibition of their meerly natural and carnal Affections, expreſſed in Tears and Lamentations for him, no otherwiſe than they would have been upon any other like tragical Story; then the Obſervation from it will be this;

Doct. 1. *That melting Affections and Sorrows, even from the Senſe and Conſideration of the Sufferings of Chriſt, are no infallible ſigns of Grace.*

If you take it in the latter Senſe, as the Fruit of their Faith, as Tears flowing from a gracious Principle; then the Obſervation will be this;

Doct. 2. *That the believing Meditation of what Chriſt ſuffered for us, is of great force and efficacy to melt and break the Heart.*

I ſhall rather chuſe to proſecute both theſe Branches, than to decide the Controverſie; eſpecially ſince the Notes gathered from either are ſo uſeful to us. And therefore I ſhall begin with the firſt, *viz.*

Doct. 1. *That melting Affections and Sorrows, even from the Senſe of Chriſt's Sufferings, are no infallible Marks of Grace.*

In this Point I have two things to do, to prepare it for uſe.

Firſt, To ſhew, what the melting of the Affections by way of Grief and Sorrow is.

Secondly, That they may be ſo melted, even upon the account of Chriſt, and yet the Heart remain unrenewed.

Firſt, What the melting of the Affections by way of Grief and Sorrow is.

Tears are nothing elſe but the Juice of a Mind oppreſſed, and ſqueezed with Grief. Grief compreſſes the Heart; the Heart ſo compreſſed and ſqueezed, vents it ſelf ſometimes in Tears, Sighs, Groans, &c. and this is twofold; *gracious*, and wholly ſupernatural; or *common*, and altogether natural. The gracious melting or ſorrow of the Soul, is likewiſe twofold; *habitual*, or *actual*. Habitual godly Sorrow is that gracious diſpoſition, inclination or tendency of the renewed Heart to mourn and melt, when any juſt occaſion is preſented to the Soul that calls for ſuch Sorrow. It is expreſſed, *Ezek.* 36. 26. by *taking away the heart of ſtone, and giving a heart of fleſh*; that is, a Heart impreſſive, and yielding to ſuch Arguments and Conſiderations as move it to mourning.

Actual Sorrow is the expreſſion and manifeſtation of that its Inclination upon juſt Occaſions; and it's expreſſed two ways, either by the *internal* effects of it, which are the Heavineſs, Shame, Loathing, Reſolution, and holy Revenge begotten in the Soul upon the account of Sin; or alſo by more *external* and viſible effects, as Sighs, Groans, Tears, &c. The former is *eſſential* to godly Sorrow, the latter *contingent*, and accidental, much depending upon the natural temperature and conſtitution of the Body.

Natural and common meltings are nothing elſe but the effects of a better Temper, the fruit of a more ingenuous Spirit, and eaſier Conſtitution, which ſhews it ſelf on any other, as well as upon ſpiritual Occaſions: As *Auſtin* ſaid, he could weep plentifully, when he read the ſtory of *Dido*. The Hiſtory of Chriſt is a very tragical and pathetical Hiſtory, and may melt an ingenuous Nature, where there is no renewed Principle at all. So that,

Secondly, Our Affections may be melted, even upon the ſcore and acccount of Chriſt; and yet that is no infallible evidence of a gracious Heart. And the Reaſons for it are,

1. Becauſe we find all ſorts of Affections acted and vented by ſuch as have been no better than temporary Believers. The ſtony-ground hearers in *Matth.* 13. 20. *received the Word with joy*; and ſo did *John*'s hearers alſo, who *for a ſeaſon rejoyced in his Light*, John 3. 35. Now if the Affections of Joy under the Word may be exerciſed, why not of Sorrow alſo? If the comfortable things revealed in the Goſpel may ſtir up the one, by a parity of Reaſon, the ſad things it reveals may anſwerably work upon the other. Even thoſe *Iſraelites* whom *Moſes* told they ſhould fall by the Sword, and not proſper, for the Lord would not be with them, becauſe they were turned away from him; yet when *Moſes* rehearſed the Meſſage of the Lord in their Ears, they mourned greatly, *Numb.* 14. 39. I know the Lord pardoned to many of them their Iniquities, tho' he took vengeance on their Inventions; and yet it's as true, that with many of them God was not well pleaſed, 1 *Cor.* 10. 5. Many Inſtances of their weeping and mourning before the Lord, we find in the ſacred Story; and yet their Hearts were not ſtedfaſt with God.

2. Becauſe tho' the Object, about which our Affections and Paſſions are moved, may be ſpiritual; yet the Motives and Principles that ſet them on work, may be but carnal, and natural ones. When I ſee a Perſon affected in the hearing of the Word, or Prayer, even unto Tears, I cannot preſently conclude, ſurely this is the effect of Grace: For it's poſſible, the pathetical Quality of the Subject-matter, the Rhetorick of the Speaker, the very affecting Tone, and modulation of the Voice, may draw Tears, as well as Faith working upon the Spirituality, and deep concernment the Soul hath in thoſe things.

Whilſt *Auſtin* was a *Manichee*, he ſometimes heard *Ambroſe*; and, ſaith he, I was greatly affected in hearing him, even unto Tears many times; howbeit, it was not the Heavenly nature of the Subject, but the Abilities and rare Parts of the Speaker that ſo affected him. And this was the caſe of *Ezekiel*'s hearers, *ch.* 33. 32.

Again, 3. Theſe motions of the Affections may rather be a *Fit* and Mood, than the very *Frame* and Temper of the Soul. Now there is a vaſt difference betwixt theſe: There are times and ſeaſons when the rougheſt, and moſt obdure Hearts may be penſive and tender; but that is not its temper and frame, but only a fit, a pang, a tranſient paſſion: ſo the Lord complains of them, *Hoſ.* 6. 4. *O* Ephraim, *what ſhall I do unto thee? O* Judah, *what ſhall I do unto thee? for your Goodneſs is as a morning-cloud, and as the early dew, it goeth away.* And ſo he complains, *Pſalm* 78. 34, 35, 36. *When he ſlew them, then they ſought him, and they returned, and enquired early after God. And they remembred that God was their Rock, and the moſt high God their Redeemer; nevertheleſs they did flatter him with their lips, and lied unto him with their tongues.* For had this been the gracious temper of their Souls, it would have continued with them; they would not have been up and down, off and on, hot and cold with God, as they were. Therefore we conclude that we cannot infer a work of Grace upon the Heart, ſimply and meerly from the meltings and thaws that are ſometimes upon it. And hence for your uſe I ſhall infer that,

Illa tantum dicuntur ineſſe animæ quæ inſunt per modum quietis.

Inference 1.

If ſuch as ſometimes feel their Hearts thawed and melted with the conſideration of the Sufferings of Chriſt, may yet be deceived; *What cauſe have they to fear and tremble, whoſe Hearts are as unrelenting as the Rocks, yielding to nothing that is propoſed, or urged upon them!* How many ſuch are there, of whom we may ſay as Chriſt ſpeaks of the inflexible Jews, *We have piped unto you, but ye have not danced; we have mourned unto you, but ye have not lamented?* Matt. 11. 17. They muſt inevitably come ſhort of Heaven, who come ſo ſhort of thoſe that do come ſhort of Heaven. If thoſe periſh that have rejoyced under the Promiſes, and mourned under the threats of the Word; What ſhall become of them that are as unconcerned and untouched by what they hear, as the Seats they ſit on, or the Dead that lie under their feet; who are given up to ſuch hardneſs of Heart, that nothing can touch or affect them! One would think the conſideration of the *ſixth Chapter to the Hebrews* ſhould ſtartle ſuch Men and Women, and make them cry out, Lord, what will become of ſuch a ſenſleſs, ſtupid, dead Creature as I am? If they that have been enlightned, and have taſted the heavenly Gift, and were made partakers of the Holy Ghoſt, and have taſted the good Word of God, and the powers of the World to come, may, notwithſtanding ſuch high raiſed Affections as theſe, ſo fall away, that it ſhall be impoſſible to renew them again by Repentance; what ſhall we then ſay or think of his Eſtate, to whom the moſt penetrating and awaking Truths are no more than a Tale that is told? The Fire and Hammer of the Goſpel can neither melt nor break them, they are Iron, and Braſs, *Jer.* 6. 28, 29.

Inference 2.

If ſuch as theſe may eternally miſcarry; Then *let all look carefully to their Foundation, and ſee that they do not bleſs themſelves in a thing of nought.* It's manifeſt from 1 *Cor.* 10. 12. That many Souls ſtand exceeding dangerouſly, who are yet ſtrongly conceited of their own Safety. And if you pleaſe to conſult thoſe Scriptures in the margin, you ſhall find vain Confidence to be a ruling Folly over the greateſt part of Men, and that which is the utter overthrow, and undoing of multitudes of Profeſſors.

Gal.6.3,4. John 8.54. Rom. 2. 18, 19, 21. Mat. 25. 11, 12. Mat.7.22.

Now there is nothing more apt to beget and breed this vain Soul-undoing Confidence, than the ſtirrings and meltings of our Affections about ſpiritual things, whilſt the Heart remains unrenewed all the while. For (as a grave Divine hath well obſerved) ſuch a Man ſeems to have all that is required of a Chriſtian, and herein to have attained the very end of all Knowledge; which is operation and influence upon the Heart and Affections.

Mr. An. Burg.

Indeed (thinks ſuch a poor deluded Soul) if I did hear, read, or pray without any inward Affections, with a dead, cold, and unconcerned Heart; or if I did make ſhew of Zeal and Affection in Duties, and had it not, well might I ſuſpect my ſelf to be a ſelf-cozening Hypocrite: but it's not ſo with me. I feel my Heart really melted many times, when I read the Sufferings of Chriſt; I feel my Heart raiſed, and raviſhed with ſtrange Joys and Comforts, when I hear the Glory of Heaven opened in the Goſpel: Indeed if it were not ſo with me, I might doubt the root of the matter is wanting; but if to my Knowledge Affections be added, a melting Heart match't with a knowing Head, now I may be confident all is well. I have often heard Miniſters cautioning and warning their People not to reſt ſatisfied with idle and unpractical Notions in their Underſtandings, but to labour for Impreſſions upon their Hearts; this I have attained, and therefore what danger of me? I have often heard it given as a mark of a Hypocrite, that he hath Light in his Head, but it ſheds not down its influence upon the Heart; whereas in thoſe that are ſincere, it works on their Heart and Affections: So I find it with me, therefore I am in a moſt ſafe Eſtate. O Soul! of all the falſe Signs of Grace, none more dangerous than thoſe that moſt reſemble true ones; and never doth the Devil more ſurely and incurably deſtroy, than when transformed into an Angel of Light. What if theſe meltings of thy Heart be but a flower of Nature? What if thou art more beholden to a good temper of Body, than a gracious change of Spirit for theſe things? Well, ſo it may be. Therefore be not ſecure, but fear and watch. Poſſibly if thou wouldſt but ſearch thine own Heart in this matter, thou mayeſt find, that any other pathetical moving Story will have the like effects upon thee. Poſſibly too, thou mayſt find that notwithſtanding all thy Raptures and Joys at the hearing of Heaven, and it's Glory, yet after that pang is over, thy Heart is habitually earthly, and thy Converſation is not there. For all thou canſt mourn at the relations of Chriſt's Sufferings, thou art not ſo affected with Sin, that was the meritorious Cauſe of the Sufferings of Chriſt, as to crucify one Corruption, or deny the next Temptation, or part with any way of Sin that is gainful, or pleaſurable to thee for his ſake.

Why now, Reader, if it be ſo with thee, what art thou the better for the fluency of thy Affections? Doſt thou think in earneſt, that Chriſt hath the better thoughts of thee, becauſe thou canſt ſhed Tears for him, when notwithſtanding thou every day pierceſt and woundeſt him? O be not deceived. Nay for ought I know, thou mayſt find upon a narrow ſearch, that thou putteſt thy Tears in the room of Chriſt's Blood, and giveſt the confidence and dependance of thy Soul to them; and if ſo, they ſhall never do thee any good.

O therefore ſearch thy Heart, Reader, be not too confident; take not up too eaſily upon ſuch poor weak grounds as theſe, a Soul-undoing Confidence. Always remember, the Wheat and Tares reſemble each other in their firſt ſpringing up; that an Egg is not liker to an Egg, than Hypocriſie, in ſome ſhapes and forms into which it can caſt it ſelf, is like a genuine work of Grace. O remember that among the ten Virgins, that is, the reformed Profeſſors of Religion, that have caſt off and ſeparated themſelves from the Worſhip and Defilements of Antichriſt, five of them were fooliſh.

There be firſt, that ſhall be laſt; and laſt, that ſhall be firſt, *Mat.* 19. 30. Great is the deceitfulneſs of our Hearts, *Jer.* 17. 9. And many are the Subtleties and Devices of Satan, 2 *Cor.* 11. 3. Many alſo are the aſtoniſhing Examples of ſelf-deceiving Souls, recorded in the World. Remember that you lately read of *Judas*. Great alſo will be the exactneſs of the laſt Judgment. And how confident ſoever you be, that you ſhall ſpeed well in that day, yet ſtill remember that Trial is not yet paſt. Your final Sentence is not yet come from the mouth of your Judge. This I ſpeak, not to afright and trouble, but excite and warn you. The loſs of a Soul is no ſmall Loſs, and upon ſuch grounds as theſe they are every day caſt away.

This may ſuffice to be ſpoken to the firſt Obſervation, built on this Suppoſition, that it was but a Pang of meer natural Affection in them. But if it were the effect of a better Principle, the Fruit of their Faith as ſome judge; then I told you the Obſervation from it would be this,

Doct. 2. *That the believing meditation of what Chriſt ſuffered for us, is of great force and efficacy to melt and break the Heart.*

It is the Promiſe, *Zech.* 12. 10. *They ſhall look upon me whom they have pierced, and mourn for him, as one mourneth for his only Son, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born.* Ponder ſeriouſly here the *Spring* and *Motive*, *They ſhall look upon me*; it's the Eye of Faith that melts and breaks the Heart. The *Effect* of ſuch a ſight of Chriſt; they ſhall look and *mourn*; be in bitterneſs and ſorrow. True Repentance is a drop out of the Eye of Faith. And the *meaſure* or degree of that ſorrow, cauſed by a believing view of Chriſt. To expreſs which, two of the fulleſt inſtances of Grief we read of, are borrowed; that of a tender Father, mourning over a dear and only Son; that of the People of *Iſrael*, mourning over *Joſiah* that peerleſs Prince, in the Valley of *Megiddo*.

Now to ſhew you how the believing meditation of Chriſt, and his Sufferings, come kindly and ſavingly to break and melt down the gracious Heart, I ſhall propound theſe Four Conſiderations of the heart-breaking efficacy of Faith, eying a Crucified Jeſus.

Firſt, The very *realizing* of Chriſt and his Sufferings by Faith, is a moſt effecting and melting thing. Faith is a true Glaſs that repreſents all thoſe his Sufferings and Agonies to the Life. It preſents them not as a fiction, or idle tale, but as a true and faithful Narrative. This (ſaith Faith) is a true and faithful ſaying, that Chriſt was not only cloathed in our fleſh: he that is over all, God bleſſed for ever, the only Lord, the Prince of the Kings of the Earth, become a Man; but it is alſo moſt certain, that in this body of his Fleſh, he grapled with the infinite Wrath of God, which fill'd his Soul with horror and amazement; that the Lord of Life did hang dead upon the Tree; that he went as a Lamb to the Slaughter, and was as a Sheep dumb before the Shearer; that he endured all this, and more than any finite Underſtanding can comprehend, in my room and ſtead; for my ſake he there groaned and bled; for my Pride, Earthlineſs, Luſt, Unbelief, hardneſs of Heart, he indureth all this. I ſay, to *realize* the Sufferings of Chriſt thus, is of great power to affect the coldeſt, dulleſt Heart. You cannot imagine the difference there is in preſenting things as Realities, with convincing and ſatisfying Evidences, and our looking on them as a Fiction or Uncertainty.

Secondly, But Faith can *apply*, as well as realize; and if it do ſo, it muſt needs overcome the Heart.

Ah, Chriſtian, canſt thou look upon Jeſus as ſtanding in thy room, to bear the Wrath of a Deity for thee? Canſt thou think on it, and not melt? That when thou, like *Iſaac*, waſt bound to the Altar, to be offered up to Juſtice, Chriſt, like the *Ram*, was caught in the Thicket, and offered in thy room. When thy Sins had raiſed a fearful Tempeſt, that threatned every moment to entomb thee in a Sea of wrath; *Jeſus Chriſt* was thrown over to appeaſe that Storm! Say, Reader, can thy Heart dwell one hour upon ſuch as Subject as this? Canſt thou with Faith preſent Chriſt to thy

ſelf,

* Jonah

ſelf, as he was taken down from the Croſs, drencht from his own Blood, and ſay, Theſe were the Wounds that he received for me; this is he that loved me, and gave himſelf for me; out of theſe Wounds comes that Balm that heals my Soul; out of theſe Stripes, my Peace: When he hang'd upon the Croſs, he bore my Name upon his Breaſt, like the high Prieſt. It was Love, pure Love, ſtrong Love to my poor Soul, to the Soul of an Enemy, that drew him down from Heaven, and all the Glory he had there, to endure theſe Sorrows in Soul and Body for me.

O you cannot hold up your hearts long to the piercing thoughts of this, but your Bowels will be pained, and like *Joſeph*, you will ſeek a place to vent your Hearts in.

Thirdly, Faith cannot only realize and apply Chriſt and his Death, but it can *reaſon* and *conclude* ſuch things from his Death, as will fill the Soul with affection to him, and break the Heart in pieces in his preſence. When it views Chriſt as dead, it infers, Is Chriſt dead for me? then was I dead in Law, ſentenced and condemned to die eternally: 2 *Cor.* 5. 14. *If one die for all, then were all dead.* How woful was my caſe, when the Law had paſt Sentence on me? I could not be ſure when I lay down, but that it might be executed before I roſe; nothing but a puff of Breath betwixt my Soul and Hell.

Again, Is Chriſt dead for me? then I ſhall never die. If he be condemned, I am acquited. *Who ſhall lay any thing to the charge of God's Elect? It's God that juſtifieth, it's Chriſt that died.* Rom. 8. 34. My Soul is eſcaped as a Bird out of the ſnare of the Fowler: I was condemned, but am now cleared; I was dead, but am now alive; O the unſearchable Riches of Grace! O Love paſt finding out!

Qui miſit filium, immiſit ſpiritum, promiſit vultum; quid tantum denegabit? *Proſp.*

Again, did God give Chriſt to ſuch Miſeries and Sufferings for me? How ſhall he withhold any thing now from me? He that ſpared not his own Son, will doubtleſs with him freely give me all things, *Rom.* 8 32. Now I may reſt on him for Pardon, Peace, Acceptance, and Glory for my Soul. Now I may rely upon him ſafely for Proviſion, Protection, and all Supplies for my Body. Chriſt is the Root of all theſe Mercies; he is more than all theſe, he is nearer and dearer to God than any other Gift. O what a bleſſed, happy, comfortable ſtate hath he now brought my Soul into!

To conclude, Did Chriſt indure all theſe things for me? then it's paſt doubt he will never leave, nor forſake me: It cannot be that after he has endured all this, he will caſt off the Souls for whom he endured it. Here the Soul is evangelically broken by conſidering the Mercies that immerge and flow to it out of the Sea of Chriſt's Blood.

Fourthly, and laſtly, Faith cannot only realize, apply, and infer, but it can alſo *compare* the Love of Chriſt in all this, both with his dealings with others, and with the Soul's dealing with Chriſt, who ſo loved it. To compare Chriſt's dealings with others, is moſt affecting: He hath not dealt with every one, as with me; nay, few there are that can ſpeak of ſuch Mercies as I have from him: How many are there that have no part nor portion in his Blood? that muſt bear that Wrath in their own Perſons, that he bare himſelf for me! He that kiſſed me over other mens ſhoulders; he hath reached a Pardon to me over other mens heads; he eſpied me out, and ſingled me forth to be the Object of his Love, leaving thouſands and millions ſtill unreconcil'd; not that I was better than they, for I was the greateſt of Sinners, far from Righteouſneſs, as unlikely as any to be the Object of ſuch Grace and Love: My Companions in Sin are left, and I taken. Now the Soul is full, the Heart grows big, too big to contain it ſelf.

Yea, Faith helps the Soul to compare the Love of Chriſt to it, with the returns it hath made to him for that Love. And what, my Soul! hath thy carriage to Chriſt been, ſince this Grace that wants a Name, appeared to thee? Haſt thou returned Love for Love? Love ſutable to ſuch Love? Haſt thou prized, valued and eſteemed this Chriſt, according to his own Worth in himſelf, or his kindneſs to thee? Ah no, I have grieved, pierced, wounded his Heart a thouſand times ſince that, by my Ingratitude; I have ſuffered every trifle to juſtle him out of my Heart; I have neglected him a thouſand times, and made him ſay, Is this thy kindneſs to thy Friend? Is this the Reward I ſhall have for all that I have done, and ſuffered for thee? Wretch that I am, how have I requited the Lord! This ſhames, humbles, and breaks the Heart.

And when from ſuch ſights of Faith, and conſiderations as theſe the Heart is thus affected it affords a good Argument indeed, that thou art gone beyond all the Attainments of temporary Believers; Fleſh and Blood hath not revealed this.

Inference 1.

Have the believing Meditations of Chriſt and his Sufferings ſuch heart-melting Influences? *Then ſure there is but little Faith among Men.* Our dry Eyes and hard Hearts are evidences againſt us, that we are ſtrangers to the Sights of Faith.

God be merciful to the hardneſs of your Hearts. How is Chriſt and his Love ſlighted among Men! How ſhallow doth his Blood run to ſome Eyes! O that my Head were Waters, and mine Eyes Fountains of tears for this! What Monſters are carnal Hearts! VVe are as if God had made us without Affections, as if all ingenuity and tenderneſs were dried up. Our Ears are ſo accuſtomed to the ſounds of Chriſt, and his Blood, that now they are become as common things. If a Child die, we can mourn over our dead; but who mourns for Chriſt as for an only Son? VVe may ſay of Faith, when Men and Women ſit ſo unaffected under the Goſpel, as *Martha* ſaid of Chriſt concerning her Brother *Lazarus*, If thou (precious Faith) hadſt been here, ſo many Hearts had not been dead this day, and in this duty. Faith is that burning-glaſs which contracts the beams of the Grace, and Love, and Wiſdom, and Power of Jeſus Chriſt together, reflects theſe on the Heart, and makes it burn; but without it we feel nothing ſavingly.

Inſer-

Inference 2.

Have the believing Meditations of Chriſt and his Sufferings ſuch heart-melting Influences? *Then ſurely, the proper order of raiſing the Affections, is to begin at the exerciſe of Faith.* It grieves me to ſee how many poor Chriſtians tug at their own dead Hearts, endeavouring to raiſe and affect them, but cannot: they complain and ſtrive, ſtrive and complain, pump and draw, but no Love to the Lord comes, no brokenneſs of Heart comes; they go to this Ordinance and that, to one Duty and another, hoping that now the Lord will affect it, and fill the Sails; but come back diſappointed, and aſhamed, like the Troops of *Tema.* Poor Chriſtian, hear me one word; poſſibly it may do thy Buſineſs, and ſtand thee in more ſtead than all the Methods thou haſt yet uſed. If thou wouldſt indeed get a Heart evangelically melted for Sin, and broken with the kindly ſenſe of the Grace and Love of Chriſt, thy way is not to force thy Affections, nor to vex thy ſelf, and go about complaining of a hard Heart, but ſet thy ſelf to believe, realize, apply, infer, and compare by Faith as you have been directed; and ſee what this will do: *They ſhall look upon me whom they have pierced, and mourn.* This is the way, and proper method to raiſe the Heart, and break it.

Inference 3.

Is this the way to get a truly broken Heart? *Then let thoſe that have attained brokenneſs of Heart this way, bleſs the Lord whilſt they live, for ſo choice a Mercy*; and that upon a double account.

1. For as much as a Heart ſo affected and melted, is not attainable by any natural or unrenewed Perſon. If they would give all they have in the World, it cannot purchaſe one ſuch Tear, or Groan over Chriſt. Mark what Characters of ſpecial Grace it bears in the deſcription that's made of it, in that forementioned place, *Zech.* 12. 10. Such a Frame as this is not born with us, or to be acquired by us; for it's there ſaid to be poured out by the Lord upon us, *I will pour on them*, &c. There's no hypocriſie or diſſimulation in theſe Mournings, they being compared to the mourning of a Man for his only Son; and ſure Parents Hearts are not untouched when they behold ſuch Sights.

Nature is not the principle of it, but Faith; for it's there ſaid, they ſhall look on me; *i. e.* believe and mourn. *Self* is not the End and Centre of theſe Sorrows; it is not ſo much for damning our ſelves, as for piercing Chriſt: *They ſhall look on me whom they have pierced, and ſhall mourn*; ſo that this is Sorrow after God, and not a flaſh of Nature, as diſcourſed in the former Point. Therefore you have cauſe to bleſs the Lord wilſt you live for ſuch a ſpecial Mercy as this is. And,

2. As it's the right, ſo it is the choiceſt and moſt precious Gift that can be given you; for it's ranked among the prime Mercies of the new Covenant, *Ezek.* 36. 26. This ſhall be the Covenant; *A new Heart alſo will I give you, and a new Spirit will I put within you; and I will take away the ſtony Heart out of your fleſh, and I will give you a Heart of fleſh.* What wouldſt thou have given ſometimes for ſuch a Heart as now thou haſt, tho' it be not yet as thou wouldſt have it? And however you value and eſteem it, God himſelf ſets no common value on it: For mark what he ſaith of it, *Pſalm* 15. 17. *The Sacrifices of God are a broken heart: A broken and a contrite Spirit, O God, thou wilt not deſpiſe*; *i. e.* God is more delighted with ſuch a Heart than all the Sacrifices in the World; one Groan, one Tear, flowing from Faith, and the Spirit of Adoption, is more to him, than the Cattle upon a thouſand Hills. And to the ſame Senſe he ſpeaks again, *Iſai.* 66. 1, 2. *Thus ſaith the Lord, The Heaven is my Throne, and the Earth is my Footſtool: Where is the Houſe that ye build to me? And where is the place of Reſt? — but to this Man will I look, even to him that is poor, and of a contrite Spirit, and trembleth at my Word*; *q. d.* all the magnificent Temples, and glorious Structures in the World, give me no Pleaſure in compariſon of ſuch a broken Heart as this.

O then, for ever bleſs the Lord, that hath done that for you, which none elſe could do, and which he has done but for few beſides you.

SERMON

Serm. 26. *Opens the nature and quality of the death Chriſt died upon the Croſs.*

SERMON XXVI.

ACTS II. 23.

Him being delivered by the determinate counſel, and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain.

Mors Chriſti ultimus humiliationis actus, ſubiit extremas, horribiles, & maximas pro hominum peccatis, pœnas. *Ameſ.*

HAving conſidered in order the preparative Acts for the Death of Chriſt, both on his own part, and on his Enemies part; we now come to conſider the Death of Chriſt it ſelf, which was the principal Part of his Humiliation, and the chief Pillar of our Conſolation. Here we ſhall in order conſider,

Firſt, The kind and nature of the Death he died.

Secondly, The manner in which he bare it, *viz.* patiently, ſolitarily, and inſtructively; dropping divers holy and inſtructive Leſſons upon all that were about him, in his ſeven laſt Words upon the Croſs.

Thirdly, The Funeral Solemnities at his Burial.

Fourthly, and Laſtly, The weighty Ends, and great Deſigns of his Death. In all which Particulars, as we proceed to diſcuſs and open them; you will have an account of the deep Abaſement and Humiliation of the Son of God.

In this Text, we have an account of the kind and nature of that Death which Chriſt died: As alſo of the cauſes of it, both principal and inſtrumental.

Firſt, The kind and nature of the Death Chriſt died, which is here deſcribed more generally, as a violent Death. *Ye have ſlain him:* And more particularly, as a moſt ignominious, curſed, diſhonourable Death; *ye have crucified him.*

Secondly, The Cauſes of it are here likewiſe expreſſed: And that both principal and inſtrumental. The principal Cauſe, permitting, ordering, and diſpoſing all things about it, was the determinate Counſel and Foreknowledge of God. There was not an Action or Circumſtance, but came under this moſt wiſe and holy Counſel, and Determination of God.

Non excuſantur Judæi quia huic occulto juſſui non obtemperant, ſed odio & affectibus impulſi; Chriſtum percuſſerunt innocentem: contra leges, *Pareus.*

The Inſtruments effecting it, were their wicked Hands. This Foreknowledge and Counſel of God, as it did no way neceſſitate or enforce them to it; ſo neither doth it excuſe their Fact from the leaſt aggravation of its ſinfulneſs. It did no more compel or force their wicked Hands to do what they did, than the Mariner's hoiſing up his Sails, to take the Wind to ſerve his Deſign, compels the Wind. And it cannot excuſe their Action from one Circumſtance of ſin: Becauſe God's end and manner of acting was one thing; their end and manner of acting another. His moſt pure and holy; theirs moſt malicious, and daringly wicked. *Idem quod duo faciunt, non eſt idem.* To this purpoſe a grave Divine well expreſſes it.

Morning Exerciſe at *Giles's.* p. 289.

In reſpect of God, Chriſt's Death was Juſtice and Mercy. In reſpect of Man, it was Murder and Cruelty. In reſpect of himſelf, it was Obedience and Humility. Hence our Note is,

Doct. *That our Lord Jeſus Chriſt was not only put to death, but to the worſt of deaths, even the death of the Croſs.*

To this the Apoſtle gives a plain Teſtimony, *Phil.* 2. 8. *He became obedient to death, even the death of the Croſs*; where his Humiliation is both ſpecified; he was humbled to Death; and aggravated by a moſt emphatical reduplication, even the death of the Croſs. So *Acts* 5. 30. *Jeſus whom ye ſlew, and hanged upon a tree*; *q. d.* it did not ſuffice you to put him to a violent, but you alſo put him to the moſt baſe, vile, and ignominious death: you *hanged him on a tree.*

In this Point we will diſcuſs theſe three Particulars, *viz.* the *nature* or *kind*, the *manner*, and *reaſons* of Chriſt's death upon the Tree.

1. *Firſt*, I ſhall open the *kind* or *nature* of his death, by ſhewing you that it was a *violent*, *painful*, *ſhameful*, *curſed*, *ſlow*, and *ſuccourleſs* death.

Firſt, It was a *violent* death, that Chriſt died. *Violent* in it ſelf, though *voluntary* on his part. *He was cut off out of the land of the living*, Iſa. 53. 8. And yet *he laid down his life of himſelf*; *no man took it from him*, John 10. 17. I call his death violent, becauſe he died not a natural death, (*i. e.*) he lived not till Nature was conſumed with Age, as it is in many who live till their *balſamum radicale*, radical moiſture, like the Oil in the Lamp, be quite conſumed, and then go out like an expiring Lamp. It was not ſo with Chriſt. For he was but in the flower and prime of his time when he died. And indeed he muſt either die a violent death, or not die at all; partly becauſe there was no ſin in him, to open a door to natural death; as it doth in all others. Partly becauſe elſe his death had not been a Sacrifice acceptable and ſatisfactory to God for us. That which died of it ſelf, was never offered up to God; but that which was ſlain when it was in its full ſtrength and health. The Temple was a Type of the body of Chriſt. Now, when the Temple was deſtroyed, it did not drop down as an ancient ſtructure decayed by time; but was pulled down by violence, when it was ſtanding in its full ſtrength. Therefore he is ſaid to *ſuffer death*, and to be *put to death* for us in the fleſh, 1 *Pet.* 3. 18. That's the firſt thing. It was a violent, though a voluntary death. For violent is not oppoſed to voluntary, but to natural.

John 2. 19

Secondly, The death of the Croſs was a moſt painful death. Indeed in this death were many deaths contrived in one. The Croſs was a Rack, as well as a Gibbet. The pains Chriſt ſuffered upon the Croſs, are by the Apoſtle emphatically ſtil'd τὰς ὠδῖνας τȣ͂ θανάτȣ, *Acts* 2. 24. the pains of death: but properly they ſignifie the pangs of Travail: yea, the birth pangs, the moſt acute ſorrows of a travailing Woman. His Soul was in travail, *Iſa.* 53. His body in bitter pangs; and being as *Aquinas* ſpeaks, *optime complectionatus*, of the moſt excellent Craſis, exact and juſt temperament; his Senſes were more acute and delicate than ordinary: and all the time of his ſuffering ſo they continued; not in the leaſt blunted, dulled or rebated by the pains he ſuffered.

The death of Chriſt doubtleſs contained the greateſt, and acuteſt pains imaginable. Becauſe theſe pains of Chriſt alone, were intended to equalize all that miſery, which the ſin of man deſerved, all that pain which the Damned ſhall, and the Elect deſerved to feel. Now to have pains meeting at once upon one perſon, equivalent to all the pains of the damned: Judge you what a plight Chriſt was in.

Continebat pœnas maximas, quia miſeriam illam totam æquabat, qua hominum peccata merebantur, *Ames.* med.

Thirdly, The death of the Croſs, was a *ſhameful* death. Not only becauſe the crucified were ſtripped quite naked, and ſo expoſed as ſpectacles of ſhame: but mainly, becauſe it was that kind of death which was appointed for the baſeſt, and vileſt of men.

The Free-men when they committed capital Crimes, were not condemned to the Croſs. No, that was looked upon as the death appointed for Slaves. *Tacitus* calls it *ſervile ſupplicium*, the puniſhment of a Slave: and to the ſame ſenſe *Juvenal* ſpeaks, *pone crucem ſervo*, put the croſs upon the back of a ſlave. As they had a great eſteem of a Free-man, ſo they manifeſted it, even when they had forfeited their lives, in cutting them off by more honourable kinds of death. This by hanging on the tree, was always accounted moſt ignominious. To this day we ſay of him that's hanged, he dies the death of a Dog: And yet it's ſaid of our Lord Jeſus, *Heb.* 12. 2. he not only endur'd the Croſs, but alſo deſpiſed the ſhame. Obedience to his Father's Will, and Zeal for your Salvation, made him digeſt the ſhame of it, and deſpiſe the baſeneſs that was in it.

Vide Lyſium de cruce. *Lib.* 1. *chap* 11. Ingenui hominis nulla eſt æſtimatio. Mortem hanc Homerus. Odyſ. χ vocat μὴ καθαρὸν impuram. Et Euſtathius μιαρὸν fœdam.

Fourthly, The death of the Croſs, was a *curſed* death. Upon that account he is ſaid to be *made* κατάρα, *a curſe for us*; *For it is written, curſed is every one that hangeth on a Tree*, Gal. 3. 13. This refers to *Deut.* 21. 23. *His body ſhall not remain all night upon the Tree, but thou ſhalt in any wiſe bury him that day; for he that is hanged, is accurſed of God.* The very ſymbol of lifting them up betwixt heaven and earth, carried much ſhame in it. For it implieth this in it, that the perſon ſo uſed, was ſo execrable, baſe and vile, that he deſerved not to tread upon the earth, or touch the ſurface of the ground any more. And the command for burying them that day, doth not at all mitigate, but rather aggravates this curſe: ſpeaking the perſon to be ſo abominable, that as he is lifted up into the air, and hanging between heaven and earth, as unworthy ever to ſet foot more upon the earth; ſo when dead, they were to haſten to bury him, that ſuch an abominable ſight might be removed aſſoon as might be, from before the eyes of men; and that the earth might not be defiled, by his lying on the ſurface of it, when taken down.

Non ſtatuitur hoc pro honore cadaveris ſepeliendi, ſed quod cadaver illud maledictum cito à ſuperficie terræ tollatur, & terra non quinetur. Sic *Bonfrerius.*

However, as the learned *Junius* hath judiciouſly obſerved, that this curſe is only a Ceremonial Curſe: For otherwiſe it's neither in it ſelf, nor by the Law of nature, or by civil Law, more execrable than any other death. And the main reaſon why the Ceremonial Law affixed the curſe to this rather than to any other death, was principally with reſpect to the death Chriſt was to die. And therefore, Reader, ſee and admire the Providence of God, that Chriſt ſhould die by a *Roman* and not by a *Judaick* Law. For crucifying, or hanging on the Tree, was a *Roman* puniſhment, and not in uſe among the *Jews*. But the Scriptures cannot be broken.

Fifthly, The death of the Croſs was a very ſlow, and lingering death. They died leiſurably. Which ſtill encreaſeth, and aggravateth the miſery of it. If a man muſt die a violent death, it's a favour to be diſpatcht; as they that are preſſed to death, beg for more weight. And it's a favour to thoſe that are hanged, to be ſmitten on the breaſt, or plucked by the heels by their Friends. On the contrary, to hang long in the midſt of tortures, to have death coming upon us with a ſlow pace, that we may feel every tread of it, as it comes on, is a miſery.

The Tyrant that heard the poor Martyr was dead under his firſt torments, ſaid as one diſappointed, *Evaſit*. He hath eſcaped me. For he intended to have kept him much longer under torments. And it was the cruel counſel of another to his Executioner; *Let him die ſo, as he may feel himſelf how he dies.* And ſurely in this reſpect it was worſe for Chriſt, than any other that was ever nailed to the Tree. For all the while he hang'd there, he remained full of life and acute ſenſe. His life departed not gradually, but was whole in him to the laſt. Other men die gradually, and towards their end their ſenſe of pain is much blunted. They faulter, fumble and expire by degrees; but Chriſt ſtood under the pains of death in his full ſtrength. His life was whole in him. This was evident by the mighty out-cry he made, when he gave up the Ghoſt. Which argued him then to be full of ſtrength, contrary to the experience of all other men. Which made the Centurion when he heard it, to conclude;

Moriatur, ut ſentiat ſe mori.

Vitam & vires quoſque voluit Chriſtus ſervavit, & quando voluit deponebat. *Ames.*

clude; *Surely this was the Son of God*, Mark 15. 37, 39.

Sixthly, It was a *ſuccourleſs* and helpleſs death to Chriſt. Sometimes they gave to Malefactors amidſt their torments, Vinegar and Myrh, to blunt, dull and ſtupifie their Senſes. And if they hanged long, would break their bones, to diſpatch them out of their pains. Chriſt had none of this favour. Inſtead of Vinegar and Myrh, they gave him Vinegar and Gall to drink, to aggravate his torments. And for the breaking of his bones, he prevented it, by dying before they came to break his legs. For the Scriptures muſt be fulfilled, which ſay, *not a bone of him ſhall be broken.*

Sozom. *lib.* 1. *chap.* 8.

This now was the kind and nature of that death he died. Even the violent, painful, ſhameful, curſed, ſlow and ſuccourleſs death of the Croſs. An ancient puniſhment both among the *Romans* and *Carthaginians*. But in honour of Chriſt, who died this death, *Conſtantine* the Great, abrogated it by Law, ordaining that none ſhould ever be Crucified any more, becauſe Chriſt died that Death.

Godwins *Antiq. lib.* 3. *Sect.* 3. *p.* 192.

Secondly, As to the manner of the execution. They that were condemned to the death of the Croſs, (ſaith a Learned Antiquary of of our own) bare their Croſs upon their own ſhoulders, to the place of Execution. Then were ſtript of all their cloaths, for they ſuffered naked. And then were faſtned to the Croſs with nails.

Herles *Contempla. of Chriſt's Paſſion.*

The manner how that was done, one gives us in theſe words, They ſtretch him out (meaning Chriſt) like another *Iſaac* upon his own burden, the Croſs; that ſo they might take meaſure of the holes. And though the Print of his blood upon it, gave them the true length of his body; yet how ſtrictly do they take it longer than the truth. Thereby at once to Crucifie, and rack him. Then being nailed, like as *Moſes* lifted up the Serpent, ſo was the Son of Man lifted up. And when the Croſs, with the Lord faſtned on it, fell into its ſocket, or baſis, it jerked the whole, and every part of his ſacred body. And the whole weight hanging on his nailed hands, the wounds by degrees grew wider and wider: till at laſt he expired in the midſt of thoſe tortures.

And that the equity of their proceedings might the better appear, to the People; the cauſe of the puniſhment was written in Capital Letters, and fixed to the Tree over the head of the Malefactor. Of this appendant to this kind of death, I ſhall ſpeak diſtinctly in the next Sermon, before I come to handle the manner of his Death: there being ſo much of providence in that circumſtance, as invites us to ſpend more than a few tranſient thoughts upon it. Mean while in the next place,

Thirdly, We will enquire briefly into the reaſons why Chriſt died this, rather than any other kind of death. And amongſt others, theſe three are obvious.

Firſt, Becauſe Chriſt muſt bear the curſe in his death, and a curſe by Law was affixed to no other kind of death, as it was to this. The Learned *Maſius* upon *Joſhua* 2. 29. Commenting upon the death of the King of *Ai*, who was hanged on the Tree, until evening, tells us that the principal reaſon of the malediction and execrableneſs of his death was, becauſe the death of Chriſt was prefigured in that myſtery. Chriſt came to take away the curſe from us, by this death; and ſo muſt be made a curſe. On him muſt all the curſes of the Moral Law lie, which were due to us. And that nothing might be wanting to make it a full curſe; the very death he died, muſt alſo have a Ceremonial curſe upon it.

Potiſſima cauſa maledictionis hujus eſt quia Chriſtus in myſterio præſignabatur. *Maſius.*

Secondly, Chriſt died this, rather than any other kind of death; to fulfil the Types, and Prefigurations that of old were made with reſpect to it. All the Sacrifices were lifted up from the earth, upon the Altar. But eſpecially the braſen Serpent prefigured this death, *Num.* 21. 9. *Moſes* made a Serpent of Braſs and put it upon a Pole. And, ſaith Chriſt, *Joh.* 3. 14. *As* Moſes *lifted up the Serpent in the wilderneſs ſo muſt the Son of man be lifted up*, that ſo he might correſpond with that lively Type, made of him in the Wilderneſs.

Thirdly, Chriſt died, this rather than any other death, becauſe it was predicted of him, and in him muſt all the Predictions, as well as Types be fully accompliſhed. The Pſalmiſt ſpake in the perſon of Chriſt, of this death, as plainly as if he had rather been writing the Hiſtory of what was done, than a Prophecy of what was to be done, ſo many years afterwards, *Pſalm* 22. 16, 17. For dogs have compaſſed me about, the aſſembly of the wicked have incloſed me; they pierced my hands and my feet. I may tell all my bones, they look and ſtare upon me. Which hath a manifeſt reference to the diſtinction of all his members upon the Tree, which was as a rack to him. So *Zech.* 12. 10. They ſhall look upon me, whom they have pierced. Yea, Chriſt himſelf had foretold the death he ſhould die, in the forecited, *Joh.* 3. 14. Saying he muſt be lifted up, (*i. e.*) hanged between heaven and earth. And the Scriptures muſt be fulfilled.

Thus you have a brief account both of the kind, manner, and reaſons of this death of Chriſt. The improvement of it, you have in the following Inferences of truth, deducible from it.

A demonſtration of pardon for the greateſt of ſinners.

Inference 1. Is Chriſt dead? And did he die the violent, painful, ſhameful, curſed, ſlow, and ſuccourleſs death of the Croſs? *Then ſurely there is forgiveneſs with God, and plenteous redemption for the greateſt of Sinners, that by Faith apply the blood of the Croſs, to their poor guilty Souls.* So ſpeaks the Apoſtle, *Col.* 1. 14. *In whom we have redemption through his blood, even the forgiveneſs of ſins,* And 1 *Joh.* 1. 7. *The blood of Chriſt cleanſeth us from all ſin.* Two things will make this demonſtrable.

Firſt, That there is *ſufficient efficacy* in this blood of the Croſs, to expiate the greateſt Sins.

Secondly, That the efficacy of it *is deſigned* and intended by God for believing ſinners. How clearly do both theſe propoſitions lie in the Word.

First, That there is ſufficient efficacy in the blood of the Croſs, to expiate and waſh away the greateſt ſins. This is manifeſt, for it is *precious blood*, as it's called, 1 *Pet.* 1. 18. *Ye were not redeemed with corruptible things, as Silver and Gold*; *but with the precious blood of the Son of God.* This preciouſneſs of the blood of Chriſt riſes from the union it hath with that perſon, who is over all, God bleſſed for ever. And on that account is ſtiled the blood of God, *Acts* 20. 28. And ſo it becomes Royal, Princely blood. Yea, ſuch for the dignity,and efficacy of it,as never was created,or ſhall ever run in any other veins,but his. The blood of all the Creatures in the world, even a Sea of humane blood,bears no more proportion to the precious and excellent blood of Chriſt, than a diſh of common-water, to a River of liquid Gold. On the account of it's invaluable preciouſneſs, it becomes ſatisfying and reconciling blood to God. So the Apoſtle ſpeaks, *Col.* 1. 20. *And (having made peace through the Blood of his Croſs) by him to reconcile all things to himſelf*; *by him I ſay, whether they be things in earth, or things in heaven.* The ſame blood which is *Redemption* to them that dwell on earth, is *Confirmation* to them that dwell in Heaven. Before the efficacy of this Blood Guilt vaniſhes; and ſhrinks away; as the ſhadows before the glorious Son. Every drop of it hath a voice, and ſpeaks to the Soul that ſits trembling under its guilt, better things than the blood of *Abel*, *Heb.* 12. 24. It ſprinkles us from an evil, (*i. e.*) an unquiet, and accuſing conſcience, *Heb.* 10. 22. For having enough in it to ſatisfie God, it muſt needs have enough in it to ſatisfie Conſcienc.

Conſcience can demand no more for its ſatisfaction, nor will it take leſs, than God demands for his ſatisfaction. And in this blood is enough to give both ſatisfaction.

Secondly, As there is ſufficient Efficacy in this blood, to expiate the greateſt guilt; ſo it's as manifeſt, that the vertue and efficacy of it, is intended and deſigned by God for the Uſe of believing ſinners. Such blood as this was ſhed without doubt for ſome weighty end, that ſome might be the better for it. Who they are for whom it is intended, is plain enough from *Acts* 13. 39. *And by him all that believe, are juſtified from all things*; *from which they could not be juſtified by the Law of* Moſes.

That the remiſſion of the ſins of believers was the great thing deſigned in the pouring out of this precious blood of Chriſt, appears from all the Sacrifices that figured it to the ancient Church. The ſhedding of that Typical blood, ſpake a deſign of pardon. And the putting of their hands upon the head of the Sacrifice, ſpake the way and method of believing, by which that blood was then applied to them in that way: and is ſtill applied to us in a more excellent way. Had no pardon been intended,no Sacrifices had been appointed.

Moreover, let it be conſidered; this blood of the Croſs is the blood of a Surety; that came under the ſame obligations with us, and in our name or ſtead ſhed it: and ſo of courſe frees and diſcharges the principal offender, or debtor,*Heb.* 7. 22. Can God exact ſatisfaction from the blood and death of his own Son, the ſurety of Believers; and yet ſtill demand it from Believers? It cannot be. *Who* (ſaith the Apoſtle) *ſhall lay any thing to the charge of of God's elect? It is God that Juſtifieth. Who ſhall condemn? It is Chriſt that died*, Rom. 8. 33, 34. And why are Faith and Repentance, preſcribed as the *means* of pardon? Why doth God every where in his Word, call upon ſinners to repent, and believe in this blood? Encouraging them ſo to do, by ſo many precious promiſes of remiſſion; and declaring the inevitable and eternal ruine of all impenitent and unbelieving ones, who deſpiſe and reject this blood? What,I ſay, doth all this ſpeak, but the poſſibility of a pardon for the greateſt of ſinners; and the certainty of a free, full, and final pardon, for all believing ſinners? O what a joyful ſound is this? What raviſhing voices of peace, pardon, grace, and acceptance come to our ears, from the blood of the Croſs!

The greateſt guilt that ever was contracted upon a trembling ſhaking Conſcience, can ſtand before the efficacy of the blood of Chriſt no more, than the ſinner himſelf can ſtand before the juſtice of the Lord, with all the guilt upon him.

Reader, The Word aſſures thee, what ever thou haſt been, or art, that ſins of as deep a die as thine, have been waſht away in this blood. *I was a blaſphemer, a perſecutor, injurious*; *but I obtained mercy*, ſaith *Paul*, 1 Tim. 1. 13. but it may be thou wilt object: this was a rare and ſingular inſtance, and it's a great queſtion whether any other ſinner ſhall find the like grace, that he did. No queſtion of it at all, if you believe in Chriſt, as he did: for he tells us verſ. 16. *For this cauſe I obtained mercy, that in me firſt, Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them which ſhould hereafter believe on him, to life everlaſting.* So that upon the ſame grounds he obtained mercy, you may obtain it alſo.

Thoſe very men who had a hand in the ſhedding of Chriſt's blood, had the benefit of that blood afterwards pardoning them, *Acts* 2. 36. There is nothing but unbelief and impenitency of heart, bars thy Soul from the bleſſings of this blood.

Inference. 2. Did Chriſt die the curſed death of the Croſs for believers, *then though there be much of pain, there is nothing of curſe in the death of the Saints.* It ſtill wears its dart, by which it ſtrikes; but hath loſt its ſting by which it hurts and deſtroys. A Serpent that hath no ſting, may hiſs and affright; but we may take him in our hand without danger. Death poured out all its poiſon, and loſt its ſting in Chriſt's ſide,when he became a curſe for us.

But what ſpeak I of the innocency and harmleſneſs of death to believers? It is certainly their friend, and great benefactor. As there is no curſe, ſo there are many bleſſings in it. *Death is yours*, 1 Cor. 3. 22. Yours as a ſpecial priviledge and favour. Chriſt hath not only conquered it, but is more than a conqueror; for he hath made it beneficial, and very ſerviceable to the Saints. When Chriſt was nailed to the tree, then he ſaid as it were to death which came to grapple with him there; *O death, I will be thy plagues*; *O grave, I will be thy deſtruction*; And ſo he was: for he ſwallowed up death in victory, ſpoiled it of its power. So that it drives but a poor trade now among believers, frighting ſome weak ones among them, though it cannot hurt them at all.

Omnis Chriſtianus eſt crucianus.

Inference 3. If Chriſt died the curſed death of the Croſs for us, *how cheerfully ſhould we ſubmit to, and bear any Croſs for Jeſus Chriſt!* He had his Croſs, and we have ours; but what feathers are ours, compared with his? His Croſs was a heavy croſs indeed, yet how patiently and meekly did he ſupport it! *He endured his Croſs*, we cannot endure or bear ours, though they be not to be named with his. Three things would marvellouſly ſtrengthen us to bear the Croſs of Chriſt, and bring up a good report upon it in the World.

Firſt, That we ſhall carry it but a little way. *Secondly*, Chriſt bears the havieſt end of it. *Thirdly*, Innumerable bleſſings and mercies grow upon the Croſs of Chriſt.

If twenty croſſes be written for you in God's book, they will come at laſt to nineteen, and after that to nothing. Put your head betwixt Chriſt's breaſts for evermore, and his own ſoft hand to dry your face, and wipe away your fears.

Firſt, We ſhall bear it but a little way. It ſhould be enough to me (ſaith a holy one) that Chriſt will have joy and ſorrow halfers of the life of the Saints. And that each of them ſhould have a ſhare of our days, as the night and day are kindly partners of time, and take it up betwixt them. But if ſorrow be the greedieſt halfer of our days here, I know joys day ſhall dawn, and do more than recompence all our ſad hours.

Let my Lord Jeſus (ſince he will do ſo) weave my bit-and-ſpan length of time with white and black; well and wo. —— Let the roſe be neighbour with the thorn. —— ‘When we are over the water Chriſt ſhall cry; Down Croſſes and up Heaven for evermore. Down Hell, and down Death, and down Sin, and down Sorrow: and up Glory, up Life, up Joy for evermore. 'Tis true, Chriſt and his Croſs are not ſeparable in this life; howbeit, Chriſt and his Croſs part at Heavens door. For there is no houſe-room for croſſes in Heaven. One tear, one ſigh, one ſad heart, one fear, one loſs, one thought of trouble cannot find Lodging there. —— Sorrow and the Saints are not married together; or ſuppoſe it were ſo, Heaven ſhall make a divorce. Life is but ſhort, and therefore Croſſes cannot be long. Our Sufferings are but for a while, 1 *Pet.* 5. 10. They are but the Sufferings of the preſent time, *Rom.* 8. 18.

Secondly, As we ſhall carry the Croſs of Chriſt but a little way, ſo Chriſt himſelf bears the heavieſt end of it. And as one happily expreſſes, he ſaith of their Croſſes, *half mine*. He divideth Sufferings with them, and takes the largeſt ſhare to himſelf. ‘O how ſweet a ſight (ſaith one ſweetly) is it to ſee a Croſs betwixt Chriſt and us. To hear our Redeemer ſay, at every ſigh, at every blow, and every loſs of a Believer, *half mine*. For they are called the Sufferings of Chriſt, and the reproach of Chriſt, *Col.* 2. 24. *Heb.* 11. 26. As when two are partners and owners of a Ship, half of the gain and half of the Loſs belongeth to either of the two. So Chriſt in our Sufferings, is half gainer and half loſer with us: yea, the heavieſt end of the black tree lyeth on your Lord. It falleth firſt upon him, and but rebounds from him upon you: *the reproaches of them that reproached thee, are fallen upon me*, Pſalm. 69. 9. Nay, to ſpeak as the thing is, Chriſt doth not only bear half, or the better part; but the whole of our croſs and burden. Yea, he bears all, and more than all; for he bears us, and our burden too; or elſe we ſhould quickly ſink, and faint under it.

Thirdly, As we have not far to carry it, and Chriſt carries the heavieſt part; yea, all the burden for us: yea, us, and our burden too: So in the laſt place it's reviving to think what an innumerable multitude of bleſſings and mercies are the fruit and off-ſpring of a ſanctified Croſs. Since that tree was ſo richly watered with the blood of Chriſt; what ſtore of choice, and rich fruits doth it bear to believers?

Our Sufferings (ſaith one) are waſhed in the blood of Chriſt, as well as our Souls. ‘For Chriſt's merits bought a bleſſing to the Croſſes of the Sons of God. Our troubles owe us a free paſſage through him. Devils, and men, and croſſes are our debtors; and death, and all ſtorms are our debtors, to blow our poor toſſed bark over the water fraight-free: and to ſet the Travellers in their own known ground. Therefore we ſhall die, and yet live. —— I know no man hath a velvet Croſs, but the Croſs is made of what God will have it; but verily, howbeit, it be no warrantable market to buy a Croſs, yet I dare not ſay, O that I had liberty to ſell Chriſt's Croſs, leſt therewith alſo I ſhould ſell joy, comfort, ſenſe of love, patience, and the kind viſits of a Bridegroom. ———— I have but ſmall experience of Sufferings for Chriſt, but let my Judge and Witneſs in Heaven, lay my Soul in the ballance of Juſtice; If I find not a young Heaven, and a little Paradiſe of glorious comforts, and ſoul delighting love kiſſes of Chriſt, in ſuffering for him and his truth. ———— My priſon is my palace, my ſorrow is with child of Joy. My loſſes are rich loſſes, my pain eaſie pain, my heavy days are holy days, and happy days. I may tell a new tale of Chriſt to my friends. —— O what owe I to the file, and to the hammer, and to the furnace of my Lord Jeſus! who hath now let me ſee how good the wheat of Chriſt is, that goes through his mill, and his oven, to be made Bread for his own Table. Grace tried, is better than grace, and more than grace. It's glory in the Infancy.

‘Who knows the truth of Grace without a trial? —— O how little getteth Chriſt of us but what he winneth (to ſpeak ſo) with much toil and pains? And how ſoon would Faith freeze without a Croſs! bear your Croſs therefore with joy.

Inference 4. Did Chriſt die the death, yea, the worſt of deaths for us? Then it follows, that *our mercies are brought forth with great difficulties*; *and that which is ſweet to us in the fruition, was coſtly and hard to Chriſt in the acquiſition.* Surely upon every Mercy we have, this Motto written, *The price of Blood*, Col. 1. 14. *In whom we have redemption through his blood:* Upon which a late neat Writer delivers himſelf thus. ‘ The way of Grace is here conſiderable; Life comes thro' Death; God comes in Chriſt; and Chriſt comes in Blood: the choiceſt Mercies come through the greateſt Miſeries; prime Favours come ſwiming in Blood to us. Through a red Sea, *Iſrael* came to *Canaan*. Many a Man loſt his Life, and much Blood ſhed; the very Land flowing with Milk and Honey, was firſt made to flow with Blood, e're *Iſrael* could inherit the Promiſe. Seven Nations were deſtroyed e're the Land of *Canaan* was divided to the *Iſraelites*, Acts 13. 19. —— Sin makes Mercy ſo deadly hard to bring forth. To Chriſten every precious Child, every *Benjamin Benoni*, every Son of God's right-hand, a Son of ſorrow and death to her that brings him forth. *Adam*'s ſweets had no bitter till he tranſgreſſed God's Will: One Mercy did not die to bring forth another, till he died. But oh! how ſhould this raiſe the value of our Mercies! What, the price of Blood, the price of precious Blood, the Blood of the Croſs! O what an eſteem ſhould this raiſe!

Lock in Coll.

‘ Things (as the ſame ingenious Author adds) are prized rather as they come, than as they are. Far fetch'd and dear bought makes all the Price, and gives all the worth with us weak Creatures. Upon this ground the Scripture, when it ſpeaks of our great fortune, tells the great price it coſt, as eying our weakneſs, who look more at what things coſt, than at what they are. And as knowing if any thing will take with us, this will. *To him that loved us, and waſhed us from our ſin, in his own blood*, Rev. 1. 5.

‘ Man is a legal Creature, and looks much at what is given for a thing. What did this coſt? Why, it coſt Chriſt's own Blood. Colour is more than the Cloth with us, and Scarlet colour is a general taking colour with us: And therefore is Chriſt's Garment dipt in Blood, and he admired in this habit. *Who is this that cometh from* Edom? *with garments died red from* Bozra?

Beware then you abuſe not any of the Mercies that Chriſt brought forth with ſo many bitter pangs and throws. And let all this endear Chriſt more than ever to you, and make you in a deep ſenſe of his Grace and love, to ſay,

Thanks be to God for Jeſus Chriſt.

Serm. 27.

Opens and improves that ſignal Providence which directed and ordered the Title affixed to the Croſs of Chriſt.

SERMON XXVII.

LUKE XXIII. 38.

And a ſuperſcription alſo was written over him, in letters of Greek, and Latin, and Hebrew; This is the King of the Jews.

BEfore I paſs on to the manner of Chriſt's death, I ſhall conſider the Title affixed to the Croſs; in which very much of the Wiſdom of Providence was diſcovered. It was the manner of the *Romans*, that the Equity of their Proceedings might the more clearly appear to the People, when they crucified any Man, to publiſh the cauſe of his death in a Table written in Capital Letters, and placed over the Head of the crucified. And that there might be at leaſt a ſhew and face of Juſtice in Chriſt's death, he alſo ſhall have his Title or Superſcription.

The worſt and moſt unrighteous Actions labour to cover and ſhroud themſelves under pretenſions of Equity. Sin is ſo ſhameful a thing, that it cares not to own its name. Chriſt ſhall have a Table written for him alſo. This Writing one Evangeliſt calls the *Accuſation*, Matth. 27. 37. Another calls it the *Title*, John 19. 19. Another the *Inſcription* or *Superſcription*, ſo the Text. And another the *Superſcription of his Accuſation*, Mark 15. 26. In ſhort, it was a fair legible Writing, intended to expreſs the Fact or Crime, for which the Perſon died.

This was their uſual manner, though ſometimes we find it was publiſhed by the Voice of the Common Cryer. As in the Caſe of *Attalus* the Martyr, who was led about the Amphitheater, one proclaiming before him, *This is* Attalus *the Chriſtian.* But it was cuſtomary and uſual to expreſs the Crime in a written Table, as the Text expreſſes it. Wherein theſe three things offer themſelves to your Conſideration.

Euſeb. Ec cleſ. Hiſt. lib. 5. c.

1. *Firſt*, The Character or Deſcription of Chriſt contained in that Writing. And he is deſcribed by his Kingly Dignity: *This is the King of*

eger ti- s fuit, eſt Je- Naza- s, Rex aeorum.

of the Jews. That very office which but a little before they had reproached and derided, bowing the Knee to him in mockery, ſaying, *Hail King of the Jews*; the Providence of God ſo orders it, that therein he ſhall be vindicated and honoured. *This is the King of the Jews*: Or as the other Evangeliſts compleat it, *This is Jeſus of Nazareth the King of the Jews.*

2. *Secondly*, The Perſon that drew his Character or Title. It was *Pilate*; he that but now condemned him: He that was his *Judge*, ſhall be his *Herald*, to proclaim his Glory. For the Title is honourable. Surely this was not from himſelf, for he was Chriſt's Enemy; but rather than Chriſt ſhould want a Tongue to clear him, the Tongue of an Enemy ſhall do it.

3. *Thirdly*, The time when this honour was done him: It was when he was at the loweſt ebb of his Glory; when ſhame and reproach were heaped on him by all hands. When all the Diſciples had forſaken him, and were fled. Not one left to proclaim his Innocency or ſpeak a word in his Vindication. Then doth the Providence of God as ſtrangely as powerfully overrule the Heart and Pen of *Pilate*, to draw this Title for him, and affix it to his Croſs. Surely we muſt look higher than *Pilate* in this thing, and ſee how Providence ſerves it ſelf by the hands of Chriſt's Adverſaries. *Pilate* writes in honour of Chriſt, and ſtifly defends it too. Hence our Obſervation is;

ulus pro ore for- fuit poſitus, altius urgen- m eſt; Dei con- ilium, qui imonio c publi- o, Chri- m re- m Eccle- procla- ri Pilati iptura voluit. *Par.*

Doct. 1. *That the Dignity of Chriſt was openly proclaimed, and defended by an Enemy; and that in the time of his greateſt Reproaches and Sufferings.*

To open this Myſtery of Providence to you, that you may not ſtand idly gazing upon Chriſt's Title, as many then did: We muſt *Firſt* conſider the nature and quality of this Title. *Secondly*, What hand the Providence of God had in this Matter. *Thirdly*, And then draw forth the proper Uſes and Improvements of it.

1. *Firſt*, To open the nature and quality of Chriſt's Title or Inſcription; let it be throughly conſidered and we ſhall find,

Firſt, That it was an *extraordinary* Title, varying from all Examples of that kind; and directly croſſing the main Deſign and End of their own Cuſtom. For, as I hinted before, the End of it was to clear the Equity of their Proceedings, and ſhew the People how juſtly they ſuffered thoſe Puniſhments inflicted on them for ſuch Crimes. But lo, here is a Title expreſſing no Crime at all, and ſo vindicating Chriſt's Innocency. This ſome of them perceived, and moved *Pilate* to change it, not this *is*, but this is he that ſaid, *I am the King of the Jews.* In that as they conceived lay his Crime. O how ſtrange and wonderful a thing was this! But what ſhall we ſay! It was a day of Wonders and extraordinary Things. As there was never ſuch a Perſon crucified before, ſo there never was ſuch a Title affixed to the Croſs before.

c extra- mari- eſt, d fine ominia lus ap- itur. v.

Secondly, As it was an extraordinary, ſo it was a publick Title, both written and publiſhed with the greateſt advantages of ſpreading it ſelf far and near, among all People that could be. For it was written in three Languages, and thoſe moſt known in the World at that time. The *Greek* Tongue was then known in moſt parts of the World. The *Hebrew* was the Jews native Language. And the *Latin* the Language of the Gentiles. So that it being written both in *Hebrew*, *Greek*, and *Latin*, it was eaſie to be underſtood, both by Jews and Gentiles.

Tribus linguis toto orbe tunc vulgatiſſimis; ſcribi voluit; ut ab omnibus legi, & intelligi potuit. *Pareus.*

And indeed unto this the Providence of God had a ſpecial Eye, to make it notorious and evident to all the World. For even ſo all things deſign'd, for publick view, and knowledge were written. *Joſephus* tells us of certain Pillars, on which was engraven in Letters of Greek and Latin, *It is a wickedneſs for ſtrangers to enter into the holy Place.* So the Soldiers of *Gordian*, the third Emperor, when he was ſlain upon the Borders of *Perſia*, they raiſed a Monument for him, and engraved his Memorial upon it, in *Greek*, *Latin*, *Perſick*, *Judaick*, and *Egyptick* Letters, that all People might read the ſame. And as it was written in three learned Languages, ſo it was expoſed to view in a publick Place; and at that time, when multitudes of Strangers, as well as Jews were at *Jeruſalem*: It was at the time of the Paſſover. So that all things concurred to ſpread and divulge the Innocency of Chriſt, vindicated in this Title.

In locum ſanctum ingredi alieniginis nefas eſt.

Thirdly, As it was a publick, ſo it was an honourable Title. Such was the nature of it, ſaith *Bucer*; that in the midſt of death Chriſt began to triumph by it. And by reaſon thereof the Croſs began to change its own nature, and inſtead of a Rack, or Engine of Torture, it became a Throne of Majeſty. Yea, it might be called now as the Church it ſelf is, *the Pillar and Ground of Truth*; for it held out much of the Goſpel, much of the Glory of Chriſt; as that Pillar doth, to which a Royal Proclamation is affixed.

Bucer. in *Loc.*

Fourthly, It was a *vindicating* Title: It clear'd up the Honour, Dignity, and Innocency of Chriſt, againſt all the falſe Imputations, Calumnies, and Blaſphemies, which were caſt upon him before, by the wicked Tongues, both of *Jews* and *Gentiles*.

They had called him a Deceiver, an Uſurper, a Blaſphemer, they rent their Cloaths in token of their deteſtation of his Blaſphemy; becauſe he made himſelf the Son of God, and King of *Iſrael*. But know in this they acknowledged him to be both Lord and Saviour. Not a mock King, as they had made him before. So that herein the honour of Chriſt was fully vindicated.

Fifthly, Moreover it was a *predicting* and *preſaging* Title. Evidently foreſhewing, the propagation of Chriſt's Kingdom; and the ſpreading of his Name and Glory, among all Kindreds, Nations, Tongues, and Languages. As Chriſt hath right to enter into all the Kingdoms of the Earth by his Goſpel, and ſet up the Throne in every Nation: So it was preſaged by this Title, that he ſhould do ſo.

Tribus linguis ſcribi voluit ut præſagium hoc eſſet, futuræ vocationis omnium non modo Hebræorum, ſed & Græcorum & Latinorum ad Chriſti regnum. *Par.*

And that both Hebrews, Greeks, and Latins, ſhould be called to the knowledge of him. Nor is it a wonder that this ſhould be predicted by wicked *Pilate*, when *Caiaphas* himſelf, a man every way as wicked as he, had Propheſied to the ſame purpoſe, *Joh.* 11. 51, 52. For being High Prieſt that year, he propheſied, that *Jeſus ſhould die for that Nation, and not for that Nation only, but that alſo he ſhould gather together in one, the children of God, that were ſcattered abroad.* Yea, many have propheſied in Chriſt's Name, who for all that ſhall never be owned by him, *Matth.* 7. 22.

Sixthly, And Laſtly, it was an immutable Title. The *Jews* endeavoured, but could not perſuade *Pilate* to alter it. To all their importunities he returns this reſolute anſwer, *What I have written I have written*; as if he ſhould ſay, urge me no more, I have written his Title, I cannot, I will not alter a Letter, a Point thereof. Surely the conſtancy of *Pilate*, at this time, can be attributed to nothing, but divine ſpecial Providence. Moſt wonderful, that he, who before was as unconſtant, as a Reed ſhaken by the wind, is now as fixed as a Pillar of Braſs.

Hæc *Pilati* conſtantia divinæ providentiæ tribuenda eſt. *Calv.*

And yet more wonderful that he ſhould write down that very particular in the Title of Chriſt, *This is the King of the Jews*, which was the very thing, that ſo ſcared him but a little before, and was the very conſideration that moved him to give Sentence. What was now become of the fear of *Cæſar*? that *Pilate* dares to be Chriſt's Herald, and publickly to proclaim him *The King of the Jews*. This was the Title.

Secondly, We ſhall next enquire what hand the divine providence had in this buſineſs.

And indeed, the Providence of God in this hour acted glorioſly, and wonderfully theſe five ways.

Firſt, In over-ruling the heart and hand of *Pilate*, in the draught and ſtile of it, and that contrary to his own inclination. I doubt not but *Pilate* himſelf was ignorant of, and far enough from deſigning that which the wiſdom of Providence aimed at, in this matter. He was a wicked man, he had no love to Chriſt. He had given Sentence of death againſt him. Yet this is he that proclaimed him to be, *Jeſus, King of the Jews.* It ſo over-ruled his Pen, that he could not write what was in his own heart and intention, but the quite contrary; even a fair and publick Teſtimony to the Kingly office of the Son of God, *This is the King of the Jews.*

Longe altius proſpexit Dei providentia, quæ *Pilati* ſtylum gubernavit. *Calv.*

Secondly, Herein the wiſdom of providence was glorioſly diſplayed, in applying a preſent, proper, publick remedy, to the reproaches and blaſphemies which Chriſt had then newly received in his name and honour. The ſuperſtitious *Jews* wound him, and heathen *Pilate* prepares a plaiſter to heal him. They reproach, he vindicates. They throw the dirt, he waſhes it off. O, the profound and inſcrutable wiſdom of Providence!

Thirdly, Moreover Providence eminently appear'd at this time, in keeping ſo timerous a Perſon, a man of ſo baſe a Spirit, that would not ſtick at any thing to pleaſe the People, from receding, or giving ground in the leaſt to their importunities. Is *Pilate* become a man of ſuch reſolution and conſtancy? Whence is this? But from the God of the Spirits of all fleſh. Who now flowed in ſo powerfully upon his Spirit, that he could not chuſe but write: and when he had written, had no more power to alter what he had written, than he had to refuſe to write it.

Fourthly, Herein alſo much of the wiſdom of Providence appear'd, in caſting the ignominy of the death of Chriſt upon thoſe very men who ought to bear it. *Pilate* was moved by divine inſtinct, at once to clear Chriſt, and accuſe them. For it is, as if he had ſaid, you have moved me to Crucifie your King, I have Crucified him, and now let the ignominy of his death reſt upon your heads, who have extorted this from me. He is righteous, the Crime is not his but yours.

Fifthly, And laſtly, the Providence of God wonderfully diſcover'd it ſelf, (as before was noted) in fixing this Title to the Croſs of Chriſt, when there was ſo great a confluence of all ſorts of People, to take notice of it. So that it could never have been more advantagiouſly publiſhed, than it was at this time. So that we may ſay, how wonderful are the works of God! His ways are in the Sea, his paths in the great deeps; his footſteps are not known. His Providence hath a proſpect beyond the underſtandings of all Creatures.

Inference 1. *Hence it follows that the Providence of our God can, and often doth overrule the Counſels and Actions of the worſt of men to his own Glory.*

It can ſerve it ſelf by them that oppoſe it, and bring about the glory and honour of Chriſt, by thoſe very men, and means, which are deſign'd to lay it in the duſt. Surely the wrath of man ſhall praiſe thee, *Pſalm* 76. 10. The Jews thought when they Crowned Chriſt with Thorns, bowed the knee, and mocked him, led him to *Golgotha* and crucified him; that now they had utterly deſpoiled him of all his Kingly Dignities: and yet even there, he is proclaimed a King. Thus the diſperſion of the Jews upon the death of *Stephen*, ſpread the Goſpel far and near, *For they went every where preaching the Word*, Acts 8. 4. Thus *Paul's* bonds for the Goſpel, fell out to the furtherance of the Goſpel, *Phil.* 1. 12. O, the depth of divine wiſdom to propagate, and eſtabliſh the intereſt of Jeſus Chriſt, by thoſe very means that ſeem to import its deſtruction: that extracts a Medicine out of Poiſon! How great a ſupport ſhould this be to the faith of God's People! When all things ſeem to run croſs to their hopes and happineſs! *Let* Iſrael *therefore hope in the Lord, for with the Lord there is mercy, and with him is plenteous Redemption*, Pſalm 130. 7. *(i. e.)* He is never at a loſs for means, to promote and ſerve his own ends.

Inference 2. Hence likewiſe it follows, *That the greateſt ſervices performed to Chriſt accidentally, and undeſignedly; ſhall never be accepted nor rewarded of God.* *Pilate* did Chriſt an eminent piece of ſervice. He did that for Chriſt that not one of his own Diſciples at that time durſt do; and yet this ſervice was not accepted of God, becauſe he did it not deſignedly for his glory, but from the meer over-rulings of Providence.

If there be firſt a willing mind, it is accepted, according to what a man hath, ſaith the Apoſtle, 2 *Cor.* 8. 12. The eye of God is firſt and mainly upon the Will; if that be ſincere and right for God, ſmall things will be accepted; and if not, the greateſt ſhall be abhorred. So 1 *Cor.* 9. 17. If I do this thing, *(i. e.)* (Preach the Goſpel) willingly, I have a reward; but if againſt my will, a diſpenſation is committed to me, *q. d.* If I upon pure principles of Faith and Love, from my heart, deſigning the Glory of God, and delighting to promote it by my miniſtry, do chearfully and willingly apply my ſelf to the Preaching of the Goſpel, I ſhall have acceptance and reward with God: but if my work be a burden to me, and the ſervice of God eſteemed as a Bondage, why then Providence may uſe me for the diſpenſing of the Goſpel to others, but I my ſelf ſhall loſe both reward and comfort. As it doth not excuſe my ſin, that God can bring glory to himſelf out of it: ſo neither doth it juſtifie an action that God hath praiſe and honour accidentally by it. *Paul* knew that even the ſtrife & envy in which ſome Preached Chriſt, ſhould turn to his Salvation; and yet he was not at all beholding to them for promoting his Salvation that way. So *Pilate* here promotes the honour of Jeſus Chriſt to whom he had no Love, and whoſe glory he did not at all deſign in this thing; and therefore hath neither acceptance nor reward with God.

O, therefore whatever you do for Chriſt, do it heartily, deſignedly, for his glory. Of a ready and willing mind. With pure and ſincere aims at his glory. For this is that the Lord more reſpects, than the greateſt ſervices by accident.

Inference 3. Would not *Pilate* recede from what he had written on Chriſt's behalf. *How ſhameful a thing is it for Chriſtians to retract what they have ſaid or done on Chriſt's behalf!* When *Pilate* had aſſerted him to be King of the Jews, he maintains his aſſertion and all the importunity of Chriſt's enemies ſhall not move him an hairs breadth from it. *What I have written, I have written,* q. d. I have ſaid it, and I will not revoke it. Did *Pilate* ſay, *What I have written, I have written?* And ſhall not we ſay, What we have believed, we have believed? And what we have profeſſed, we have profeſſed. What we have engaged to Chriſt we have engaged. We will ſtand to what we have done for him; we will never recant our former ownings of, and appearances for Chriſt.

As God's Election, ſo your profeſſion muſt be irrevocable. O let him that is holy be holy ſtill. That Counſel given by a Reverend Divine in this caſe, is both ſafe and good. 'Be ſure (ſaith he) you ſtand on good ground, 'and then reſolve to ſtand your ground againſt 'all the world. Follow God, and fear not 'men. Art thou godly? repent not whatſoever thy Religion coſt thee. Let ſinners repent, but let not Saints repent. Let Saints 'repent of their faults, but not of their 'faith: Of their iniquities, but not of their 'righteouſneſs. Repent not of your righteouſneſs, leſt you afterward repent of your 'repentance. ——— Repent not of your 'Zeal, or your forwardneſs, or activity in 'the holy ways of the Lord. ——— Wiſh 'not your ſelves a ſtep farther back, or a cubit 'lower in your ſtature, in the Grace of God. 'Wiſh not any thing undone, concerning which 'God will ſay, well done.

In *Gallen's* time it was a proverbial expreſſion, when any one would ſhew the impoſſibility of a thing; You may as ſoon turn a Chriſtian from Chriſt as do it.

A true heart-choice of Chriſt is without reſerves, and what is without reſerves, will be without repentance. There is a ſtiffneſs and ſtoutneſs of ſpirit, which is our ſin. But this is our glory, in the matters of God, ſaid *Luther*, I aſſume this Title, *cedo nulli*, I yield to none: if ye be hot & cold, off and on; profeſs, and retract your profeſſion. He that condemned Chriſt with his lips, will condemn you by his example. Reſolute *Pilate* ſhall be your Judge.

Inference 4. Did *Pilate* affix ſuch an honourable vindicating Title to the Croſs? *Then the Croſs of Chriſt is a dignified Croſs.* Then the Croſs and Sufferings of Chriſt are attended with glory and honour. Remember when your hearts begin to ſtartle at the ſufferings and reproaches of Chriſt, there is an honourable Title upon the Croſs of Chriſt. And as it was upon his, ſo it will be upon your Croſs alſo, if ye ſuffer for Chriſt. *Moſes* ſaw it, which made him eſteem the very reproaches of Chriſt, above all the Treaſures of *Egypt*, Heb. 11. 26. How did the Martyrs glory in their ſuffering for Chriſt! calling their chains of Iron, chains of Gold, and their Manacles, Bracelets?

I remember it's ſtoried of *Ludovicus Marſacus* a Knight of *France*, that when he with divers other Chriſtians of an inferior rank and degree in the world, being condemned to die for Religion, and the Jaylor had bound them with chains, but did not bind him, being a more honourable perſon than the reſt: He was offended greatly by that omiſſion, and ſaid, why do not you honour me with a Chain for Chriſt alſo, and create me a Knight of that illuſtrious Order?

Cur me non quoque torq; donas, & illuſtris illius ordinis militem non creas? *Thuan Hiſt.*

To you (ſaith the Apoſtle) *it's given in the behalf of Chriſt, not only to believe, but alſo to ſuffer for his ſake*, Phil. 1. 29. There is a twofold honour attending the Croſs of Chriſt: One in the very ſufferings themſelves; another, as the reward and fruit of them. To be called out to ſuffer for Chriſt, is a great honour. Yea, an honour peculiar to the Saints. The damned ſuffer from Chriſt, the wicked ſuffer for their ſins. The Angels glorifie Chriſt by their active, but not by their paſſive obedience. This is reſerved as a ſpecial honour for Saints.

And as there is a great deal of honour in being called forth to ſuffer on Chriſt's account; ſo Chriſt will confer ſpecial honour upon his ſuffering Saints, in the day of their reward, Matth. 10. 32. *He that confeſſes me before men, him will I confeſs alſo before my Father which is in Heaven.* O Sirs, one of theſe days the Lord will break out of Heaven, with a ſhout, accompanied with Myriads of Angels, and ten thouſands of his Saints, thoſe gliſtering Courtiers,

tiers of Heaven. The Heavens and Earth ſhall flame and melt before him. And it ſhall be very tempeſtuous round about him; the graves ſhall open; the ſea and earth yield up their dead. You ſhall ſee him aſcending the awful throne of Judgment, and all fleſh gathered before his face; even multitudes, multitudes that no man can number. And then to be brought forth by Chriſt before that great aſſembly of Angels and Saints; and there to have an honourable mention and remembrance made of your labours, and ſufferings, your pains, patience, and ſelf-denial, of all your ſufferings, and loſſes for Chriſt; and to hear from his mouth, *Well done good and faithful ſervant*: O what honour is this! Yet this ſhall be done to the man, that now chuſes ſufferings for Chriſt, rather than ſin: *that eſteems his reproaches greater riches, than the traſures of* Ægypt.

I tell you, it's an honour the Angels have not. I make no doubt but they would be glad, (had they bodies of fleſh as we have) to lay their necks on the block for Chriſt. But this is the Saints peculiar priviledge. The Apoles *went away from the council rejoycing that they were honoured to be diſhonoured for Chriſt*: or as we tranſlate, *counted worthy to ſuffer ſhame for him*, Acts 5. *verſe* 41. Surely, if there be any *ſtigmata laudis*, marks of honour, they are ſuch as we receive for Chriſt's ſake. If there be any ſhame that hath glory in it, it is the reproach of Chriſt, and the ſhame you ſuffer for his Name.

Inference 3. Did *Pilate* ſo ſtiffly aſſert and defend the honour of Chriſt, *what doubt can then be made of the ſucceſs of Chriſt's intereſt, and the proſperity of his cauſe; when the very enemies thereof are made to ſerve it?*

Rather than Chriſt ſhall want honour, *Pilate* the man that condemned him, ſhall do him honour. And as it fared with his *perſon*, juſt ſo with his *intereſt* alſo. How often have the people of God received choice mercies, from the hands of their enemies? *Rev.* 12. 16. *The earth helped the woman*, (*i. e.*) wicked men did the Church ſervice. So that this may ſingularly relieve us againſt all our deſpondencies and fears of the miſcarriage of the intereſt of Chriſt.

That People can never be ruined, who thrive by their loſſes; conquer by being conquered; multiply by being diminiſhed. Whoſe worſt enemies are made to do that for them, which friends cannot or dare not do. See you a heathen *Pilate* proclaiming the honour and innocency of Chriſt; God will not want inſtruments to honour Chriſt by. If others cannot, his very enemies ſhall.

Inference 6. Did *Pilate* vindicate Chriſt in drawing up ſuch a Title to be affixed to his Croſs, then hence it follows, *that God will ſooner or later, clear up the innocency and integrity of his people, who commit their cauſe to him.* Chriſt's name was clouded with many reproaches. Wounded through and through by the blaſphemous tongues of his malicious enemies. He committed himſelf to him that judgeth righteouſly, 1 *Pet.* 2. 23. and ſee how ſoon God vindicates him. That's ſweet and ſeaſonable counſel for us, when our Names are concluded with unjuſt cenſures, *Pſalm* 37. 5, 6. *Commit thy way unto the Lord; truſt alſo in him, and he ſhall bring it to paſs. He ſhall bring forth thy righteouſneſs as the light, and thy Judgment as the noon-day. Joſeph* was accuſed of incontinency; *David* of treaſon; *Daniel* of diſobedience; *Elijah* of troubling *Iſrael*; *Jeremiah* of revolting; *Amos* of preaching againſt the King; the *Apoſtles* of ſedition, rebellion and alteration of Laws; Chriſt himſelf of gluttony, ſorcery, blaſphemy, ſedition: But how did all theſe honourable Names wade out of their reproaches, as the Sun out of a Cloud! God clear'd up their honour for them even in this World. Slanders, ſaith one, are but as ſoap, which though it ſoils and daubs for the preſent, yet it helps to make the garment more clean and ſhining. When Hair is ſhaven, it comes the thicker, and with a new increaſe. So when the Razor of cenſure hath (ſaith one) made your heads bare, and brought on the baldneſs of reproach, be not diſcouraged, God hath a time to bring forth your righteouſneſs as the light, by an apparent conviction to dazle and diſcourage your adverſaries.

Mant. in Jam. p.a

The World was well changed, when *Conſtantine* kiſſed the hollow of *Paphnutius* Eye, which was ere while put out for Chriſt. Scorn and reproach is but a little cloud, that is ſoon blown over. But ſuppoſe ye ſhould not be vindicated in this World; but die under a Cloud upon your Names: Be ſure God will clear it up, and that to purpoſe in that great Day. Then ſhall the righteous (even in this reſpect) ſhine forth as the Sun, in the Kingdom of their Father. Then every detracting mouth ſhall be ſtopped, and no more cruel arrows of reproach ſhot at the white of your reputation.

Be patient therefore, my Brethren, unto the coming of the Lord. *The Lord comes with ten thouſands of his Saints, to execute Judgment upon all; and to convince all that are ungodly, of all their ungodly deeds, which they have ungodlily committed. And of all their hard ſpeeches which ungodly Sinners have ſpoken againſt him*, Jude 15. Then they ſhall retract their Cenſures, and alter their opinions of the Saints. If Chriſt will be our *Compurgator*, we need not fear who are our Accuſers. If your Names for his ſake be caſt out as evil, and ſpurned in the dirt; Chriſt will deliver it you again in that day whiter than the ſnow in *Salmon*.

Inference 7. Did *Pilate* give this Title to caſt the reproach of his death upon the *Jews*, and clear himſelf of it? *How natural is it to Men to transfer the fault of their own Actions from themſelves to others?* For when he writes this is the King of the *Jews*, he wholly charges them with the crime of crucifying their King: and it is as if he had ſaid, hereafter let the blame and fault of this action lie wholly upon your own heads, who have brought the guilt of his blood upon your ſelves and children.

Q. d. Vol
iſtis ut R
gem veſt
rum cruc
figerem,
crucifixi
veſtra po
hac erit i
nominis
qui hoc à
me extor
ſeritis.
Calv. ad
Mat. 27. 3

I am clear, you have extorted it from me. O where ſhall we find a Spirit ſo ingenuous, to take home to it ſelf the ſhame of its own actions, and charge it ſelf freely with its own guilt? Indeed it's the property of renewed gracious Hearts to remember, confeſs, and freely bewail their own evils, to the glory of God: and that's a gracious Heart indeed, which in this caſe judgeth that the glory which by Confeſſion goeth to the name of his God, is not ſo much glory loſt to his own name, but it's the power of grace moulding our proud natures into another thing, that muſt bring them to this.

Nec enim pudet ſanctos viros, poſtquam renovata corda fuerint, per reſipiſcentiam. Lapſus ſui & dedecoris ad Dei gloriam meminiſſe. Nihil nobis decedit, quod redit in illius honorem. *Brightmanus in Cant.*

Serm. 28.

Opens the manner of Chriſt's death in reſpect of the ſolitarineſs thereof.

SERMON XXVIII.

ZECH. XIII. 7.

Awake, O ſword, againſt my ſhepherd, and againſt the man that is my fellow, ſaith the Lord of Hoſts; ſmite the ſhepherd, and the ſheep ſhall be ſcattered; and I will turn mine hand upon the little ones.

IN the former Sermons, we have opened the nature and kind of the Death Chriſt died; even the curſed death of the Croſs. Wherein, nevertheleſs his innocency was vindicated, by that honourable Title providentially affixed to his Croſs. Method now requires that we take into conſideration the manner in which he endured the Croſs, and that was *ſolitarily*, *meekly*, and *inſtructively*.

His ſolitude in ſuffering is plainly expreſſed in this Scripture now before us, it cannot be doubted, but the Prophet in this place ſpeaks of Chriſt, if you conſider, *Matth. 26. 31.* Where you ſhall find theſe words applied to Chriſt by his own accommodation of them. *Then ſaid Jeſus unto them, all ye ſhall be offended becauſe of me this night, for it is written, I will ſmite the Shepherd, and the ſheep ſhall be ſcattered.* Beſides the Title here given [God's Fellow] is too big for any creature in Heaven or Earth beſide Chriſt.

In theſe words we have four things particularly to conſider. *Firſt*, The Commiſſion given to the Sword by the Lord of Hoſts. *Secondly*, The Perſon againſt whom it is Commiſſionated. *Thirdly*, The diſmal effect of that ſtroke. *Fourthly*, and laſtly, The gracious mitigation of it.

Firſt, The Commiſſion given to the Sword by the Lord of Hoſts, *Awake, O Sword and ſmite, ſaith the Lord of Hoſts.* The Lord of Hoſts, at whoſe beck and command all the Creatures are. Who with a word of his Mouth can open all the Armories in the World, and command what weapons, and inſtruments of death he pleaſeth. Calls here for the Sword. Not the Rod, gently to chaſten; But the Sword to deſtroy. The Rod breaks no bones, but the Sword opens the door to death and deſtruction. The Strokes and thruſts of the Sword are mortal. And he bids it awake It ſignifies both to rouze up as one that awakes out of ſleep, and to rouſe or awake with triumph and rejoycing. So the ſame word is rendred, *Job 31. 29.* Yea, he commands it to awake and *ſmite*. And it is as if the Lord had ſaid, come forth of thy Scabbard oh Sword of Juſtice, thou haſt been hid there a long time, thou haſt as it were been aſleep in thy Scabbard, now awake and glitter, thou ſhalt Drink Royal Blood, ſuch as thou never ſhedſt before.

עִיר Evigilavit, ſuſcitavit. *Buxtorf.*

Secondly, The Perſon againſt whom it is commiſſionated, *My Shepherd, and the man that is my fellow.* This Shepherd can be no other than Chriſt, who is often in Scripture ſtiled a Shepherd, yea, the chief Shepherd, the Prince of Paſtors. Who redeemed, feeds, guides, and preſerves the flock of God's Elect, *1 Pet. 5. 4. John 10. 11.* This is he whom he alſo ſtiles *the Man his fellow.* Or his neighbour, as ſome render it. And ſo Chriſt is in reſpect of his equality and unity with the Father both in eſſence and will. His next neighbour. His other ſelf. You have the ſenſe of it in *Phil. 2. 6.* He was in the form of God, and thought it no robbery to be equal with God.

Paſtorum vocat Chriſtum, ἀρχιποίμενα animarum noſtrarum. *D. Pareus.*

נְעַל גֶּבֶר עֲמִיתִי Et ſuper virum proximum meum. *Mont.*

Againſt Chriſt his Fellow, his next neighbour, the delight of his Soul, the Sword here receives its Commiſſion.

Thirdly, You have here the diſmal conſequent of this deadly ſtroke upon the Shepherd. And that is the ſcattering of the Sheep. By the Sheep underſtand here that little flock the Diſciples which followed this Shepherd till he was ſmitten, *(i. e.)* apprehended by his Enemies, and then they were ſcattered, *(i. e.)* diſperſed, they all forſook him and fled. And ſo Chriſt was left alone amidſt his Enemies. Not one durſt make a ſtand for him, or own him in that hour of his danger.

Fourthly, And laſtly, here is a gracious mitigation of this ſad diſperſion, *I will turn my hand upon the little ones.* By little ones he means the ſame that before he called Sheep;

but the expreſſion is deſignedly varied to ſhew their feebleneſs and weakneſs, which appeared in their relapſe from Chriſt. And by turning his hand upon them, underſtand God's gracious reduction and gathering of them again after their ſad diſperſion, ſo that they ſhall not be loſt, though ſcattered for the preſent. For after the Lord was riſen, he went before them into *Galilee*, as he promiſed, *Matth.* 26. 31. And gather'd them again by a gracious hand, ſo that not one of them was loſt but the Son of Perdition.

The words thus opened I ſhall obſerve ſuitably to the Method I have propoſed.

Doct. *That Chriſt's deareſt Friends forſook and left him alone, in the time of his greateſt Diſtreſs and Danger.*

This Doctrine containing only matter of Fact, and that alſo ſo plainly deliver'd by the Pens of the ſeveral faithful Evangeliſts. I need ſpend no longer time in the Proof of it, than to refer you to the ſeveral Teſtimonies they have given to it. But I ſhall rather chuſe to fit and prepare it for Uſe, by explaining theſe four Queſtions.

Firſt, Who were the Sheep that were ſcattered from their Shepherd, and left him alone?

Secondly, What Evil was there in this their ſcattering?

Thirdly, What were the Grounds and Cauſes of it?

Fourthly, And laſtly, what was the Iſſue and Event of it?

Firſt, Who were theſe Sheep, that were diſperſed and ſcattered from their Shepherd when he was ſmitten. It's evident they were thoſe precious elect Souls that he had gathered to himſelf, who had long followed him, and dearly loved him, and were dearly beloved of him. They were Perſons that had left all and followed him, and till that time faithfully continued with him in his Temptations, *Luke* 22. 28. And were all reſolved ſo to do, though they ſhould die with him, *Mat.* 26. 35. Theſe were the Perſons.

Secondly, But were they as good as their word, did they indeed ſtick faithfully to him? No, they all forſook him and fled. Theſe Sheep were ſcattered. This was not indeed a total and final Apoſtacy, that's the fall proper to the Hypocrite, the temporary Believer, who like a Comet expires when that earthly Matter is ſpent that maintain'd the blaze for a time.

Theſe were Stars fixed in their Orb, though clouded and overcaſt for a time. This was but a Miſt or Fog which overſpreads the Earth in the morning till the Sun be riſen, and then it clears up and proves a fair day. But though it was not a total and final Apoſtacy; yet it was a very ſinful and ſad relapſe from Jeſus Chriſt, as will appear by conſidering the following Aggravations and Circumſtances of it. For,

Firſt, This relapſe of theirs was againſt the very Articles of Agreement which they had ſealed to Chriſt at their firſt admiſſion into his Service, he had told them in the beginning what they muſt reſolve upon, *Luke* 14. 26, 27. *If any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and his own life alſo, he cannot be my Diſciple. And whoſoever doth not bear his Croſs and come after me, cannot be my Diſciple.* Accordingly, they ſubmitted to theſe terms, and told him, they had left all and followed him, *Mark* 10. 28. Againſt this Engagement made to Chriſt they now ſin. Here was unfaithfulneſs.

Secondly, As it was againſt the very Terms of their Admiſſion, ſo it was againſt the very Principles of Grace implanted by Chriſt in their Hearts. They were holy ſanctified Perſons in whom dwelt the love and fear of God. By theſe they were ſtrongly inclined to adhere to Chriſt in the time of his Sufferings, as appears by thoſe honeſt reſolves they had made in the caſe. Their Grace ſtrongly inclined them to their Duty, their Corruptions ſway'd them the contrary way. Grace bid them ſtand, Corruption bid them fly. Grace told them it was their Duty to ſhare in the Sufferings as well as in the Glory of Chriſt. Corruption repreſented theſe Sufferings as intolerable, and bid them ſhift for themſelves whilſt they might. So that here muſt needs be a force and violence offer'd to their Light, and the loving Conſtraints thereof; which is no ſmall Evil.

For though I grant it was a ſudden ſurprizing Temptation, yet it cannot be imagined that this Fact was wholly indeliberate, nor that for ſo long time they were without any Debates or Reaſonings about their Duty.

Thirdly, As it was againſt their own Principles, ſo it was much againſt the Honour of their Lord and Maſter. By this their ſinful flight they expoſed the Lord Jeſus to the contempt and ſcorn of his Enemies. This ſome conceive is imported in that Queſtion which the High Prieſt asked him, *John* 18. 19. *The High Prieſt then asked Jeſus of his Diſciples, and of his Doctrine.* He asked him of his Diſciples, how many he had, and what was become of them now? And what was the reaſon they forſook their Maſter, and left him to ſhift for himſelf when Danger appeared? But to thoſe Queſtions Chriſt made no Reply. He would not accuſe them to their Enemies, though they had deſerted him. But, doubtleſs, it did not a little reflect upon Chriſt, that there was not one of all his Friends that durſt own their Relation to him, in a time of Danger. Lord help me to confess thee at all times

Fourthly, As it was againſt Chriſt's Honour, ſo it was againſt their own ſolemn Promiſe made to him before his apprehenſion, to live and die with him. They had paſt their Word, and given their Promiſe that they would not flinch from him, *Matth.* 26. 35. *Peter ſaid to him, though I ſhould die with thee, yet will I not deny thee. Likewiſe alſo ſaid all the Diſciples.* This made it a perfidious Relapſe. Here they brake Promiſe with Chriſt, who never did ſo with them. He might have told them when he met them afterwards in *Galilee*, as the Roman Soldier told his General when he refuſed his Petition after the War was ended, *I did not ſerve you ſo at the Battle of* Acteum.

Fifthly, As it was againſt their ſolemn Promiſe to Chriſt, ſo it was againſt Chriſt's heart-melting Expoſtulations with them; which ſhould have aboad upon their Hearts while they lived. For when others that followed him went back, and walked no more with him, Jeſus ſaid to theſe very Men that now forſook him at laſt, *Will ye alſo go away?* There is an Emphaſis in [Ye] *q. d.* What, Ye that from Eternity were given to me! Ye whom I have called, loved and honoured above others, for whoſe ſakes I am ready and reſolved to die. *Will ye alſo forſake me?* John 6. 67. Whatever others do, I expect other things from you.

Sixthly, As it was againſt Chriſt's Heart-melting expoſtulations with them, ſo it was againſt a late direful example preſented to them in the fall of *Judas*. In him as in a Glaſs they might ſee how fearful a thing it is to apoſtatize from Chriſt. They had heard Chriſt's dreadful threats againſt him. They were preſent when he call'd him the Son of Perdition, *John* 17. 11. They had heard Chriſt to ſay of him, *Good had it been if he had never been born.* An expreſſion able to ſcare the deadeſt Heart. They ſaw he had left Chriſt the Evening before. And that very day in which they fled, he hang'd himſelf. And yet they fly. For all this they forſake Chriſt.

Seventhly, As it was againſt the dreadful warning given them in the fall of *Judas*, ſo it was againſt the Law of Love, which ſhould have knit them cloſer to Chriſt and one another.

If to avoid the preſent ſhock of Perſecution they had fled, yet ſurely they ſhould have kept together praying, watching, encouraging, and ſtrengthning one another. This had made it a leſſer evil: but as they all forſook Chriſt, ſo they forſook one another alſo; For it's ſaid, *John* 16. 32. *They ſhall go every man to his own, and leave Chriſt alone*, (i. e.) ſaith *Beza*, every man to his own houſe, and to his own buſineſs. They forſook each other, as well as Chriſt. O what an hour of temptation was this!

Eightly, And laſtly, this their departure from Chriſt was accompanied with ſome offence at Chriſt. For ſo he tells them, *Mat.* 26. 31. *All ye ſhall be offended, becauſe of me this Night.* The word is σκανδαλισθήσεσθε, you ſhall be ſcandalized, at me or in me. Some think the ſcandal they took at Chriſt was this, that when they ſaw he was fallen into his enemies hands, and could no longer defend himſelf; they then began to queſtion whether he were the Chriſt or no, ſince he could not defend himſelf from his enemies. Others more rightly underſtand it of their ſhameful flight from Chriſt, ſeeing it was not now ſafe to abide longer with him. That ſeeing he gave himſelf into their hands, they thought it adviſable to provide as well as they could for themſelves, and ſome where or other to take refuge from the preſent ſtorm, which had overtaken him. This was the nature and quality of the fact. We enquire.

Cogitant vel eum non eſſe Chriſtum, quem hactenus eſſe crediderant; cum ſe defendere ab hoſtibus non poſſit, vel non eſſe conſultum ejus cauſa, mortis periculum adire. *Par.*

Thirdly, Into the grounds and reaſons of it. Which were three.

Firſt, God's ſuſpending wonted Influences and Aids of Grace from them. They were not wont to do ſo. They never did ſo afterwards. They would not have done ſo now, had there been Influences of Power, Zeal, and Love from Heaven upon them. But how then ſhould Chriſt have born the Heat and Burden of the Day? How ſhould he tread the Wine-Preſs alone? How ſhould his Sorrows have been extream, unmixed and ſuccourleſs (as it behoved them to be) if they had ſtuck faithfully to him in his Troubles? No, no, it muſt not be; Chriſt muſt not have the leaſt Relief or Comfort from any Creature; and therefore, that he might be left alone, to grapple hand to hand with the Wrath of God, and of Men; the Lord for a time with-holds his encouraging, ſtrengthening Influences from them; and then, like *Sampſon*, when he had loſt his Locks, they were weak as other Men.

Be ſtrong in the Lord, and in the power of his might, ſaith the Apoſtle, *Eph.* 6. 10. If that be with-held, our Reſolutions and Purpoſes melt away before a Temptation, as Snow before the Sun.

Secondly, As God permitted it, and with-held uſual Aid from them; ſo the Efficacy of that Temptation was great, yea, much greater than ordinary. As they were weaker than they were uſed to be, ſo the Temptation was ſtronger than any they had yet met withal. It's call'd, *Luke* 22. 53. *Their hour, and the power of darkneſs.* A ſifting *winnowing hour*, verſe 46. O it was a black and cloudy day. Never had the Diſciples met with ſuch a Whirlwind, ſuch a furious Storm before. The Devil deſired but to have the winnowing of them in that day, and ſo would have ſifted and winnowed them, that their Faith had utterly failed, had not Chriſt ſecured it by his Prayer for them. So that it was an extraordinary Tryal that was upon them.

Thirdly, and *Laſtly*, That which concurred to their ſhameful Relapſe, as a ſpecial Cauſe of it, was the remaining Corruptions that were in their Hearts yet unmortified. Their Knowledge was but little. And their Faith not much. Upon the account of their Weakneſs in Grace, they were called *little Ones* in the Text. And as their Graces were weak, ſo their Corruptions were ſtrong. Their Unbelief and carnal Fears grew powerfully upon them.

Do not cenſure them, Reader, in thy Thoughts, nor deſpiſe them for this their Weakneſs. Neither ſay in thy Heart, Had I been there as they were, I would never have done as they did. They thought as little of doing what they did, as you or any of the Saints do; and as much did their Souls deteſt and abhor it: But here thou may'ſt ſee whither a Soul that fears God may be carried, if his Corruptions be irritated by ſtrong Temptations, and God with-holds uſual Influences.

Fourthly, and *Laſtly*, Let us view the Iſſue of this ſad Apoſtacy of theirs. And you ſhall find it ended far better than it began. Though theſe Sheep were ſcattered for a time, yet the Lord made good his Promiſe, in turning his

Hand upon theſe little Ones to gather them. The Morning was over-caſt, but the Evening was clear.

Peter repents of his perfidious denial of Chriſt, and never denied him more. All the reſt likewiſe returned to Chriſt, and never forſook him any more. He that was afraid at the Voice of a Damſel, afterwards feared not the Frowns of the Mighty. And they that durſt not own Chriſt now, afterward confeſſed him openly before Councils, and rejoyced that they were counted worthy to ſuffer for his ſake, *Acts* 5. 41. They that were now as timerous as Hares, ſtarted at every ſound, afterwards became as bold as Lyons, and feared not any danger, but ſealed their Confeſſion of Chriſt with their Blood. For though at this time they forſook him, it was not voluntarily, but by ſuprizal. Though they forſook him, they ſtill loved him; though they fled from him, there ſtill remain'd a gracious Principle in them; the Root of the Matter was ſtill in them, which recovered them again.

To conclude: Though they forſook Chriſt, yet Chriſt never forſook them; he loved them ſtill: *Go tell the Diſciples, and tell* Peter *that he goeth before into* Galilee, *Mark* 16. 7. *q. d.* let them not think that I ſo remember their Unkindneſs, as to own them no more: No, I love them ſtill.

The uſe of this is contained in the following Inferences.

Inference 1. Did the Diſciples forſake Chriſt though they had ſuch ſtrong Perſuaſions and Reſolutions never to do it? then we ſee, *That ſelf-confidence is a Sin too incident to the beſt of Men.* They little thought their Hearts would have proved ſo baſe and deceitful, as they found them to be when they were tried. *Tho' all Men forſake thee* (ſaith *Peter*) *yet will not I.* Good Man, he reſolved honeſtly, but he knew not what a Feather he ſhould be in the Wind of Temptation, if God once left him to his own Fears.

Little reaſon have the beſt of Saints to depend upon their inherent Grace, let their ſtock be as large as it will. The Angels left to themſelves, quickly left their own Habitations, *Jude* 6. Upon which one well obſerves, that the beſt of created Perfections are of themſelves defectible. Every Excellency without the Prop of Divine Preſervation, is but a weight which tends to a fall. The Angels in their Innocency were but frail, without God's Suſtentation; even Grace it ſelf is but a Creature, and therefore purely dependent. 'Tis not from its Being and Nature, but from the aſſiſtance of ſomething without it, that it's kept from annihilation. What becomes of the Stream, if the Fountain ſupply it not? What continuance hath the reflection in the Glaſs, if the Man that looks into it turn away his Face? The conſtant Supplies of the Spirit of Jeſus Chriſt, are the Food, and Fewel of all our Graces. The beſt Men, will ſhew themſelves but Men, if God leave them. He who hath ſet them up, muſt alſo keep them. It's ſafer to be humble with one Talent, than proud with ten. Yea, better to be a humble Worm, than a proud Angel. *Adam* had more advantage to maintain his Station than any of you. For tho' he were left to the liberty of his own mutable and ſelf-determining Will, yet he was created upright, and had no inherent Corruption to endanger him, yet fell.

Mr. Jenkin, *in Loc.*

And ſhall we be ſelf-confident after ſuch Inſtances of human Frailty! Alas, Chriſtian! What Match art thou for Principalities and Powers, and ſpiritual Wickedneſs! Be not high minded, but fear. When you have conſider'd well the Example of *Noah*, *Lot*, *David*, and *Hezekiah*, Men famous and renowned in their Generations, who all fell by Temptations; yea, and that when one would think they had never been better provided to cope with them. *Lot* fell after, yea preſently after the Lord had thruſt him out of *Sodom*, and his Eyes had ſeen the direful Puniſhment of Sin. Hell as it were rained upon them out of Heaven. *Noah* in like manner, immediately after God's wonderful, and aſtoniſhing Preſervation of him in the Ark; when he ſaw a World of Men and Women periſhing in the Floods, for their Sins. *David* after the Lord had ſettled the Kingdom on him, which for Sin he rent from *Saul*, and given him reſt in his Houſe. *Hezekiah* was but juſt up from a great ſickneſs, wherein the Lord wrought a wonderful Salvation for him. Did ſuch Men, and at ſuch times when one would think no Temptations ſhould have prevailed, fall; and that ſo foully? Then *let him that thinks he ſtandeth take heed leſt he fall.* O be not high minded, but fear.

Gen. 9. 21. 22.
Gen. 19. 36.
2 *Sam.* 11. 2.
2 *Kings* 20. 12.

Inference 2. Did Chriſt ſtand his Ground and go through with his ſuffering Work, when all that had follow'd him forſook him? *Then a reſolved adherence to God and Duty, though left alone, without Company or Encouragement, is Chriſt-like, and truly excellent.* You ſhall not want better Company than that which hath forſaken you in the way of God. *Elijah* complains, 1 Kings 19. 10. *They have forſaken thy Covenant, thrown down thine Altars, and ſlain thy Prophets with the Sword; and I, even I only am left, and they ſeek my Life, to take it away.* And yet all this did not damp, or diſcourage him in following the Lord; for ſtill he was very jealous for the Lord God of Hoſts.

Paul complains, 2 Tim. 4. 16. *At my firſt anſwer no Man ſtood by me, all Men forſook me: Nevertheleſs the Lord ſtood with me.* And as the Lord ſtood by him, ſo he ſtood by his God alone, without any Aids or Support from Men. How great an Argument of Integrity is this! He that profeſſes Chriſt for Company, will alſo leave him for Company. But to be faithful to God, when forſaken of Men; to be a *Lot* in *Sodom*, a *Noah* in a corrupted Generation; oh how excellent is it! 'Tis ſweet to travel over this Earth to Heaven, in the Company of the Saints that are bound thither with us, if we can; but if we can meet no Company, we muſt not be diſcouraged to go on. It's not unlike but before you have gone many Steps farther you may have cauſe to ſay as one did once, *Never leſs alone, than when alone.* May I experience this

Inference 3. Did the Diſciples thus forſake Chriſt, and yet were all recovered at laſt? *Then* *though Believers are not priviledged from backſlidings, yet they are ſecured from final Apoſtacy and Ruin.* The new Creature may be ſick, it cannot die. Saints may fall, but they ſhall riſe again, *Mica.* 7. 8. The higheſt Flood of natural Zeal and Reſolution may ebb, and be wholly dried up; but ſaving Grace is a Well of Water, ſtill ſpringing up into everlaſting Life, *John* 4. 14. God's unchangeable Election, the Frame and Conſtitution of the New Covenant, the meritorious and prevalent Interceſſion of Jeſus Chriſt does give the Believer abundant ſecurity againſt the danger of a total, final Apoſtacy. *My Father which gave them me* (ſaith Chriſt) *is greater than all: And none is able to pluck them out of my Father's hand*, John 10. 29.

And again, *The Foundation of God ſtandeth ſure, having this Seal; the Lord knoweth who are his*, 2 Tim. 2. 19. Every Perſon committed to Chriſt by the Father, ſhall be brought by him to the Father, and not one wanting.

God hath alſo ſo framed and ordered the New Covenant, that none of thoſe Souls who are within the bleſſed Claſp and Bond of it can poſſibly be loſt. It's ſettled upon immutable Things: And we know all Things are as their Foundations be, *Heb.* 6. 18, 19. Among the many glorious Promiſes contained in the Bundle of Promiſes, this is one, *I will make an everlaſting Covenant with them, that I will not turn away from them to do them good: But I will put my Fear in their Hearts, that they ſhall not depart from me.*

And as the fear of God in our Hearts pleads in us againſt Sin, ſo our potent Interceſſor in the Heavens pleads for us with the Father; and by reaſon thereof we cannot finally miſcarry, *Rom.* 8. 34, 35. Upon theſe Grounds we may (as the Apoſtle in the Place laſt cited doth) triumph in that full ſecurity which God hath given us; and ſay, What ſhall ſeparate us from the Love of God? Underſtand it either of God's to us, as *Calvin*, *Beza*, and *Martyr* do; or of our Love to God, as *Ambroſe* and *Auguſtine* do: It's true in both ſenſes, and a moſt comfortable Truth.

Inference 4. Did the Sheep fly when the Shepherd was ſmitten; ſuch Men, and ſo many forſake Chriſt in the Tryal? *Then learn how ſad a thing it is for the beſt of Men to be left to their own carnal Fears in a day of Temptation:* This was it that made thoſe good Men ſhrink away ſo ſhamefully from Chriſt in that Tryal: *The fear of Man brings a Snare*, Prov. 29. 25. In that Snare theſe good Souls were taken, and for a time held faſt.

Oh what work will this unruly Paſſion make, if the fear of God do not over-rule it! Is it not a ſhame to a Chriſtian, a Man of Faith, to ſee himſelf out-done by an Heathen? Shall natural Conſcience and Courage make them ſtand, and keep their Places in times of danger; when we ſhamefully turn our Backs upon Duty, becauſe we ſee Duty and Danger together?

When the Emperor *Veſpaſian* had commanded *Eluidius Priſcus* not to come to the Senate; or if he did, to ſpeak nothing but what he would have him? The Senator return'd this brave and noble anſwer, 'That as he was a 'Senator, it was fit he ſhould be at the Senate; and if being there, he were required 'to give his Advice, he would ſpeak freely, 'that which his Conſcience commanded him. The Emperor threatning, that then he ſhould die; he returned thus, 'Did I ever tell you 'that I was Immortal? Do you what 'you will, and I will do what I ought. It 'is in your Power to put me to death unjuſtly, and in me to die conſtantly. O think, what Miſchiefs your Fear may do your ſelves, and the diſcovery of them to others. O learn to truſt God with your Lives, Liberties, and Comforts in the way of your Duty; and *at what time you are afraid* truſt in him: And do not magnifie poor Duſt and Aſhes, as to be ſcared by their Threats from your God and Duty. The politick Deſign of Satan herein is to affright you out of your Coverts where you are ſafe, into the Net. I will enlarge this no farther; I have elſewhere laid down fourteen Rules for the Cure of this, in what of mine is publick.

Char. of *Wiſdom*, p. 358.

A Saint indeed, p. 72. &c.

Inference 5. *Learn hence, how much a Man may differ from himſelf, according as the Lord is with him, or withdrawn from him.* Chriſtians do not only always differ from other Men, but ſometimes from themſelves alſo. Yea, ſo great is the difference betwixt himſelf and himſelf, as if he were not the ſame Man. And where is he that doth not ſo experience it? Sometimes bold and couragious, deſpiſing Dangers, bearing down all Diſcouragements in the ſtrength of Zeal and Love to God: At another time faint, feeble and diſcouraged at every petty Thing. Whence is this but from the different Adminiſtrations of the Spirit, who ſometimes gives forth more, and ſometimes leſs of his gracious Influence. Theſe very Men that flinch'd now, when the Spirit was more abundantly ſhed forth upon them, could boldly own Chriſt before the Council, and deſpiſed all Dangers for his ſake.

This is true: where indeed.

'A little Dog, if his Maſter be by, and encourage him, will venture upon a greater Beaſt than himſelf. *Peter* ſtood at the Door without, when the other Diſciple, or one of the other Diſciples, (as the *Syriack* turns it, and *Grotius* approves it as the beſt) that is, one of the private Diſciples that lived in *Jeruſalem*, went in ſo boldly, *John* 18. 16, 17. We are ſtrong or weak, according to the Degrees of aſſiſting Grace. So that as you cannot take the juſt meaſure of a Chriſtian by one act, ſo neither muſt they judge of themſelves, by what they ſometimes feel in themſelves.

Unus ex Diſcipulis aliis, non aliquem ex duodecim. Sed alium quendam Hieroſolymitanum non æquè manifeſtum fautorem Jeſu. *Grotius.*

But when their Spirits are low, and their Hearts diſcouraged, they ſhould rather ſay to their Souls, *Hope in God, for I ſhall yet praiſe him:* It's low with me now, but it will be better.

Inference 6. Was the Sword drawn againſt the Shepherd, and he left alone to receive the mortal Strokes of it? *How ſhould all adore both the Juſtice, and Mercy of God, ſo illuſtriouſly diſplayed herein!* Here is the Triumph of Divine Juſtice, and the higheſt Triumph that ever it had, to ſingle forth the chief Shepherd, the Man that is God's Fellow, and ſheath its Sword in its Breaſt for Satisfaction. No wonder its drawn and brandiſh'd with ſuch a Triumph; awake rejoicingly, O Sword, againſt my Shepherd, *&c.* For in this Blood ſhed by it, it hath more glory than if the Blood of all the Men and Women in the World had been ſhed.

And no leſs is the Mercy and Goodneſs of God, herein ſignalized, in giving the Sword a Commiſſion againſt the Man, his Fellow, rather than againſt us. Why had he not rather ſaid, Awake, O Sword, againſt the Men that are my Enemies; ſhed the Blood of them that have ſinned againſt me, than ſmite the Shepherd, and only ſcatter the Sheep. Bleſſed be God the dreadful Sword was not drawn and brandiſh'd againſt our Souls; that God did not ſet it to our Breaſts; that he had not made it fat with our Fleſh, and bathed it in our Blood: That his Fellow was ſmitten that his Enemies might be ſpared. O what manner of Love was this! Bleſſed be God therefore for Jeſus Chriſt, who received the fatal Stroke himſelf; and hath now ſo ſheathed that Sword in its Scabbard, that it ſhall never be drawn any more againſt any that believe in him.

Inference 7. Were the Sheep ſcattered, when the Shepherd was ſmitten? Learn hence *that the beſt of Men know not their own Strength, 'till they come to the trial.* Little did theſe holy Men imagine ſuch a cowardly Spirit had been in them, 'till Temptation put it to the Proof. Let this therefore be a Caution for ever to the People of God. You reſolve never to forſake Chriſt, you do well; but ſo did theſe, and yet were ſcattered from him. You can never take a juſt Meaſure of your own Strength, 'till Temptation have tried it. 'Tis ſaid, *Deut.* 18. 2, 3. That God led the People ſo many Years in the Wilderneſs, to prove them; and to know *(i. e.)* (to make them know) what was in their Hearts. Little did they think ſuch Unbelief, Murmurings, Diſcontents, and a Spirit bent to Backſlidings, had been in them; 'till their Straights in the Wilderneſs gave them the ſad Experience of theſe Things.

Inference 8. Did the dreadful Sword of Divine Juſtice ſmite the Shepherd, God's own Fellow; and at the ſame time the Flock, from whom all his outward Comforts aroſe, were ſcattered from him? *Then learn, that the holieſt of Men have no reaſon, either to repine, or deſpond; though God at once ſhould ſtrip them of all their outward and inward Comforts together.* He that did this by the Man his Fellow, may much rather do it by the Man his Friend. *Smite my Shepherd*; there's all Comfort gone from the inward Man. *Scatter the Sheep*; there's all Comfort gone from the outward Man. What Refreſhments had Chriſt in this World, but ſuch as came immediately from his Father, or thoſe holy Ones now ſcattered from him? In one Day he loſeth both heavenly and earthly Comforts. Now as God dealt by Chriſt, he may at one time or other deal with his People. You have your Comforts from Heaven; ſo had Chriſt, in a fuller meaſure than ever you had, or can have. He had Comforts from his little Flock; you have your Comforts from the Society of the Saints, the Ordinances of God, comfortable Relations, *&c.* Yet none of theſe are ſo firmly ſettled upon you, but you may be left deſtitute of them all in one day. God did take all Comfort from Chriſt, both outward, and inward; and are you greater than he? God ſometimes takes outward, and leaves inward Comfort, ſometimes he takes inward, and leaves outward Comfort: But time may come when God may ſtrip you of both.

This was the caſe of *Job*, a Favourite of God, who was bleſſed with outward and inward Comforts. Yet a time came when God ſtrip'd him of all, and made him poor to a Proverb, as to all outward Comfort; and the Venom of his Arrows drank up his Spirit, and the inward Comforts thereof.

Should the Lord deal thus with any of you, how ſeaſonable and relieving will the following Conſiderations be?

Firſt, Though the Lord deal thus with you, yet this is no new thing; he hath dealt ſo with others, yea with Jeſus Chriſt that was his Fellow. If theſe things were done in the green Tree; in him that never deſerved it for any Sin of his own; how little reaſon have we to complain? Nay,

Secondly, Therefore did this befal Jeſus Chriſt before you, that the like Condition might be ſanctified to you, when you ſhall be brought into it. For therefore did Jeſus Chriſt paſs thro' ſuch Varieties of Conditions, on purpoſe that he might take away the Curſe, and leave a Bleſſing in thoſe Conditions, againſt the time that you ſhould come into them. Moreover,

Thirdly, Though inward Comforts and outward Comforts were both removed from Chriſt in one day, yet he wanted not Support in the abſence of both. How relieving a Conſideration is this! *John* 16. 32. *Behold* (ſaith he) *the hour cometh, yea is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone; and yet I am not alone, becauſe the Father is with me.* With me by way of Support, when not by way of Comfort. Thy God (Chriſtian) can in like manner ſupport thee, when all ſenſible Comforts ſhrink away together from thy Soul and Body in one day.

Laſtly, It deſerves a Remark, that this comfortleſs forſaken Condition of Chriſt, immediately preceeded the day of his greateſt Glory and Comfort. Naturaliſts obſerve, the greateſt Darkneſs is a little before the dawning of the Morning. 'Twas ſo with Chriſt, it may be ſo with Thee. It was but a little while and he had better Company than theirs that forſook him. Act therefore your Faith upon this, that the moſt glorious Light uſually follows the thickeſt Darkneſs. The louder your Groans are now, the louder your Triumphs hereafter will be. The Horror of your preſent, will but add to the Luſtre of your future State.

SERMON XXIX.

Serm. 29. *Opens the manner of Chriſt's death, in reſpect of the Patience thereof*

ISAI. LIII. 7.

He was oppreſſed, and he was afflicted; yet he opened not his mouth. He is brought as a Lamb to the ſlaughter, and as a Sheep before her Shearers is dumb; ſo he opened not his mouth.

HOW our Lord Jeſus Chriſt carried on the Work of our Redemption in his humbled State, both in his Incarnation, Life and Death, hath in part been diſcovered in the former Sermons. I have ſhewed you the *Kind* or Nature of that Death he died; and am now ingaged by the Method propoſed, to open the *manner* of his Death. The Solitarineſs or Lonelineſs of Chriſt in his Sufferings, was the Subject of the laſt Sermon. The Patience and Meekneſs of Chriſt in his Sufferings comes in order to be opened in this.

This Chapter treats wholly of the Sufferings of Chriſt, and the bleſſed Fruits thereof. *Hornebeck* tells us of a learned Jew that ingenuouſly confeſſed this very Chapter converted him to the Chriſtian Faith. And ſuch delight he had in it, that he read it more than a thouſand times over. Such is the clearneſs of this Prophecy, that he who pen'd it, is deſervedly ſtiled the Evangelical Prophet. I cannot allow time to analize the Chapter; but my Work lying in the ſeventh *Verſe*, I ſhall ſpeak to theſe two Branches or Parts of it, *viz.* The grievous Sufferings of Chriſt, and the glorious Ornament he put upon them.

Ingenuè profiteor illud ipſum caput ad fidem Chriſtianam me adduxiſſe, nam plus millies illud caput perlegi. *Hornbeck contra Jud. lib.* 6. *c.* 1. p. 408.

Firſt, Chriſt's grievous Sufferings; he was afflicted, and he was oppreſſed, brought to the Slaughter, and ſhorn as a Sheep, *(i. e.)* he loſt both Fleece and Blood. Life and the Comforts of Life. *He was oppreſſed*; the *word* ſignifies both to anſwer and oppreſs, humble or depreſs. The other word rendred *afflicted*, ſignifies to act and afflict, and ſo implies Chriſt to ſtand before God, as a Surety before the Creditor; who exacts the utmoſt Satisfaction from him, by cauſing him to ſuffer according to the utmoſt Rigor and Severity of the Law. It did not ſuffice that he was ſhorn as a Sheep, *(i. e.)* that he was ſtrip'd and depriv'd of his Riches, Ornaments, and Comforts; but his Blood and Life muſt go for it alſo. He is brought to the Slaughter. Theſe were his grievous Sufferings.

ענה Reſpondit. Humanavit. Demiſit. Depreſſit.

נגשׂ Exegit. Afflixit. Rect.

Secondly, Here is the glorious Ornament he put upon thoſe grievous Sufferings, even the Ornament of a meek and patient Spirit. He opened not his Mouth. But went as a Sheep to be ſhorn, or a Lamb to the Slaughter. The Lamb goes as quiet to the Slaughter-houſe, as to the Fold. By this lively and lovely ſimilitude, the Patience of Chriſt is here expreſſed to us. Yet Chriſt's Dumbneſs and Silence is not to be underſtood *Simply*, and univerſally; as though he ſpake nothing at all when he ſuffer'd; for he utter'd many excellent and weighty Words upon the Croſs, as you ſhall hear in the following Diſcourſes; but it muſt be underſtood *reſpectively*, (i. e.) he never opened his Mouth repiningly, paſſionately, or revengefully under his greateſt Tortures and higheſt Provocations. Whence the note is,

Ut patientiam & manſuetudinem Chriſti melius commendat tanquam inſigne ipſius ornamentum comparat eum agno & ovi. *Marl. in Loc.*

Doct. *That Jeſus Chriſt ſupported the Burden of his Sufferings, with admirable Patience, and meekneſs of Spirit.*

It is a true Obſervation, that Meekneſs inviteth Injury, but always to its own coſt. And it was evidently verified in the Sufferings of Chriſt. Chriſt's Meekneſs triumphed over the Affronts and Injuries of his Enemies, much more than they triumphed over him. Patience never had a more glorious triumph, than it had upon the Croſs.

The Meekneſs and Patience of his Spirit amidſt Injuries and Provocations, is excellently ſet forth in 1 *Pet.* 2. 22, 23. *Who did no ſin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he ſuffered he threatned not, but committed himſelf to him that judgeth righteouſly.*

In this Point we have theſe three things to open Doctrinally.

1. The Burden of Sufferings, and Provocations that Jeſus Chriſt was oppreſſed with.

2. The Meekneſs and admirable Patience with which he ſupported that Burden.

3. The Cauſes and Grounds of that perfect Patience which he then exerciſed.

Firſt, The Burden of Suffering and Provocations which Chriſt ſupported, was very great. For on him met all ſorts and kinds of Trouble at once, and thoſe in their higheſt degrees and fulleſt ſtrength. Troubles in his Soul, and theſe were the Soul of his Troubles. His Soul was laden with ſpiritual Horrors and Troubles, as deep as it could ſwim, *Mark* 14. 33. *He began to be ſore amazed and very heavy.* The Wrath of an infinite dreadful God beat him down to the Duſt. His Body full of Pain and exquiſite Tortures in every Part. Not a Member or Senſe but was the Seat and Subject of Torment.

His Name and Honour ſuffered the vileſt Indignities, Blaſphemies, and horrid Reproaches that the malignity of Satan, and wicked Men could belch out againſt it. He was call'd a

Blaſphemer, Seditious, one that had a Devil, a Glutton, a Wine-bibber, a Friend of Publicans and Harlots. The Carpenter's Son, this Fellow. He that was *God's fellow*, as you heard lately, now *this fellow*. Contempt was poured upon all his Offices. Upon his *Kingly* Office, when they crowned him with Thorns, arrayed him in Purple, bowed the Knee in mockery to him, and cry'd, *Hail King of the Jews*. His *Prophetical Office*, when they blinded him, and then bid him *Propheſie who ſmote him*. His *Prieſtly Office*, when they reviled him upon the Croſs, ſaying, *He ſaved others, himſelf he cannot ſave*. They ſcourged him. Spit in his Face. Smote him on the Head and Face. Beſides the very kind of death they put him to, was reproachful and ignominious; as you heard before.

Now all this, and much more than this, meeting at once upon an innocent and dignified Perſon. One that was greater than all. That lay in the Boſom of God. And from Eternity had his Smiles and Honours. Upon one that could have cruſhed all his Enemies as a Moth: I ſay for him to bear all this without the leaſt diſcompoſure of Spirit, or breach of Patience, is the higheſt triumph of Patience that ever was in the World. It was one of the greateſt Wonders of that wonderful Day.

Secondly, And that is the next thing we have to conſider, even this almighty Patience and unpattern'd Meekneſs of Christ, ſupporting ſuch a burden with ſuch evenneſs and ſteadineſs of Spirit. Chriſtian Patience, or the Grace Patience, *is an ability of power to ſuffer hard and heavy things, according to the Will of God.*

It is a power, and a glorious power that ſtrengthens the ſuffering Soul to bear. It is our paſſive fortitude, *Col.* 1. 11. *Strengthned with all might, according to the glorious power, unto all patience, and long-ſuffering with joyfulneſs*; (i. e.) ſtrengthned with a might or power of God himſelf. Or ſuch as might appear to be the proper Impreſs and Image of that divine power, which is both its *principle* and *pattern*. For the patience which God exerciſes towards ſinners that daily wrong and load him, is call'd Power, and great Power, *Numb.* 14. 17. *Let the power of my Lord be great, as thou haſt ſpoken, ſaying, the Lord is long-ſuffering, forgiving*, &c. Hence it's obſerved, *Prov.* 24. 10. That the loſs or breaking of our Patience under Adverſity, argues a decay of ſtrength in the Soul. *If thou faint in the day of adverſity, thy ſtrength is ſmall.*

Hæ duæ virtutes, ſcilicet ὑπομονὴ & μακροθυμία ſunt illius roboris, & fortitudinis quam ſpiritus nobis largitur individuæ comites. *Dav.*

It's a power or ability in the Soul, *to bear hard, heavy and difficult things*. Such only are the Objects of Patience. God hath ſeveral ſorts of burdens to impoſe upon his People. Some heavier, others lighter. Some to be carried but a few hours, others many days. Others all our days. Some more ſpiritual bearing upon the Soul. Some more external, touching or puniſhing the Fleſh immediately; and the Spirit by way of ſympathy. And ſometimes both ſorts are laid on together. So they were at this time on Chriſt. His Soul burdened as deep as it could ſwim. Full of the ſenſe, the bitter ſenſe and apprehenſion of the wrath of God. His Body fill'd with tortures. In every Member, and Senſe, Grief took up his lodging. Here was the higher exerciſe of Patience.

It's a power to bear hard and heavy things *according to the will of God*. The involving of that reſpect differs Patience the Chriſtian Grace, from Patience the Moral Vertue. So the Apoſtle deſcribes it, 1 *Pet.* 4. 19. *Let them that ſuffer according to the will of God*,&c. (*i.e.*) who exerciſe Patience gracioſly, as God would have them.

And then our Patience is, (as Chriſt moſt exactly was) according to the Will of God; when it is as *extenſive*, as *intenſive*, and as *protenſive* as God requires it to be.

Firſt, When it is as *extenſive* as God would have it. So was Chriſt's Patience. It was a Patience that ſtretched, and extended it ſelf to all and every trouble and affliction, that came upon him. Troubles came upon him in Troops, in Multitudes. It's ſaid, *Pſalm* 40. 12. *Innumerable evils have compaſſed me about*. Yet he found Patience enough to receive them all. It is not ſo with us. Our Patience is often worn out. And, like ſick People, we fancy if we were in another Chamber, or Bed, it would be better. If it were any other trouble than this, we could bear it. Chriſt had no exceptions at any burden his Father would lay on. His Patience was as large as his Trouble, and that was large indeed.

Secondly, It's then according to the Will of God, when it is as *intenſive* as God requires it to be, (*i. e.*) in the Apoſtle's Phraſe, *Jam.* 1. 4. When it hath its *perfect work*, or exerciſe; when its not only extended to all kinds of troubles; but when it works in the higheſt and moſt perfect degree. And then may Patience be ſaid to be perfect (as it was in Chriſt) when it is *plenum ſui, & prohibens alieni*, full of it ſelf, and excluſive of its oppoſites. Chriſt's Patience was full of its ſelf, (*i. e.*) it included all that belonged to it. It was full of ſubmiſſion, Peace and ſerenity; full of obedience and complacency in his Father's Will. He was in a perfect calm. As a Lamb or Sheep (ſaith the Text) that howls not, oppoſes not, but is dumb and quiet. And as his external behaviour, ſo his internal frame and temper of Soul was moſt ſerene and calm. Not one repining Thought againſt God. Not one revengeful Thought againſt Man, once ruffled his Spirit. *Father forgive them, for they know not what they do*, was all the hurt he wiſh'd his worſt Enemies. And as it included all that belonged to it, ſo his perfect Patience excluded all its oppoſites. No diſcontents, murmurings, deſpondencies had place in his Heart. So that his Patience was a moſt intenſive, perfect Patience. And as it was as extenſive, and as intenſive, ſo it was

Thirdly, As *Protenſive* as God required it to be, (*i. e.*) it held out to the end of his Trial. He did not faint at laſt. His Troubles did not out-live his Patience. He indeed was ſtrengthned with all might unto all patience, and long-ſuffering. This was the patience of Chriſt our perfect Pattern. He had not only Patience, but Longanimity.

Thirdly, In the laſt place let us inquire into the grounds and reaſons of this his moſt perfect Patience. And if you do ſo, you ſhall find perfect Holineſs, Wiſdom, Fore-knowledge, Faith, Heavenly-mindedneſs, and Obedience at the Root of this his perfect Patience.

Firſt, This admirable patience and meekneſs of Chriſt, was the fruit and off-ſpring of his *perfect Holineſs*. His nature was free from thoſe corruptions, that ours groan and labour under; otherwiſe he could never have carried it at this rate. Take the meek *Moſes*, who excell'd all others in that Grace; and let him be tried in that very Grace, wherein he excels, and ſee how *unadviſedly he may ſpeak with his Lips*, Pſalm 106. 33. Take a *Job*, whoſe famous Patience is trumpeted, and reſounded over all the World; *ye have heard of the patience of Job*. And let him be tried by outward, and inward troubles meeting upon him in one day; and even a *Job* may curſe the day when he was born. Envy, revenge, diſcontent, deſpondencies, are Weeds naturally ſpringing up in the corrupt Soil of our ſinful Natures. I ſaw a little Child grow pale with Envy, ſaid *Auſtin*. And the Spirit that is in us luſteth unto Envy, (ſaith the Apoſtle) *Jam.* 4. 5. The Principles of all theſe Evils being in our Natures, they will ſhew themſelves in time of Trial. The old Man is fretful and paſſionate. But it was otherwiſe with Chriſt. His Nature was like a pure Criſtal Glaſs full of pure Fountain Water; which though ſhaken and agitated never ſo much, cannot ſhew, becauſe it hath no dregs. *The Prince of this world cometh, and hath nought in me*, John 14. 30. No principle of corruption, for a handle of temptation. Our High-Prieſt was holy, harmleſs, undefil'd, ſeparate from Sinners, *Heb.* 7. 26.

Vidi Zelantem parvulum. *Aug.*

Secondly, The Meekneſs and Patience of Chriſt proceeded from the *infinite wiſdom* with which he was filled. The wiſer any Man is, the more patient he is. Hence meekneſs the fruit, is denominated from patience, the root that bears it, *James* 3. 13. *The meekneſs of wiſdom*. And anger is lodged in folly, as its proper cauſe, *Eccleſ.* 7. 9. *Anger reſteth in the boſom of fools*. *Seneca* would allow no place for paſſion in a wiſe Man's breaſt. Wiſe Men uſe to ponder, conſider and weigh things deliberately in their Judgments, before they ſuffer their affections and paſſions to be ſtirred and engaged. Hence comes the conſtancy and ſerenity of their Spirits. As wiſe *Solomon* hath obſerved, *Prov.* 17. 27. *A man of underſtanding is of an excellent* (or as the Hebrew is) *a cool Spirit*.

Si nec magnam iram nec frequentem in animo ſapientis locum habere credimus; quid eſt quare non ex toto hoc affectu illum liberemus. *Seneca de Ira.*

Now Wiſdom filled the Soul of Chriſt. He is wiſdom in the abſtract, *Prov.* 8. In him are hid all the treaſures of wiſdom, *Col.* 2. 3. Hence it was that he was no otherwiſe moved with the revilings and abuſes of his Enemies, than a wiſe Phyſician is with the impertinencies of his diſtempered and craſie Patient.

Thirdly, And as his patience flowed from that his perfect wiſdom and knowledge, ſo alſo from his *foreknowledge*. He had a perfect proſpect of all thoſe things from Eternity, which befel him afterwards. They came not upon him by way of ſurprizal. And therefore he wondered not at them when they came, as if ſome ſtrange thing had happened. He foreſaw all theſe things long before, *Mark* 8. 31. *And he began to teach them that the Son of man muſt ſuffer many things, and be rejected of the Elders, and chief Prieſts, and Scribes, and be killed.* Yea, he had compacted and agreed with his Father to endure all this for our ſakes, before he aſſum'd our Fleſh. Hence, *Iſa.* 50. 6. *I gave my back to the ſmiters, and my cheeks to them that pulled off the hair. I hid not my face from ſhame and ſpitting.*

Now look as Chriſt in *Joh.* 16. 4. obviates all future offences his Diſciples might take at ſuffering for his ſake, by telling them beforehand, what they muſt expect. *Theſe things* (ſaith he) *I told you, that when the time ſhall come ye may remember that I told you of them.* So he fore-knowing what himſelf muſt ſuffer, and had agreed ſo to do, he bare thoſe ſufferings with ſingular Patience. *Jeſus therefore knowing all things that ſhould come upon him, went forth and ſaid unto them, Whom ſeek ye?* John 18. 4.

Fourthly, As his patience ſprang from his fore-knowledge of his ſufferings; ſo from his *Faith* which he exerciſed under all that he ſuffer'd in this World. His Faith looked through all thoſe black and diſmal Clouds, to the Joy propoſed, *Heb.* 22. 2. He knew that though *Pilate* condemned, God would juſtifie him, *Iſa.* 50. 4, 5, 6, 7, 8. And he ſet one over againſt the other. He balanced the Glory into which he was to enter, with the Sufferings through which he was to enter into it. He acted Faith upon God for divine ſupport and aſſiſtance under ſuffering; as well as for glory, the fruit and reward of them, *Pſalm* 16. 7, 8, 9, 10, 11. *I have ſet* (or as the Apoſtle varies it) *I foreſaw the Lord always before me, becauſe he is at my right hand I ſhall not be moved. Therefore my heart is glad, and my glory rejoyceth.* There's Faith acted by Chriſt for ſtrength to carry him through. And then it follows, *My fleſh alſo ſhall reſt in hope, for thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy one to ſee corruption. Thou wilt ſhew me the path of life. In thy preſence is fulneſs of joy, at thy right hand there are pleaſures for evermore.* There's his Faith acting upon the Glory into which he was to enter, after he had ſuffered theſe things. This fill'd him with Peace.

Fifthly, As his Faith eyeing the Glory into which he was paſſing, made him endure all things; ſo *the heavenlineſs* of his Spirit alſo fill'd him with a heavenly tranquillity, and calmneſs of Spirit under all his Abuſes and Injuries. It's a certain Truth, that the more heavenly any Man's Spirit is, the more ſedate, compoſed and peaceful. As the higher Heavens (ſaith *Seneca*) are more ordinate and tranquil. There are neither Clouds, nor Winds, Storms, nor Tempeſts, they are the inferior Heavens that lighten and thunder. The nearer

Pars ſuperior mundi eſt ordinatior, ac propinqua ſyderibus, nec in nubem cogitur, nec in tempeſtatem impellitur, nec verſatur in turbinem: omni tumultu caret, inferiora fulminant. Eodem modo ſublimis animus quietus ſemper & in ſtatione tranquilla collocatur. *Seneca.*

the Earth the more tempeſtuous, and unquiet. Even ſo the ſublime and heavenly mind, is placed in a calm and quiet ſtation.

Certainly that Heart which is ſweetned frequently with heavenly delightful communion with God, is not very apt to be imbittered with wrath, or ſoured with revenge againſt Men. The Peace of God doth βραβευέτω, appeaſe and end all Strifes and Differences as an Umpire. So much that word, *Col.* 3. 15. imports. The heavenly Spirit marvellouſly affects a ſedate and quiet Breaſt.

Now, never was there ſuch a heavenly Soul on Earth, ſince Man inhabited it, as Chriſt was. He had moſt ſweet and wonderful communion with God. He had Meat to eat, which others, yea, and thoſe his greateſt intimates, knew not of. The Son of Man was in Heaven upon Earth, *John* 3. 13. Even in reſpect of that bleſſed heavenly communion he had with God, as well as in reſpect of his immenſe Deity. And that his Heart was in Heaven, when he ſo patiently endured and digeſted the pain and ſhame of the Croſs; is evident from *Heb.* 12. 2. *For the joy ſet before him, he endured the Croſs, deſpiſed the ſhame.* See where his Eye and Heart was, when he went as a Lamb to the ſlaughter.

Sixthly, and laſtly, As his meekneſs and patience ſprang from the heavenlineſs and ſublimity of his Spirit: So, from the compleat and abſolute *Obedience* of it to his Father's Will and Pleaſure. He could moſt quietly ſubmit to all the Will of God, and never regret at any part of the Work aſſign'd him by his Father. For you muſt know that Chriſt's death in him was an act of Obedience, he all along eyeing his Father's Command and Counſel in what he ſuffered, *Phil.* 2. 7, 8. *Joh.* 18. 11. *Pſal.* 40. 6, 7, 8. Now look as the eyeing and conſidering of the Hand of God in an affliction, preſently becalms and quiets a gracious Soul; as you ſee in *David*, 2 Sam. 16. 11. *Let him alone, it may be God hath bid him curſe David:* So much more it quieted Jeſus Chriſt, who was privy to the Deſign and End of his Father, with whoſe Will he all along complied; looking on Jews and Gentiles but as the Inſtruments ignorantly fulfilling God's Pleaſure, and ſerving that great Deſign of his Father. This was his patience, and theſe the grounds of it.

Uſe. I might variouſly improve this Point, but the direct and main uſe of it is to preſs us to a Chriſt-like Patience in all our Sufferings, and Troubles. And ſeeing in nothing we are more generally defective; and that defects of Chriſtians herein, are ſo prejudicial to Religion, and uncomfortable to themſelves: I reſolve to wave all other Uſes, and ſpend the remaining time wholly upon this Branch. Even a *perſuaſive* to Chriſtians unto all Patience, in Tribulations. To imitate their Lamb-like Saviour. Unto this (Chriſtians) you are expreſly call'd, 1 *Pet.* 2. 21, 22. *Becauſe Chriſt alſo ſuffered for us, leaving us an example; that we ſhould follow his ſteps. Who did no ſin, neither was guile found in his mouth; who when he was reviled, reviled not again, when he ſuffered, he threatned not; but committed himſelf to him that judgeth righteouſly.* Here's your Pattern. A perfect Pattern. A lovely and excellent Pattern. Will you be perſuaded to the imitation of Chriſt herein? Methinks I ſhould perſuade you to it. Yea, every thing about you perſuades to patience in your ſufferings, as well as I. Look which way you will, upward or downward, inward or outward, backward or forward, to the right hand or to the left; you ſhall find all things perſuading and urging the Doctrine of Patience upon you.

Firſt, *Look upward*, when Tribulations come upon you. Look to that Sovereign Lord, that commiſſionates and ſinds them upon you. You know troubles do not riſe out of the duſt, nor ſpring out of the ground, but are framed in Heaven, *Jer.* 18. *v.* 11. *Behold I frame evil, and deviſe a device againſt you.* Troubles and afflictions are of the Lord's framing, and deviſing, to reduce his wandring People to himſelf. Much like that device of *Abſalom* in ſetting *Joab*'s field of Corn on fire to bring *Joab* to him, 2 *Sam.* 14. 30. In the frame of your afflictions you may obſerve much of divine Wiſdom in the *choice*, *meaſure* and *ſeaſon* of your Troubles. Sovereignty in electing the Inſtruments of your affliction. In making them as afflictive as he pleaſeth. And in making them obedient both to his call in coming and going, when he pleaſeth. Now could you in times of trouble look up to his Sovereign Hand, in which your Souls, Bodies, and all their Comforts and Mercies are; how quiet would your Hearts be! *Pſalm* 39. 9. *I was dumb, and opened not my mouth, becauſe it is thy doing.* 1 Sam. 3. 18. *It is the Lord, let him do what ſeemeth him good.* O, when we have to do with Men, and look no higher; how do our Spirits ſwell and riſe with revenge, and impatiency! But if you once come to ſee that Man as a Rod in your Father's hand, you will be quiet, *Pſalm* 46. 10. *Be ſtill, and know that I am God*; *q. d.* conſider with whom you have to do. Not with your fellow, but with your God, who can puff you to deſtruction, with one blaſt of his Mouth. In whoſe Hand you are, as the Clay in the Potter's hand. It is for want of looking up to God in our Troubles, that we fret, murmur, and deſpond at the rate we do.

Secondly, *Look downward*, and ſee what is below you, as well as up to that which is above you. You are afflicted, and you cannot bear it. O! no trouble like your trouble! Never Man in ſuch a caſe as you are. Well, well, caſt the eye of your Mind downward, and ſee who lie much lower than you. Can you ſee none on Earth in a more miſerable ſtate than your ſelves? Are you at the very bottom, and not a Man below you? Sure there be thouſands in a ſadder caſe than you on Earth. What is your affliction? Have you loſt a Relation? Others have loſt all. Have you loſt an Eſtate, and are become poor? Well, but there be ſome you read of, *Job* 30. 4, 5, 6, 7. *Who cut up mallows by the buſhes, and Juniper roots for their meat. They are driven forth from among men, they cryed after them as after a thief. They dwell in the cliffs* *of the Vallies, in caves of the Earth, and in the Rocks. Among the buſhes they brayed, under the nettles they were gathered together.* What difference as to manner of Life, do you find between the Perſons here deſcribed, and the wild Beaſts, that herd together in a deſolate Place? Are you perſecuted and afflicted for Chriſt's ſake? What think you of their Sufferings, *Heb.* 11. 36, 37. *Who had trial of cruel mockings, yea, moreover of Bonds and Impriſonments; they were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the Sword, they wandred about in ſheep-skins and goat-skins, being deſtitute, afflicted, tormented.* And are you better than they? I know not what you are, but I am ſure theſe were ſuch of *whom the world was not worthy*, verſe 38.

Or are your Afflictions more ſpiritual and inward? Say not, the Lord never dealt more bitterly with the Soul of any, than he hath with yours. What think you of the caſe of *David*, *Heman*, *Job*, *Aſaph*, whoſe doleful Cries, by reaſon of the Terrors of the Almighty, are able to melt the ſtonieſt Heart that reads their Stories? The Almighty was a Terror to them. The Arrows of God were *within* them. They roared by reaſon of the diſquietneſs of their Hearts.

Or are your Afflictions outward and inward together? An afflicted Soul, in an afflicted Body. Are you fallen like the Ship in which *Paul* ſailed, into a Place where two Seas meet? Well, ſo it was with *Paul*, *Job*, and many other of thoſe Worthies gone before you. Sure you may ſee many on Earth, who have been, or are in far lower and ſadder States than your ſelves.

Or if not on Earth, doubtleſs you will yield there are many in Hell, who would be glad to exchange Conditions with you, as bad as you think yours to be. And were not all theſe moulded out of the ſame Lump with you? Surely if you can ſee any Creature below you, eſpecially any reaſonable Being, you have no reaſon to return ſo ungratefully upon your God, and accuſe your Maker of Severity; or charge God fooliſhly. Look down and you ſhall ſee Grounds enough to be quiet.

Thirdly, *Look inward*, you diſcontented Spirits, and ſee if you can find nothing there to quiet you. Caſt your Eye into your own Hearts. Conſider either the *Corruptions*, or the *Graces* that are there. Cannot you find Weeds enough there, that need ſuch winter weather as this to rot them? Hath not that proud Heart need enough of all this to humble it? That carnal Heart need of ſuch things as theſe to mortifie it? That backſliding wandering Heart, need of all this, to reduce, and recover it to its God? *If need be, ye are in heavineſs*, 1 Pet. 1. 6. O Chriſtian, did'ſt thou not ſee need of this before thou cameſt into Trouble? Or hath not God ſhewn thee the need of it ſince thou waſt under the Rod? It's much thou ſhould'ſt not ſee it; but be aſſured, if thou do'ſt not, thy God doth. He knows thou would'ſt be ruined for ever, if he ſhould not take this courſe with thee.

Thy Corruptions require all this to kill them. Thy Luſts will take all this, it may be more than this; and all little enough. And as your Corruptions call for it, ſo do your *Graces* too. Wherefore think ye the Lord planted the Principles of Faith, Humility, Patience, *&c.* in your Souls? What, were they put there for nothing? Did the Lord intend they ſhould lie ſleeping in their drowſie Habits? Or were they not planted there in order to exerciſe? And how ſhall they be exerciſed without Tribulations? can you tell? Doth not *tribulations work patience, and patience experience, and experience hope?* Rom. 5. 3, 4. Is not *the trial of your faith much more precious, than of Gold that periſhes*, 1 Pet. 1. 7. O look inward, and you will be quiet.

Fourthly, *Look outward*, and ſee who ſtands by, and obſerves your Carriage under Trouble. Are there not many Eyes upon you; Yea, many envious Obſervers round about you? It was *David*'s Requeſt, *Pſal.* 5. 8. *Lead me, O Lord in thy righteouſneſs, becauſe of mine Enemies*; or, as the Hebrew word there might be rendred, becauſe of mine Obſervers or Watchers. There's many an envious Eye upon you. To the Wicked there can ſcarcely be an higher Gratification and Pleaſure, than to ſee your Carriage under Trouble, ſo like their own. For thereby they are confirm'd in their Prejudices againſt Religion; and in their good Opinion of themſelves. Theſe may talk and profeſs more than we, but when they are tried and put to it, it appears plainly enough, their Religion enables 'em to do no more than we do. They talk of Heaven's Glory, and their future Expectances; but it is but talk, for it's apparent enough their Hopes cannot ballance a ſmall Affliction, with all the Happineſs they talk of. Oh, how do you diſhonour Chriſt before his Enemies! when you make them think all your Religion lies in talking of it. Conſider who looks on.

Fifthly, *Look backward*, and ſee if there be nothing behind you that may huſh and quiet your impatient Spirits. Conſult the multitude of Experiences paſt and gone. Both your own and others. Is this the firſt ſtraight that ever you were in? If ſo, you have reaſon to be quiet, yea, to bleſs God that hath ſpared you ſo long, when others have had their days fill'd up with Sorrow. But if you have been in Troubles formerly, and the Lord hath helped you; if you have paſt through the Fire, and not been burnt; Through the Waters and not drowned. If God hath ſtood by you, and hitherto helped you. O what cauſe have you to be quiet now, and patiently wait for the Salvation of God? Did he help you then, and cannot he do ſo now? Did he give Waters, and cannot he give Bread alſo? Is he the God of the Hills only, and not the God of the Vallies alſo? O call to mind the days of old, the years of the right hand of the moſt high, *Theſe things I recal to my mind, therefore have I hope*, Lam. 3. 21. Have you kept no Records of paſt Experiences? How ungrateful then have you been to your God, and how injurious to your ſelves, if you have not read them over in ſuch a day as this, for to that end they were given you?

O when you ſhall conſider what a God he hath been to you, at a pinch. How faithfully *Jehovahjereth* hath ſtood by you. That this is not the firſt time your Hearts and Hopes have been low, as well as your Condition; and yet God hath raiſed you again; ſurely you will find your preſent Troubles made light, by a glance back upon your paſt Experiences.

Sixthly, Look forward, to the end of your Troubles; yea, look to a double end of them, the end of their *duration*, and the end of their *operation*. Look ye to the end of their duration, and that's faſt by you. They ſhall not be everlaſting Troubles, if you be ſuch as fear the Lord. *The God of all grace, who hath call'd us unto his eternal glory, by Jeſus Chriſt, after that ye have* [*ſuffered a while*] *make you perfect*, 1 Pet. 5. 10. *Theſe light afflictions are but for a moment*, 2 Cor. 4. 18. It is no more comparatively with that vaſt Eternity that is before you. Alas, what are a few days and nights of Sorrows, when they are paſt? Are they not ſwallow'd up as a ſpoonful of Water in the vaſt Ocean? But more eſpecially look to *the end of their operation*. What do all theſe Afflictions tend to, and effect? Do they not work out an exceeding weight of Glory? Are you not by them made *partakers of his Holineſs?* Heb. 12. Is not this all the Fruit to take away your Sins? What, and be impatient at this! Fret and repine becauſe God is this way perfecting your Happineſs? O ungrateful Soul! Is this a due requital of that Love, that diſdains not to ſtoop to ſo low an Imployment, as to ſcour and cleanſe your Souls, that they might be ſhining Veſſels of honour to all Eternity!

O look forward to the end of your Troubles. The end of their duration and operation.

Seventhly, Look to the right hand, and ſee how you are ſhamed, convinced, and ſilenced by other Chriſtians; and it may be ſuch too as never made that profeſſion you have done; and yet cannot only patiently bear the afflicting hand of God; but are bleſſing, praiſing, and admiring God under their Troubles; whil'ſt you are ſinning againſt, and diſhonouring him under ſmaller ones. It may be you will find ſome poor Chriſtians that know not where to have their next Bread, and yet are ſpeaking of the Bounty of their God; while you are repining in the midſt of Plenty. Ah, if there be any ingenuity in you, let this ſhame you. If this will not, then

Eighthly, Look to your left hand, and there you will ſee a ſad ſight, and what one would think ſhould quiet you. There you may ſee a Company of wicked graceleſs Wretches, carrying themſelves under their Troubles, but too like your ſelves. What do they more, than fret and murmur, deſpond and ſink; mix Sin with their Afflictions, when the Rod of God is upon them?

It's time for thee to leave off, when thou ſeeſt how near thou art come to them, whom thou hopeſt thou ſhalt never be ranked and numbred with. Reader, ſuch Conſiderations as theſe, I am perſuaded, would be of ſingular uſe to thy Soul at ſuch a time, but above all, thine eying the great pattern of patience, *Jeſus Chriſt*; whoſe Lamb-like Carriage, under a Trial, with which thine is not to be named the ſame day, is here recommended to thee. O how ſhould this transform thee into a Lamb, for Meekneſs alſo?

SERMON XXX.

Serm. 30. *Opens the inſtructiveneſs of the death of Chriſt in his ſeven laſt words; the firſt of which is here opened.*

LUKE XXIII. 34.

Then ſaid Jeſus, Father, forgive them; for they know not what they do.

THE manner in which Chriſt died hath already been opened in the *Solitude* and *Patience* in which he died. The third, to wit, the *Inſtructiveneſs* of his Death, now follows, in theſe ſeven excellent and weighty Sayings, which dropt from his bleſſed Lips upon the Tree; whil'ſt his ſacred Blood dropt on the Earth from his wounded Hands and Feet; ſo that on the Croſs he exerciſed both his Prieſtly and Prophetical Office together, redeeming us by his Blood, and inſtructing us by his Words.

Theſe ſeven Words of Chriſt upon the Croſs are his laſt Words, with which he breathed out his Soul. The laſt Words of a dying Man are remarkable, the Scripture puts a remark upon them, 2 *Sam.* 23. 1. *Now theſe be the laſt words of David.* How remarkable then are the laſt Words of Chriſt?

Theſe words are ſeven in number; three directed to his Father, and four more to thoſe about him. Of the former ſort this is one, *Father, forgive them*, &c. In which we have, *Firſt, The Mercy deſired by Chriſt*, and that is Forgiveneſs. *Secondly*, The Perſons for whom it is deſired, [*Them*] that is, thoſe cruel and wicked Perſons that were now imbrewing their hands in his Blood. And *Thirdly*, The motive or argument urged to procure that

Mercy from his Father, *for they know not what they do.*

Firſt, The Mercy prayed for, that is, Forgiveneſs, *Father forgive.* Forgiveneſs is not only a Mercy, a ſpiritual Mercy, but one of the greateſt Mercies a Soul can obtain from God. It is ſuch a Mercy that without it whatever elſe we have from God, is no Mercy to us. So great a Mercy is Forgiveneſs, that *David* calls him bleſſed, or rather admires the bleſſedneſs of him whoſe Tranſgreſſion is forgiven, whoſe ſin is covered. This Mercy, this beſt of Mercies he requeſts for them, *Father forgive them.*

Felicitates hominis. *Mont.*

Secondly, The Perſons for whom he requeſts Forgiveneſs, are the ſame that with wicked hands crucified him. Their Fact was the moſt horrid that ever was committed by Men. They not only ſhed innocent Blood, but the Blood of God; the beſt of Mercies, is by him deſired for the worſt of Sinners.

Thirdly, The Motive or Argument urged to procure this Mercy for them, is this, *for they know not what they do.* As if he ſhould ſay, Lord, what theſe poor Creatures do, is not ſo much out of Malice to me, as the Son of God; but it is from their Ignorance. Did they know who, and what I am, they would rather be nailed to the Croſs themſelves, than do it. To the ſame purpoſe the Apoſtle ſaith, 1 *Cor.* 2. 8. *Whom none of the Princes of this world knew, for had they known it, they would not have crucified the Lord of glory.* Yet this is not to be extended to all that had an hand in the death of Chriſt, but to the ignorant Multitude; among whom, ſome of God's Elect were, who afterwards believed in him, whoſe Blood they ſpilt, *Acts* 3. 17. *And now brethren, I wot that through ignorance ye did it.* For them this Prayer of Chriſt was heard. Hence the Notes are,

Doct. 1. *That Ignorance is the uſual cauſe of Enmity to Chriſt.*

Doct. 2. *That there is Forgiveneſs with God, for ſuch as oppoſe Chriſt out of Ignorance.*

Doct. 3. *That to forgive Enemies, and beg Forgiveneſs for them, is the true Character and Property of the Chriſtian Spirit.*

Theſe Obſervations contain ſo much practical Truth, that it will be worth our time to open and apply them diſtinctly.

Doct. 1. *That Ignorance is the uſual cauſe of Enmity to Chriſt.*

Theſe things (ſaith the Lord) *will they do, becauſe they have not known the Father, nor me,* John 16. 3. What thing doth he mean? Why, kill and deſtroy the People of God, and therein ſuppoſe they do God good Service, (*i. e.*) think to oblige and gratifie the Father, by their butchering his Children. So *Jer.* 9. 3. *They proceed from evil, to evil; and have not known me, ſaith the Lord,* q. d. Had they the Knowledge of God, they would check and ſtop them in their ways of Wickedneſs, and ſo *Pſal.* 74. 20. *The dark places of the Earth, are full of the habitations of cruelty.*

Three things muſt be inquired into, *ſc.* what their Ignorance of Chriſt was. Whence it was. And how it diſpoſed them to ſuch Enmity againſt him.

Firſt, What was their Ignorance, who crucified Chriſt? Ignorance is two-fold, *ſimple*, or *reſpective.* Simple Ignorance is not ſuppoſable in theſe Perſons, for in many things they were a knowing People. But it was a reſpective particular Ignorance, *Rom.* 11. 25. *Blindneſs in part, is happened to Iſrael.* They knew many other Truths, but did not know Jeſus Chriſt. In that their Eyes were held. Natural Light they had. Yea, and Scripture Light they had. But in this particular, that *this was the Son of God*, the Saviour of the World; therein they were blind and ignorant.

But how could that be? Had they not heard at leaſt of his miraculous Works? Did they not ſee how his Birth, Life and Death ſquar'd with the Prophecies both in time, place and manner? Whence ſhould this their Ignorance be, when they ſaw, or at leaſt might have ſeen the Scriptures fulfill'd in him, and that he came among them in a time when they were big with Expectations of the Meſſiah.

'Tis true indeed, they knew the Scriptures, and it cannot but be ſuppos'd the Fame of his mighty Works had reach'd their Ears; but yet,

Firſt, Though they had the Scriptures among them, they miſunderſtood them; and did not rightly meaſure Chriſt by that right Rule. You find, *John* 7. 52. how they reaſon with *Nicodemus* againſt Chriſt, *Art thou alſo of Galilee? Search, and ſee; for out of Galilee ariſeth no Prophet.* Here is a double miſtake. *Firſt*, They ſuppoſed Chriſt to ariſe out of *Galilee*, whereas he was of *Bethlehem*, tho' much Converſant in the parts of *Galilee*. And *Secondly*, They thought becauſe they could find no Prophet had ariſen out of *Galilee*, therefore none ſhould.

Another miſtake that blinded them about Chriſt, was from their conceit that Chriſt ſhould not die, but live for ever, *John* 12. 34. *We have heard out of the Law, that Chriſt abideth for ever; and how ſayeſt thou the Son of Man muſt be lifted up? Who is the Son of Man?* That Scripture which probably they urge againſt the Mortality of Chriſt, is *Iſa.* 9. 7. *Of the increaſe of his government and peace there ſhall be no end, upon the throne of* David, *&c.* In like manner, *John* 7. 17. we find them in another miſtake, *We know this man whence he is, but when Chriſt cometh, no man knoweth whence he is.* This likely proceeded from their miſunderſtanding of *Mica.* 5. 2. *His goings forth have been from of old, from everlaſting.* Thus were they blinded about the Perſon of Chriſt by miſinterpretations of Scripture Propheſies.

Secondly, Another thing occaſioning their miſtake of Chriſt was the *outward meanneſs* and deſpiſableneſs of his Condition. They expected a pompous Meſſiah, one that ſhould come with State and Glory, becoming the King of *Iſrael.* But when they ſaw him in the Form of a Servant, coming in Poverty, not to be miniſtred unto, but to Miniſter:

They utterly rejected him, *We hid as it it were our Faces from him, he was deſpiſed, and we eſteemed him not*, Iſa. 53. 3. Nor is it any great wonder theſe ſhould be ſcandalized at his Poverty. When the Diſciples themſelves, had ſuch carnal Apprehenſions of his Kingdom, *Mark* 10. 37, 38.

Thirdly, Add to this, *their implicit Faith* in the learned Rabbies and Doctors, who utterly miſled them in this matter, and greatly prejudiced them againſt Chriſt. *Lo* (ſay they) *he ſpeaketh boldly, and they ſay nothing to him. Do the Rulers know indeed that this is the very Chriſt?* They pinn'd their Faith upon the Rulers Sleeves, and ſuffer'd them to carry it whither they would. This was their Ignorance; and theſe its Cauſes.

Thirdly, Let us ſee in the next place, how this diſpoſed them to ſuch Enmity againſt Chriſt. And this it doth three ways;

Firſt, Ignorance diſpoſes Men to Enmity and Oppoſition to Chriſt, by removing thoſe Hindrances that would otherwiſe keep them from it: As Checks and Rebukes of Conſcience, by which they are reſtrain'd from Evil; but Conſcience binding and reproving in the Authority and Vertue of the Law of God; where that Law is not known, there can be no Reproofs, and therefore we truly ſay, That Ignorance is virtually every Sin.

Secondly, Ignorance enſlaves and ſubjects the Soul to the Luſts of Satan; he is *the ruler of the darkneſs of this world*, Eph. 6. 13. There is no work ſo baſe and vile, but an ignorant man will undertake it.

Thirdly, Nay, which is more, if a Man be ignorant of Chriſt, his Truths, or People; he will not only oppoſe and perſecute, but he will alſo do it conſcienciouſly, *(i. e.)* he will look upon it as his duty ſo to do, *John* 16. 3. Before the Lord open'd *Paul*'s Eyes, *he verily thought that he ought to do many things contrary to the name of Chriſt.* Thus you have a brief account what, and whence their Ignorance was, and how it diſpoſed and prepared them for this dreadful work. Hence we learn,

Inference 1. *How falſly is the Goſpel charged as the cauſe of Diſcord and Trouble in the World.* 'Tis not light, but darkneſs that makes Men fierce and cruel. As light encreaſes, ſo doth Peace, *Iſa.* 14. 6, 9. *The Wolf alſo ſhall dwell with the Lamb, and the Leopard lie down with the Kid; and the Calf and the young Lion, and the Fatling together; and a little Child ſhall lead them; they ſhall not hurt, nor deſtroy in all my holy mountain; for the Earth ſhall be full of the knowledge of the Lord, as the Waters cover the Sea.* What a ſad condition would the World be in without Goſpel-light! All places would be Dens of Rapine and Mountains of Prey. Certainly we owe much of our Civil Liberty, and outward Tranquility to Goſpel-light. If a Sword and Variance at any time follow the Goſpel, it's but an accidental, not a direct and proper effect of it.

Inference 2. *How dreadful is it to oppoſe Chriſt and his Truths knowingly, and with open Eyes?* Chriſt pleads their Ignorance as an Argument to procure their Pardon. *Paul* himſelf was once fill'd with Rage and Madneſs, againſt Chriſt and his Truths. It was well for him he did it ignorantly. Had he gone againſt his light and knowledge, there had been little hope of him, 1 *Tim.* 1. *v.* 13. *I was a blaſphemer, a perſecutor, and injurious; but I obtained mercy, becauſe I did it ignorantly, and in unbelief.* I do not ſay it's ſimply impoſſible for one that knowingly, and maliciouſly oppoſes and perſecutes Chriſt and his People, to be forgiven, but it is not uſual, *Heb.* 6. 4, 5. There are few Inſtances of it.

Inference 3. *What an awful Majeſty ſits upon the Brow of Holineſs, that few dare to oppoſe it that ſee it!* There are few or none ſo daringly wicked, to fight againſt it with open Eyes, 1 *Pet.* 3. 13. *Who will harm you whileſt ye are followers of that which is good*, q. d. who dare be ſo hardy to ſet upon known godlineſs, or afflict and wrong the known Friends of it? The true reaſon why many Chriſtians ſpeed ſo bad, is not becauſe they are godly, but becauſe they do not manifeſt the power of godlineſs more than they do. Their lives are ſo like the lives of others, that they are often miſtaken for others. *Cyprian* brings in the Wicked of his time thus ſcoffing at Profeſſors. Behold they that boaſt themſelves to be redeemed from the Tyranny of Satan, and to be dead to the World, how are they overcome by the Luſts of it, as well as other Men? Look as the Poverty and Meanneſs of Chriſt's outward Condition was a ground of their miſtake of him then, ſo the Poverty and Meanneſs of our Love to God, heavenly Mindedneſs, and Mortification to this World, is a diſguiſe to Profeſſors, and a cauſe why they are no more owned, and honoured in the Conſciences of Men at this day. For Holineſs, manifeſted in its Power, is ſo awfully glorious, that the Conſciences of the Vileſt cannot but honour it, and do obeyſance to it, *Mark* 6. 20. Herod *feared* John, *for he was a juſt man.*

true

Ecce qui
Jactant
ſe redem
tos à Ty
rannide
Satanæ,q
prædican
ſe mortu
mundo, n
hilominu
cupiditat
bus vin-
cuntur.
Cypr.

Inference 4. *The Enemies of Chriſt are Objects of Pity. Alas they are blind, and know not what they do.* It's pity that any other affection than Pity, ſhould ſtir in our Hearts towards them. Were their Eyes but open, they would never do as they do. We ſhould look upon them as the Phyſician doth upon his ſick diſtempered Patient. Did they but ſee with the ſame Light you do, they would be as far from hating Chriſt or his Ways as you are, *Simul ac deſinunt ignorare, deſinunt odiſſe*, as ſoon as they ceaſe to be ignorant, they ceaſe to hate, ſaith *Tertullian.*

Multi m
occurunt
vino ded
ti, Libid
noſi, in-
grati, m
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ambition
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omnia iſ
tam pro-
pitionis
piciet ſa
ens qua
ægros ſ
medicus
Seneca
ira.

Inference 5. *How needful is it before we engage our ſelves againſt any perſon or way, to be well ſatisfied and reſolved that it is a wicked perſon or practice that we oppoſe?* You ſee the World generally runs upon a miſtake in this matter. O beware of doing you know not what! For though you do, you know not what, Satan knows what he is doing by you. He blinds your Eyes, and then ſets you to work, knowing that if you ſhould but ſee what you are doing, you would rather die than do it. You may now do you know not what; but you may afterward have time enough to reflect on, and lament what you have done. You may now do you know not what, and hereafter you may not know what to do. O beware what you do.

Doct. 2. *That there is forgiveneſs with God, for ſuch as oppoſe Chriſt out of ignorance.*

If all manner of Sin and Blaſphemy ſhall be forgiven to Men, then this as well as others, *Matth.* 12. 31. We are not with *Theophilact* to underſtand that place of the *certainty* of Pardon: Much leſs with *Origen* of the *deſert* of it: Nor yet with *Janſenius* of the *facility* of it, but rather of the *poſſibility* of forgiveneſs. It ſhall be ſo to ſome, it may be ſo to you: Even thoſe whoſe wicked Hands had crucified Chriſt, receive remiſſion by that Blood they ſhed, *Acts* 2. 23, 38. compared.

I have two things here to do; *Firſt*, to open the nature of the forgiveneſs, and ſhew you what it is. *Secondly*, To evince the poſſibility of it, for ſuch as miſtakingly oppoſe Chriſt.

For the *Firſt*, *Forgiveneſs of God's gracious diſcharge of a believing penitent ſinner, from the guilt of all his ſin, for Chriſt's ſake.*

It's God's diſcharge: There is indeed *fraternal* forgiveneſs, by which one Man forgives another; ſo far as he is intereſſed in the wrong, *Luke* 6. 37. There is alſo a *miniſterial* forgiveneſs, whereby the Miniſter of Chriſt as his Mouth, and in his Name declares the pardon, or miniſterially applies the promiſes of pardon to penitent offenders, *John* 20. 23. But none can abſolutely, and properly forgive ſin, but God only, *Mark* 2. 7. The primary and principal wrong is done to them, *Pſalm* 51. 4. *Againſt thee, thee only* (*i.e.*) thee mainly or eſpecially, *have I ſinned.* Hence ſins are *metonymically* called debts, debts to God, *Mat.* 6. 12. Not that we owe them to God, or ought to ſin againſt him; but as a pecuniary debt obliges him that owes it, to the penalty, if he ſatisfie not for it; ſo do our ſins. And who can diſcharge the Debtor, but the Creditor?

It's a gracious act or diſcharge. I, even I am he that blotteth out thy tranſgreſſion for mine own name ſake, Iſai. 43. 25. And yet ſin is not ſo forgiven, as that God expects no ſatisfaction at all; but as expecting none from us, becauſe God hath provided a ſurety for us, from whom he is ſatisfied. *Eph.* 1. 7. *In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.*

It's a gracious diſcharge from the guilt of ſin. Guilt is that which pardon properly deals with. Guilt is an obligation to puniſhment. Pardon is the diſſolving that Obligation. Guilt is a Chain with which ſinners are bound and fettered by the Law. Pardon is that *Aqua-fortis* that eats it aſunder, and makes the Priſoner a Free-man. The pardoned Soul is a diſcharged Soul, *Rom.* 8. 33. *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth, who ſhall condemn? It's Chriſt that died.*

It's God's diſcharge of a believing penitent ſinner. Infidelity and impenitency are not only ſins in themſelves, but ſuch ſins as bind faſt all other ſins upon the Soul. *By him all that believe are juſtified from all things,* Acts 10. 43. So *Acts* 3. 19. *Repent therefore, that your ſins may be blotted out.* This is the method in which God diſpenſeth pardon to ſinners. Laſtly,

It is for Chriſt's ſake we are diſcharged; he is the meritorious, cauſe of our remiſſion. *As God for Chriſt's ſake hath forgiven you,* Eph. 4. 32. It's his Blood alone that meritoriouſly procures our diſcharge.

This is a brief, and true account of the nature of forgiveneſs.

Secondly, Now to evince the poſſibility of forgiveneſs, for ſuch as ignorantly oppoſe Chriſt. Let theſe things be weigh'd.

Firſt, Why ſhould any poor Soul that is now humbled for its enmity to Chriſt in the days of ignorance, queſtion the poſſibility of forgiveneſs: When this effect doth not exceed the power of the cauſe; nay, when there is more efficacy in the Blood of Chriſt the meritorious cauſe, than is in this effect of it? There's power enough in that Blood not only to pardon thy ſins, but the ſins of the whole world, were it actually applied, 1 *John* 2. 2. There is not only a ſufficiency, but alſo a redundancy of merit, in that precious Blood. Surely then thy Enmity to Chriſt, eſpecially before thou kneweſt him, may not look like an unpardonable Iniquity in thine Eyes.

Secondly, And as this Sin exceeds not the Power of the meritorious cauſe of Forgiveneſs; *ſo neither is it any where excluded from pardon, by any word of God.* Nay, ſuch is the extenſiveneſs of the promiſe to believing Penitents, that this caſe is manifeſtly included, and Forgiveneſs tendred to thee in the promiſes, *Iſai.* 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon.* Many ſuch extenſive Promiſes there are in the Scriptures. And there is not one Parentheſis in all thoſe bleſſed Pages, in which this caſe is excepted.

Thirdly, And it's yet more ſatisfactory that God hath already actually forgiven ſuch ſinners; and that which he hath done, he may again do. Yea, therefore he hath done it to ſome, and thoſe eminent for their enmity to Chriſt, that others may be incouraged to hope for the ſame Mercy when they alſo ſhall be in the ſame manner humbled for it. Take one famous Inſtance of many; it's that of *Paul* in 1 *Tim.* 1. 13. 16. *Who was before a blaſphemer, a perſecutor, and injurious: But I obtained mercy, becauſe I did it ignorantly in unbelief —— howbeit, for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them which ſhould hereafter believe on him to everlaſting life.* It's no ſmall incouragement to a ſick Man, to hear of ſome that have been recover'd out of the ſame Diſeaſe, and that prevailing in an higher degree, than in himſelf.

Fourthly, Moreover, it is encouraging to conſider, *that when God hath cut off others in the way of their ſin, he hath hitherto ſpared* *thee.* What ſpeaks this but a purpoſe of mercy to thy Soul? Thou ſhouldſt account the *long-ſuffering* of God thy *Salvation*, 2 Pet. 3. 15. Had he ſmitten thee in the way of thy ſin and enmity to Chriſt, what hope had remained? But in that he hath not only ſpared thee, but alſo given thee a heart ingenuouſly aſhamed, and humbled for thy evils; doth not this ſpeak mercy for thee? ſurely it looks like a gracious deſign of love to thy Soul.

Inference 1. And is there forgiveneſs with God for ſuch as have been Enemies to Chriſt, his Truths, and People? *Then certainly there is pardon and mercy for the friends of God, who involuntarily fall into ſin, by the ſurprizals of temptation, and are broken for it as ingenuous Children for offending a good Father.* Can any doubt, if God have pardon for ſuch Enemies, he hath none for Children? If he have forgiveneſs for ſuch as ſhed the Blood of Chriſt with wicked hands; hath he not much more mercy and forgiveneſs for ſuch as love Chriſt, and are more afflicted for their ſin againſt him, than all the other troubles they have in the World? Doubt it not, but he that receives *Enemies* into his Boſom, will much more receive and embrace *Children* tho' offending ones.

How penſive do the dear Children of God ſometimes ſit, after their lapſes into ſin? Will God ever pardon this? Will he be reconciled again! May I hope his Face ſhall be to me as in former times? Penſive Soul, if thou didſt but know the largeneſs, tenderneſs, freeneſs of that Grace which yearns over Enemies; and hath given forth thouſands, and ten thouſands of Pardons to the worſt of ſinners; thou wouldſt not ſink at that rate.

Inference 2. Is there pardon with God for Enemies; *how inexcuſable then are all they that perſiſt and periſh in their Enmity to Chriſt!* Sure their deſtruction is of themſelves. Mercy is offered to them if they will receive it. Proclamation is made in the Goſpel, That if there (Iſa. 55. 7.) be any among the Enemies of Chriſt, who repent of what they have been, and done againſt him; and are now unfeignedly willing to be reconciled upon the word of a King, he ſhall find Mercy. But *God ſhall wound the Head of his Enemies, and the hairy ſcalp of ſuch a one as goeth on ſtill in his treſpaſſes*, Pſal. 68. 21. *If he turn not, he will whet his ſword, he hath bent his bow and made it ready; he hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecutors*, Pſalm 7. 12.

This lays the Blood of every Man that periſhes in his enmity to Chriſt, at his own door. And vindicates the righteouſneſs of God in the ſevereſt ſtrokes of wrath upon them. This alſo will be a cutting thought to their hearts eternally. I might once have had pardon, and I refuſed it. The Goſpel-Trumpet ſounded a Parly. Fair and gracious Terms were offered, but I rejected them.

Eſt vindicta bonum vitâ jucundius ipsâ.

Inference 3. Is there mercy with God and forgiveneſs even for his worſt Enemies upon their ſubmiſſion, *how unlike to God then are all implacable Spirits!* Some there are that cannot bring their hearts to forgive an Enemy: To whom revenge is ſweeter than life, 1 Sam. 24. 16. *If a man find his enemy, will he let him go?* This is Hell-fire, a fire that never goeth out; how little do ſuch poor Creatures conſider, if God ſhould deal by them, as they do by others; what words could expreſs the miſery of their Condition! It's a ſad *ſin*, and a ſad *ſign*, a Character of a wretched ſtate, where ever it appears. Thoſe that have found mercy, ſhould be ready to ſhew mercy: and they that expect mercy themſelves, ſhould not deny it others.

This brings us upon the third and laſt Obſervation, *viz.*

Doct. 3. *That to forgive Enemies, and beg forgiveneſs for them, is the true Character and Property of the Chriſtian Spirit.*

Thus did Chriſt; *Father, forgive them.* And thus did *Stephen* in imitation of Chriſt, *Acts* 7. 59, 60. *And they ſtoned* Stephen, *calling upon God, and ſaying, Lord Jeſus, receive my ſpirit: and he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge.* This ſuits with the rule of Chriſt, *Matth.* 5. 44, 45. *But I ſay unto you, love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you and perſecute you: That ye may be the children of God your Father which is in Heaven.*

Here I ſhall firſt open the nature of this Duty, and ſhew you what a forgiving Spirit is; and then the excellency of it: How well it becomes all that call themſelves Chriſtians.

Firſt, Let us inquire what this Chriſtian forgiveneſs is. And that the nature of it may the better appear, I ſhall ſhew you both what it is not, and what it is.

Firſt, It conſiſts not in a *ſtoical inſenſibility of wrongs and injuries.* God hath not made Men as inſenſible ſtupid Blocks, that have no ſenſe or feeling of what is done to them. Nor hath he made a Law inconſiſtent with their very natures that are to be governed by it. But allows us a tender ſenſe of natural evils, though he will not allow us to revenge them by moral evils. Nay, the more deep and tender our reſentments of Wrongs and Injuries are, the more excellent is our forgiveneſs of them: So that a forgiving Spirit doth not exclude ſenſe of Injuries, but the ſenſe of Injuries graces the forgiveneſs of them.

Secondly, Chriſtian forgiveneſs is not *a politick concealment of our wrath and revenge, becauſe it will be a reproach to diſcover it; or becauſe we want opportunity to vent it.* This is carnal policy, not Chriſtian meekneſs. So far from being the mark of a gracious Spirit, that it's apparently the ſign of a vile nature. It is not Chriſtianity to repoſe, but depoſe Injuries.

Manet
mente
poſtum.

Thirdly, *Nor is it that moral Vertue, for which we are beholding to an eaſier and better Nature, and the help of moral Rules and Documents.* There are certain Vertues attainable without the change of Nature, which they call *Homilitical Vertues*, becauſe they greatly adorn and beautifie Nature; ſuch as Temperance, Patience, Juſtice, &c. theſe are of ſingular uſe to conſerve Peace and Order in the World. And without them (as one aptly ſpeaks) the World would ſoon break up, and its civil Societies disband. But yet though theſe are the Ornaments of Nature, they do not argue the change of Nature. All Graces in the exerciſes of them, involve a reſpect to God. And for the being of them, they are not by natural acquiſition, but ſupernatural infuſion.

Fourthly, and laſtly, Chriſtian forgiveneſs is *not an injurious giving up of our Rights and Properties, to the Luſts of every one that hath a mind to invade them.* No; theſe we may lawfully defend and preſerve, and are bound ſo to do; though if we cannot defend them legally, we muſt not avenge our Wrongs unchriſtianly. This is not Chriſtian forgiveneſs. But then poſitively;

It is a Chriſtian lenity, or gentleneſs of mind; not retaining, but freely paſſing by the Injuries done to us; in Obedience to the Command of God.

It is a lenity, or gentleneſs of mind. The Grace of God demulces the angry Stomach; calms the tumultuous Paſſions; new moulds our ſowre Spirits, and makes them benign, gentle and eaſie to be intreated, *Gal.* 5. 22. *The fruit of the ſpirit is love, joy, peace, long-ſuffering, gentleneſs*, &c.

This gracious lenity *inclines the Chriſtian to paſs by Injuries: So to paſs them by, as neither to retain them revengefully in the mind, or requite them when we have opportunity with the hand.* Yea, and that *freely*, not by conſtraint, becauſe we cannot avenge our ſelves, but willingly. We abhor to do it when we can. So that as a carnal heart thinks revenge its glory, the gracious heart is content that forgiveneſs ſhould be his glory. I will be even with him, ſaith Nature. I will be above him, ſaith Grace. It is his glory to paſs over Tranſgreſſion, *Prov.* 19. 11.

And *this it doth in Obedience to the command of God:* Their own nature inclines them another way. *The ſpirit that is in us luſteth to envy, but he giveth more grace*, James 4. 5. It luſteth to revenge, but the fear of God repreſſes thoſe motions. Such Conſiderations as theſe, God hath forbidden me. Yea, and God hath forgiven me, as well as forbidden me; they prevail upon him, when nature urges to revenge the wrong. *Be kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake, hath forgiven you*, Eph. 4. 32. This is forgiveneſs in a Chriſtian ſenſe.

Secondly, And that this is excellent, and ſingularly becoming the Profeſſion of Chriſt, is evident. In as much as,

This ſpeaks your Religion excellent, that can mould your Hearts into that heavenly frame to which they are ſo averſe, yea contrarily diſpoſed by nature. It is the glory of Pagan Morality that it can *abſcondere vitia*, hide and cover Mens Luſts and Paſſions. But the glory of Chriſtianity lies in this, that it can *abſcindere vitia*, not hide, but deſtroy, and really mortifie the Luſts of Nature. Would Chriſtians but live up to the excellent Principles of their Religion, Chriſtianity ſhall be no more outvied by heatheniſh Morality. The greateſt Chriſtian ſhall be no more challenged to imitate *Socrates*, if he can. We ſhall utterly ſpoil that proud boaſt, That the Faith of Chriſtians is outdone by the Infidelity of Heathens. O Chriſtians, yield not the day to Heathens. Let all the World ſee the true greatneſs, heavenlineſs, and excellency of your repreſented Pattern; and by true mortification of your corrupt Natures, enforce an acknowledgment from the World, that a greater than *Socrates* is here. He that is really a meek, humble, patient, heavenly Chriſtian wins this glory to his Religion, that it can do more than all other Principles, and rules in the World. In nothing were the moſt accompliſhed Heathens more defective than this forgiving of Injuries. It was a thing they could not underſtand, or if they did, could never bring their Hearts to it; witneſs that Rule of their great *Tully. It's the firſt Office of Juſtice* (ſaith he) *to hurt no Man, except firſt provoked by an Injury.* The addition of that exception, ſpoiled his excellent Rule.

Non præſtat fides, quod præſtitit infidelitas. *Cecilius in Minucius.*

Veritas Chriſtianorum pulchrior eſt Helenâ Græcorum.

On which Rule Lactantius *thus ſpeaks.* O quam ſimplicem veramque ſententiam duorum verborum adjectione corrupit!

But now Chriſtianity teaches, and ſome Chriſtians have attained it, to receive evil, and return good, 1 *Cor.* 4. 12, 13. *Being reviled, we bleſs; being perſecuted, we ſuffer it; being defamed, we intreat.* This certainly is that Meekneſs wrought in us by the Wiſdom that is from above, *Jam.* 3. 17.

This makes a Man ſit ſure in the Conſciences of others, who with *Saul* muſt acknowledge, when they ſee themſelves ſo outdone, *thou art more righteous than I*, 1 Sam. 24. 16, 17. had we been ſo injured, and had ſuch opportunities to revenge them, we ſhould never have paſſed them by, as theſe Men did.

This impreſſes and ſtamps the very Image of God upon the Creature, and makes us like our heavenly Father who doth good to his Enemies, and ſends down ſhowers of outward Bleſſings upon them, that pour out floods of Wickedneſs daily to provoke him, *Matth.* 5. 44, 45. In a word, this Chriſtian temper of Spirit gives a Man the true poſſeſſion and enjoyment of himſelf. So that our Breaſts ſhall be as the pacifick Sea, ſmooth and pleaſant, when others are as the raging Sea, foaming, and caſting up mire and dirt.

Inference 1. Hence we clearly infer, *That Chriſtian Religion exalted in its power, is the greateſt Friend to the Peace and Tranquillity of States and Kingdoms.* Nothing is more oppoſite to the true Chriſtian Spirit, than implacable fierceneſs, ſtrife, revenge, tumults and uproars. It teaches Men to do good, and receive evil; to receive evil, and return good. *The wiſdom that is from above, is firſt pure, then peaceable; gentle, and eaſie to be intreated: full of mercy, and good fruits; without partiality, and without hypocriſie: and the fruit of righteouſneſs is ſown in peace, of them that make peace*, James 3. 17, 18.

The Church is a Dove for meekneſs, *Cant.* 6. 9. When the World grows full of ſtrife, Chriſtians then grow weary of the World;

and ſigh out the *Pſalmiſt's* requeſt, *O that I had the wings of a Dove, that I might fly away and be at reſt.* *Strigelius* deſired to die, that he might be freed *ab implacabilibus odiis theologorum*, from the implacable ſtrifes of contending Divines.

The Rule by which they are to walk is, *if it be poſſible as much as lieth in you, live peaceably with all men. Dearly beloved avenge not your ſelves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay it, ſaith the Lord*, Rom. 12. 18, 19. It is not Religion, but Luſts that make the World ſo unquiet, *Jam.* 4. 1, 2. Not Godlineſs, but Wickedneſs that makes Men bite and devour one another. One of the firſt effects of the Goſpel is to civilize thoſe Places where it comes, and ſettle Order and Peace among Men. How great a miſtake and evil then is it to cry out, when Atheiſm and Irreligion have broken the civil Peace; this is the fruit of Religion; this is the effect of the Goſpel. Happy would it be, if Religion did more obtain in all Nations. It is the greateſt Friend in the World to their Tranquillity and Proſperity.

Inference 2. *How dangerous a thing is it to abuſe and wrong meek and forgiving Chriſtians?* Their patience and eaſineſs to forgive, often invites Injury, and incourages vile Spirits to inſult and trample upon them; but if Men would ſeriouſly conſider it, there's nothing in the World ſhould more ſcare and affright them from ſuch Practices than this. You may abuſe and wrong them, they muſt not avenge themſelves, nor repay evil for evil; true, but becauſe they do not, the Lord will; even the Lord to whom they commit the Matter; and he will do it to purpoſe, except ye repent. *Be patient therefore, Brethren, unto the coming of the Lord*, Jam. 5. 7. Will ye ſtand to that Iſſue? Had you rather indeed have to do with God than with Men? When the Jews put Chriſt to death, *he committed himſelf to him that judgeth righteouſly*, 1 Pet. 2. 22, 23. And did that People get any thing by that? Did not the Lord ſeverely avenge the Blood of Chriſt on them and their Children? Yea, do not they, and their Children groan under the doleful effects of it to this day? If God undertakes (as he always doth) the cauſe of his abuſed, meek and peaceable People; he will be ſure to avenge it ſeven fold more than they could. His little Finger will be heavier than their Loins. You will get nothing by that.

Infer. 3. Laſtly, *Let us all imitate our pattern Chriſt, and labour for meek forgiving Spirits.* I ſhall only propoſe two inducements to it. The *Honour of Chriſt*, and *your own Peace.* Two dear things indeed, to a Chriſtian. His Glory is more than your Life, and all that you enjoy in this World. O do not expoſe it to the ſcorn and deriſion of his Enemies. Let them not ſay, how is Chriſt a Lamb, when his followers are Lions? How is the Church a Dove, that ſmites and ſcratches like a Bird of prey? Conſult alſo the quiet of your own Spirits. What is Life worth, without the comfort of Life? What comfort can you have in all that you do poſſeſs in the World, as long as you have not the poſſeſſion of your own Souls? If your Spirits be full of tumult and revenge, the Spirit of Chriſt will grow a ſtranger to you. That Dove delights in clean and quiet Breaſts. O then imitate Chriſt in this excellency alſo.

SERMON XXXI.

Serm. 31.

Opens the ſecond excellent word of Chriſt upon th Croſs

JOHN XIX. 27.

Then ſaith he to the Diſciple, Behold thy Mother.

WE now paſs to the Conſideration of the ſecond memorable and inſtructive Word of our Lord Jeſus Chriſt upon the Croſs, contain'd in this Scripture. Wherein he hath left us an excellent Pattern for the diſcharge of our relative Duties. It may be well ſaid, the Goſpel makes the beſt Husbands and Wives, the beſt Parents and Children, the beſt Maſters and Servants in the World; ſeeing it furniſhes them with the moſt excellent *Precepts*, and propoſes the beſt *Patterns.* Here we have the Pattern of Jeſus Chriſt preſented to all gracious Children for their imitation, teaching them how to acquit themſelves towards their Parents, according to the Laws of Nature and Grace. Chriſt was not only ſubject and obedient to his Parents whilſt he lived, but manifeſted his tender Care even whilſt he hanged in the torments of death upon the Croſs. *Then ſaith he to the Diſciple, Behold thy Mother.*

The words contain an affectionate Recommendation of his diſtreſſed Mother, to the Care of a dear Diſciple, a boſom Friend; wherein let us conſider the Deſign, Manner, and Seaſon of this Recommendation.

Firſt, The Deſign and End of it, which doubtleſs was to manifeſt his tender Reſpects and Care for his Mother, who was now in a moſt diſtreſſed comfortleſs ſtate. For now was *Simeon*'s Prophecy, *Luke* 2. 35. fulfilled, in the trouble and anguiſh that fill'd her Soul. Yea, a Sword alſo ſhall pierce through thine own Soul, that the thoughts of many hearts may be revealed. Her Soul was pierced for him, both as ſhe was his Mother, and as ſhe was a myſtical Member of him, her Head, her Lord. And therefore he commends her to the beloved Diſciple that lay in his Boſom, ſaying, *Behold thy Mother*, (i. e.) let her be to thee as thine own Mother. Let thy Love to me be now manifeſted in thy tender Care for her.

Secondly, The manner of his recommending her is both affectionate and mutual. It's very affectionate and moving, *Behold thy Mother*, q. d. *John*, I am now dying; leaving all humane Society and Relations; and entring into a new State, where neither the Duties of natural Relations are exerciſed, nor the Pleaſures and Comforts of them injoyed. It's a ſtate of Dominion over Angels and Men, not of ſubjection and obedience; this I now leave to thee. Upon thee do I devolve both the Honour and Duty of being in my ſtead and room to her, as to all dear and tender Care over her.

John, Behold thy Mother; and as its affectinate, ſo its mutual, *verſe 26*. And to his Mother he ſaid, *Woman, behold thy Son*; not Mother, but Woman, intimating not only the change of ſtate and conditions with him, but alſo the bequeſt he was making of her to the Diſciple with whom ſhe was to live as a Mother with a Son.

And all this he deſigns as a Pattern to others.

Thirdly, The ſeaſon or time when his Care for his Mother ſo eminently manifeſted it ſelf; was when his departure was at hand, and he could no longer be a comfort to her by his bodily preſence; yea, his Love and Care then manifeſted themſelves, when he was full of anguiſh to the very brim, both in his Soul and Body, yet all this makes him not in the leaſt unmindful of ſo dear a Relation. Hence the Doctrinal Note is,

Doct. *That Chriſt's tender Care of his Mother, even in the time of his greateſt diſtreſs; is an excellent Pattern for all gracious Children to the end of the World.*

There are three great Foundations or Bonds of relation on which all Family-government depends. Husbands and Wives, Parents and Children, Maſters and Servants. The Lord hath planted in the Souls of Men, Affections ſuitable to theſe Relations, and to his People, he hath given Grace to regulate thoſe Affections appointed, Duties to exerciſe thoſe Graces, and Seaſons to diſcharge thoſe Duties. So that as in the motion of a Wheel every Spoke takes its turn, and bears a ſtreſs; in like manner in the whole round of a Chriſtian's Converſation, every Affection, Grace, and Duty at one Seaſon or other comes to be exerciſed.

But yet Grace hath not ſo far prevailed in the ſanctification of any Man's Affections, but that there will be exceſſes or defects in the exerciſe of them towards our Relations, yea, and in this the moſt eminent Saints have been eminently defective. But the Pattern I ſet before you this day, is a perfect Pattern. As the Church finds him the beſt of Husbands, ſo to his Parents he was the beſt of Sons; and being the beſt and moſt perfect, is therefore the Rule and Meaſure of all others. Chriſt knew how thoſe Corruptions we draw from our Parents, are returned in their bitter Fruits upon them again to the wounding of their very Hearts, and therefore it pleaſed him to commend Obedience and Love to Parents in his own Example to us.

Optimus in unoquoque genere eſt regula & menſura cæterorum.

It was anciently a Proverb among the Heathen, *in ſola Sparta, expedit ſeneſcere*, It's good to be an old Man or Woman only in *Sparta*. The ground of it was the ſtrict Laws that were among the *Spartans* to puniſh the rebellions and diſobedience of Children to their aged Parents. And ſhall it not be good to be an old Father or Mother in *England*, where the Goſpel of Chriſt is preached, and ſuch an Argument as this now ſet before you urged; an Argument which the Heathen World was never acquainted with? Shall Parents here be forced to complain with the Eagle in the Fable, that they are ſmitten to the Heart, by an Arrow winged with their own Feathers. Or as a Tree rived in pieces by the Wedges that were made of its own Body? God forbid.

To prevent ſuch ſad occaſions of Complaints as theſe, I deſire all that ſuſtain the relation of Children, into whoſe hands Providence ſhall caſt this Diſcourſe, ſeriouſly to ponder this Example of Chriſt, propoſed for their imitation in this Point. Wherein we ſhall firſt conſider what Duties belong to the relation of Children: Secondly, how Chriſt's Example enforces thoſe Duties, and then ſuitably apply it.

Firſt, Let us examine what Duties pertain to the relation of Children. And they are as truly as commonly branched out into the following Particulars.

Firſt, *Fear and Reverence* are due from Children to their Parents, by the expreſs Command of God, *Lev. 19. 3.* Ye ſhall fear every Man his Mother and his Father. The Holy Ghoſt purpoſely inverts the Order, and puts the Mother firſt, becauſe ſhe by reaſon of her blandiſhments, and fond indulgence is moſt ſubject to the irreverence and contempt of Children. God hath cloathed Parents with his Authority. They are intruſted by God with them, and are accountable to him for the Souls and Bodies of their Children. And he expects that you reverence them, although in reſpect of outward Eſtate, or Honour, you be never ſo much above them. *Joſeph*, though Lord of *Egypt*, bowed down before his aged Father, with his Face to the Earth, *Gen. 48. 12.* *Solomon*, the moſt magnificent and glorious King that ever ſway'd a Scepter, when his Mother came to ſpeak with him for *Adonijah*, he roſe up to meet her, and bowed himſelf to her, and cauſed a Seat to be ſet for the King's Mother, and ſet her upon his right hand, *2 Kings 2. 19.*

Secondly, *Dear and tender Love* is due from Children to their Parents. And to ſhew how ſtrong and dear that Love ought to be, it's joined with the Love you have for your own Lives. As appears in that Injunction to deny both for Chriſt's ſake, *Math.* 10. 37. The Bonds of Nature are ſtrong and direct betwixt Parents and Children. What is a Child but a Piece of the Parent wrapt up in another Skin? O the Care, the Coſt, the Pity, the Tenderneſs, the Pains, the Fears they have expreſt for you. It's worſe than Heatheniſh Ingratitude, not to return Love for Love. This filial Love is not only in it ſelf a Duty, but to be the Root or Spring of all your Duties to them.

Thirdly, *Obedience* to their Commands is due to them, by the Lord's ſtrict and ſpecial Command, Eph. 6. 1. *Children obey your Parents in the Lord, for this is right*; *Honour thy Father and thy Mother, which is the firſt Commandment with promiſe.* Filial Obedience is not only founded upon the poſitive Law of God, but alſo upon the Law of Nature. For though the Subjection of Servants to Maſters came in by Sin, yet the Subjection of Children to Parents is due to them by natural Right, therefore ſaith the Apoſtle, *This is right*, (i. e.) right both according to natural and poſitive Law. However, this Subjection and Obedience is not abſolute and univerſal. God hath not diveſted himſelf of his own Authority, to cloath a Parent with it. Your Obedience to them muſt be *in the Lord*, (i. e.) in ſuch things as they require you to do in the Lord's Authority. In things conſonant to that divine and holy Will, to which they, as well as you, muſt be ſubject; and therein you muſt obey them. Yea, even the Wickedneſs of a Parent exempts not from Obedience, where his command is not ſo. Nor on the other ſide, muſt the Holineſs of a Parent ſway you, where his Commands and God's are oppoſite. In the former caſe, the *Canoniſts* have determined, that the Command muſt be diſtinguiſh'd from the Perſon. In the latter, it's a good Rule. My Parents muſt be loved, but my God muſt be preferred.

Officium à perſona diſcernendum. Amandus genitor, ſed præponendus Creator.

Yield your ſelves therefore chearfully to obey all that which they lawfully enjoin, and take heed that black Character, fixed on the Heathens, who know not God, be not found upon you, *diſobedience to Parents*, Rom. 1. 30. Remember, your Diſobedience to their juſt Commands riſes higher, much higher, than an Affront to their Perſons and Authority; it's Diſobedience to God himſelf whoſe Commands ſecond, and ſtrengthen theirs upon you.

Fourthly, *Submiſſion to their Diſcipline*, and rebukes, is alſo your Duty, *Heb.* 12. 9. *We had Fathers of our own fleſh that corrected us, and we gave them reverence.* Parents ought not to abuſe their Authority. Cruelty in them is a great Sin, but Wrath and Rebellion in a Child, againſt his Parents, is monſtrous. It's ſtoried of *Ælian*, that having been abroad, at his return, his Father asked him what he had learned ſince he went from him; he anſwer'd, you will know ſhortly. I have learned to bear your Anger quietly, and ſubmit to what you pleaſe to inflict. Two Conſiderations ſhould eſpecially mould others into the like Frame, eſpecially to their godly Parents. The *end* for which, and the manner in which they manifeſt their Anger to their Children. Their end is to ſave your Souls from Hell. They judge it better for you to hear the Voice of their Anger, than the terrible Voice of the Wrath of God. To feel their Hand than his. They know if you fall into the Hands of the living God, you will be handled in another manner.

Sævitia patris in filios grave peccatum, ſed ira filii in patrem, grave monſtrum.

And for the manner, in which they rebuke and chaſten, it is with Grief in their Hearts, and Tears in their Eyes. Alas, it's no delight to them to croſs, vex, or afflict you. Were it not meer Conſcience of their Duty to God, and tender Love to your Souls, they would neither chide nor ſmite. And when they do, how do they afflict themſelves, in afflicting you! When their Faces are full of Anger, their Bowels are full of Compaſſion for you; and you have no more reaſon to blame them for what they do, than if they cry out, and violently ſnatch at you, when they ſee you ready to fall from the top of a Rock.

Fifthly, *Faithfulneſs* to all their Intereſts due to them by the natural and poſitive Law of God. What in you lies, you are bound to promote, not to waſte and ſcatter their Subſtance. To *aſſiſt*, not to *defraud* them. Whoſo robbeth his Father or Mother, and ſaith, it is no Tranſgreſſion, the ſame is a Companion of a Deſtroyer, *Pro.* 28. 24. This, ſaith one, as far excels your wronging another as Parricide is a greater Crime than Man-ſlaughter, or as *Reuben*'s Inceſt, was beyond common Fornication. God never meant you ſhould grow up about your Parents as Suckers about a Tree to impoveriſh the Root. But for a Child, out of a covetouſneſs after what his Parents have, ſecretly to wiſh their death, is a Sin ſo monſtrous, as ſhould not be once named, much leſs found, among Perſons profeſſing Chriſtianity. To deſire their death, from whom you had your life, is unnatural Wickedneſs, to diſpoſe of their Goods, much more of your ſelves without their Conſent is (ordinarily) the greateſt injuſtice to them. Children are obliged to defend the Eſtates and Perſons of their Parents with the hazard of their own. As Arrows are in the hand of a mighty Man, ſo are Children of the youth. Happy is the Man that hath his Quiver full of them. They ſhall not be aſhamed, but they ſhall ſpeak with the Enemy in the Gates, *Pſal.* 127. 5.

Filius ante diem patrios inquirit in annos.

Sixthly, And more eſpecially, *requital* of all that Love, Care, and Pains they have been at for you, is your Duty ſo far as God inables you, and thoſe things are requitable, 1 *Tim.* 5. 4. *Let them learn to ſhew piety at home, and to requite their parents.* The word is ἀντιπελαργεῖν and ſignifies to play the Stork, to Imitate that Creature of whom it's ſaid, that the young do tenderly feed the old ones, when they are no longer able to fly abroad and provide for themſelves. Hence thoſe that want Bowels of natural Affection to their Relations, are ſaid to be ἄστοργοι, *Rom.* 1. 30. worſe than Storks. O 'tis a ſhame that Birds and Beaſts ſhould ſhew more Tenderneſs to their Dams, than Children to their Parents.

It's a ſaying frequent among the Jews, A Child ſhould rather labour at the Mili than ſuffer his Parents to want. And to the ſame ſenſe is that other ſaying, Your Parents muſt be ſupplied by you, if you have it; if not, you ought to beg for them, rather than ſee them periſh. It was both the comfort and honour of *Joſeph*, that God made him an Inſtrument of ſo much ſuccour and comfort to his aged Father, and diſtreſſed Family, *Gen.* 47. 13. And you are alſo to know, that what you do for them, is not in the way of an Alms, or common Charity. For the Apoſtle ſaith, it is but your requiting them, and that's Juſtice, not Charity. And it can never be a full requital. Indeed the Apoſtle tells us, 2 *Cor.* 12. 14. That Parents lay up for their Children, and not Children for the Parents, and ſo they ought, but ſure, if Providence blaſt them, and bleſs you, an honourable Maintenance is their due. Even Chriſt himſelf took care for his Mother.

Vel in pi-
ſtrino la-
borare fili-
um debere,
ut parenti-
bus ſubve-
niat.
Honorandi
parentes ſi
habes, ſi
non habes
potiùs
mendican-
dum.

Secondly, You have had a brief Account of the Duties of this Relation, next let us conſider how Chriſt's Example, who was ſo ſubject to them in his Life, *Luke* 2. 51. and ſo careful to provide at his death, enforces all thoſe Duties upon Children, eſpecially upon gracious Children. And this it doth two ways, both as it hath the obliging Power of a Law; and as he himſelf will one day ſit in Judgment to take an account how we have imitated him in theſe Things.

Firſt, Chriſt's Example in this hath the Force and Power of a Law, yea, a Law of Love, or a Law lovingly conſtraining you to an imitation of him. If Chriſt himſelf will be your Pattern. If God will be pleaſed to take Relations like yours, and go before you in the diſcharge of your relative Duties; oh how much are you obliged to imitate him and tread in all his Footſteeps! This was by him intended as a Preſident or Pattern to facilitate and direct your Duties.

Secondly, He will come to take an account how you have anſwered the Pattern of Obedience, and tender Care he ſet before you in the days of his Fleſh. What will the Diſobedient plead in that day? He that heard the Groans of an afflicted Father or Mother, will now come to reckon with the Diſobedient Child for them. And the glorious Example of Chriſt's own Obedience and Tenderneſs of his Relations, will in that day condemn and aggravate, ſilence and ſhame ſuch wretched Children, as ſhall ſtand guilty before his Bar.

Inference 1. Hath Jeſus Chriſt given ſuch a famous Pattern of Obedience and Tenderneſs to Parents. *Then there can be nothing of Chriſt in ſtubborn, rebellious, and careleſs Children, that regard not the good or comfort of their Parents.* The Children of Diſobedience cannot be the Children of God. If Providence direct this to the Hand of any that are ſo, my Heart's Deſire and Prayer for them is, that the Lord would ſearch their Souls by it, and diſcover their Evils to them; whileſt they ſhall read the following Queries.

Firſt Query, Have you not been guilty of ſlighting your Parents by irreverent Words or Carriages; the old Man or Woman. To ſuch I commend the Conſideration of that Scripture, *Prov.* 30. 17. which methinks ſhould be to them as the Hand-writing that appear'd upon the Plaiſter of the Wall, to *Belteſhazar*. *The eye that mocketh at his Father, and deſpiſeth to obey his Mother: The Ravens of the Valley ſhall pick it out, and the young Eagles ſhall eat it.* That is, they ſhall be brought to an untimely end, and the Birds of the Air ſhall eat that Eye, that had never ſeen but for that Parent that was deſpiſed by it.

It may be you are vigorous and young, they decayed, and wrinkled with Age. But ſaith the Holy Ghoſt, *Deſpiſe not thy Mother when ſhe is old*, Prov. 23. 22. Or when ſhe is wrinkled, as the Hebrew ſignifies. It may be you are rich, they poor; own and honour them in their Poverty, and deſpiſe them not. God will requite it with his hand if you do.

Second Query, Have you not been Diſobedient to the Commands of Parents? A Son of *Belial* is a Son of Wrath, if God give not Repentance to Life. Is not this the black Brand ſet upon the Heathens, *Rom.* 1. 30. Have not many repented this upon a Ladder, with an Halter about their Necks? Wo to him that makes a Father or Mother, complain as the Tree in the Fable, that they are cloven aſunder with the Wedges that are cut out of their own Bodies.

Third Query, Have you not riſen up rebelliouſly againſt, and hated your Parents for chaſtening your Bodies, to ſave your Souls from Hell? Some Children (ſaith one) will not take that from a Parent, which Beaſts, yea, and Salvage Beaſts too; Bears and Lyons will take from their Keepers. What is this but to reſiſt an Ordinance of God for your Good? And in rebelling againſt them to rebel againſt the Lord? Well if they do not, God will take the Rod into his own Hand; and him you ſhall not reſiſt.

Fourth Query, Have you not been unjuſt to your Parents, and defrauded them? Firſt help to make them poor, and then depiſe them becauſe they are poor. O horrid Wickedneſs! What a complicated Evil is this! Thou art in the Language of the Scripture a Companion with Deſtroyers, *Prov.* 28. 24. This is the worſt of Theft in God's Account. You think you may make bold with them, but how bold do you make with Conſcience, and the Command of God?

Fifth Query, Are you not, or have you not been ungrateful to Parents? Leaving them to ſhift for themſelves in thoſe Straights you have help'd to bring them into. O conſider it, Children, this is an Evil which God will ſurely avenge, except ye repent. What! to be hardned againſt thine own Fleſh! To be cruel to thine own Parents, that with ſo much Tenderneſs fed thee, when elſe thou had'ſt periſhed! I remember *Luther* gives us a Story of one (and oh that it might be a warning to all that hear it) who having made over all he had to his Son, reſerving only a maintenance for himſelf; at laſt his Son deſpiſed him, and grudg'd him the very Meat he eat; and one day the Father coming in when the Son and his Wife were at Dinner upon a Gooſe, they ſhuffled the Meat under the Table: But ſee the remarkable Vengeance of God, upon this ungracious, unnatural Son; the Gooſe was turn'd into a monſtrous Toad which ſeiz'd upon this vile Wretch and kill'd him. If any of you be guilty of theſe Evils, to humble you for them, and reclaim them from you, I deſire theſe ſix Conſiderations may be laid to heart.

Firſt, That the Effects of your Obedience, or Diſobedience will ſtick upon you and yours to many Generations. If you be obedient Children in the Lord, both you and yours may reap the Fruits of that your Obedience in multitudes of ſweet Mercies for many Generations. So runs the Promiſe, *Eph.* 6. 23. *Honour thy Father and Mother, which is the firſt commandment with promiſe, that it may be well with thee, and thou mayeſt live long on the earth.* You know what an Eye of Favour God caſt upon the *Recabites* for this, *Jer.* 35. 8. *from the 14th to the 20th Verſe*: And as his Bleſſings are by promiſe entailed on the Obedient, ſo his Curſe upon the Diſobedient, Prov. 20. 20. *Whoſo curſeth his Father or his Mother; his Lamp ſhall be put out in obſcure darkneſs*; (i. e.) the Lamp of his Life quench'd by Death, yea, ſay others, and his Soul alſo by the blackneſs of darkneſs in Hell.

Secondly, Though other Sins do, this Sin ſeldom eſcapes exemplary Puniſhment, even in this World. Our Engliſh Hiſtory tells us of a Yeoman of *Leiceſterſhire*, who had made over all he had to his Son, to prefer him in Marriage, reſerving only a bare maintenance at his Son's Table. Afterward upon ſome diſcontent, the Son bid his Father get out of his Houſe. The next day Mr. *Goodman* the Miniſter of the Pariſh, meeting the young Man, walking about his Ground, asked him how he did, he anſwered, very well; but before the Miniſter was gone far from him, his Bowels fell out, which he carried in his Hands, got to his Houſe, ſent for Mr. *Goodman*, bitterly bewailed his Sin againſt his Father, and ſo died. And Dr. *Taylor* in his great Exemplar tells us of another, that upon diſcontent with his Father, wiſh'd the Houſe might be on fire, if ever he came any more into his Father's Houſe. Afterwards coming in, it was fired indeed, and the wicked Son only conſumed. I could multiply Inſtances of this nature. (for indeed the righteous Judgment of God hath multiplied them) But this only for a taſte.

Thirdly, Heathens will riſe up in Judgment againſt you, and condemn you. They never had ſuch Precepts, nor Preſidents as you, and yet ſome of the better natured Heathens would have rather choſen death, than to do as you do. You remember the Story of *Cræſus* his dumb Son, whoſe dear Affections could make him ſpeak when he ſaw *Cræſus* in danger; though he never ſpake before, yet then he could cry out, *O do not kill my Father!* But what ſpeak I of Heathens, the Stork in the Heavens, yea, the Beaſts of the Earth will condemn the Diſobedience of Children.

Fourthly, Theſe are Sins inconſiſtent with the true fear of God, in whomſoever they are found. That a Man is indeed, which he is in his Family, and among his Relations. He that is a bad Child, can never be a good Chriſtian. Either bring Teſtimonials of your Godlineſs from your Relations, or it may be well ſuſpected to be no better than Counterfeit. Never talk of your Obedience to God, whil'ſt your Diſobedience to the juſt Commands of Parents gives you the lie.

Fifthly, A parting time is coming, when Death will break up the Family; and when that time comes, oh how bitter will the remembrance of theſe Things be! When you ſhall ſee a Father or a Mother lying by the Wall, what a cut will it be to remember your Miſcarriages and Evils? They are gone out of your reach, you cannot now if you would give them any Satisfaction for what you have done againſt them; but oh how bitter will the remembrance of theſe Things be, at ſuch a time! ſurely this will be more inſupportable to you than their death, if the Lord open your Eyes and give you Repentance; and if not, then, How true

Sixthly, What a terrible thing will it be to have a Father or Mother come in as Witneſſes againſt you at Chriſt's Bar? As well as they loved you, and as dear as you were to them in this World, they muſt give evidence againſt you then. Now what a fearful thing is it for you but to imagine your Parents to come before the Lord, and ſay, Lord I have given this Child many hundred Reproofs for Sin; I have counſelled, perſuaded, and uſed all means to reclaim him, but in vain; he was a Child of Diſobedience, nothing could work upon him! What think you of this?

Inference 2. Have you ſuch a Pattern of Obedience and tender Love to Parents, *then Children imitate your pattern, as it becomes Chriſtians; and take Chriſt for your example.* Whatſoever your Parents be, ſee that you carry it towards them becoming ſuch as profeſs Chriſt.

Firſt, If your Parents be *godly*, O beware of grieving them by any unbecoming Carriage. Art thou a Chriſtian indeed, thou wilt then reckon thy ſelf obliged in a double Bond, both of Grace and Nature to them. O what a mercy would ſome Children eſteem it, if they had Parents that feared the Lord, as you have!

Secondly, If they be *carnal*, walk circumſpectly, in the moſt preciſe and punctual diſcharge of your Duties; for how know'ſt thou, O Child, but hereby thou may'ſt win thy Parents? would'ſt thou but humbly and ſeriouſly intreat, and perſuade them to mind the ways of Holineſs; ſpeaking to them at fit Seaſons, with all imaginable Humility and Reverence; inſinuating your Device to Duties, or Trouble for their Evils rather by relating ſome pertinent Hiſtory, or propoſing ſome excellent example;

ample; leaving their own Conſcience to draw the Concluſion, and make Application, than to do it your ſelves: It's poſſible they may ponder your words in their Hearts, as *Mary* did Chriſt, *Luke* 2. 49, 51. And would you but back all this with your earneſt Cries to Heaven for them, and your own daily example, that they may have nothing from your ſelves to retort upon you; and thus wait with patience for the deſired effect: O what bleſſed Inſtruments might you be of their everlaſting good!

Inference 3. *To conclude, Let thoſe that have ſuch Children as fear the Lord, and endeavour to imitate Chriſt in thoſe Duties, account them a ſingular Treaſure and Heritage from the Lord, and give them all due encouragement to their Duties.*

How many have no Children at all, but are as a dry Tree! And how many have ſuch as are worſe than none? The very reproaches, and break-hearts of their Parents; that bring down their hoary Heads with ſorrow to the Grave.

If God have given you the Bleſſing of godly Children, you can never be ſufficiently ſenſible of, or thankful for ſuch a favour. O that ever God ſhould honour you to bring forth Children for Heaven! What a comfort muſt this be to you, what ever other Troubles you meet with abroad; when you come home among godly Relations, that are careful to ſweeten your own Family to you by their Obedience? Eſpecially what a comfort is it when you come to die, that you leave them within the Covenant! Entitled to Chriſt, and ſo need not be anxious how it ſhall be with them when you are gone. Take heed of diſcouraging, or damping ſuch Children from whom ſo much glory is like to riſe to God, and ſo much comfort to your ſelves. Thus let Chriſt's Pattern be improved, who went before you in ſuch eminent Holineſs in all his Relations, and left you an example that you ſhould follow in his ſteps.

Serm. 32. *Opens the third of Chriſt's laſt words upon the Croſs.*

SERMON XXXII.

LUKE XXIII. 43.

And Jeſus ſaid unto him, Verily I ſay unto thee, to day ſhalt thou be with me in Paradiſe.

IN this Scripture you have the *third* excellent Saying of Chriſt upon the Croſs, expreſſing the riches of free Grace to the penitent Thief. A Man that had ſpent his Life in wickedneſs, and for his Wickedneſs was now to loſe his Life. His practice had been vile and profane; but now his Heart was broken for it; he proves a Convert, yea, the firſt Fruits of the Blood of the Croſs. In the former Verſe he manifeſts his Faith, *Lord remember me when thou comeſt into thy Kingdom.* In this Chriſt manifeſts his Pardon and gracious Acceptance of him; *Verily I ſay unto thee, to day ſhalt thou be with me in Paradiſe.* In which Promiſe are conſiderable, the Matter of it, the Perſon to whom it is made, the Time ſet for its performance, and the Confirmation of it for his full ſatiſfaction.

Firſt, The Matter or Subſtance of the Promiſe made by Chriſt, *viz.* That *he ſhall be with him in Paradiſe.* By Paradiſe he means Heaven it ſelf, which is here ſhadowed to us by a place of Delight and Pleaſure. This is the Receptacle of gracious Souls when ſeparated from their Bodies. And that Paradiſe ſignifies Heaven it ſelf, and not a third place, as ſome of the Fathers fondly imagine, is evident from, 2 *Cor.* 12. 2, 4. where the Apoſtle calls the ſame place by the names of the third Heaven, and the Paradiſe. This is the place of Bleſſedneſs, deſigned for the People of God: So you find, *Rev.* 2. 7. *To him that overcometh will I give to eat of the tree of life, which is in the midſt of the paradiſe of God*; (i. e.) to have the fulleſt and moſt intimate Communion with Jeſus Chriſt in Heaven. And this is the Subſtance of Chriſt's Promiſe to the Thief. Thou *(i. e.)* thou in Spirit, or thou in thy nobleſt part, thy Soul; which here bears the name of the whole Perſon; *Thou ſhalt be with me in Paradiſe.*

Secondly, The Perſon to whom Chriſt makes this excellent and glorious Promiſe. It was to one that had lived lewdly and profanely; a very vile and wretched Man in all the former part of his Time, and for his Wickedneſs now juſtly under Condemnation. Yea, to one that had reviled Chriſt, after that Sentence was executed on him. However, now at laſt the Lord gave him a penitent believing Heart. Now, almoſt at laſt gaſp, he is ſoundly in an extraordinary way converted, and being converted, he owns and profeſſes Chriſt amidſt all the ſhame and reproach of his death. Vindicates his Innocency, and humbly ſupplicates for Mercy; *Lord, remember me when thou comeſt into thy Kingdom.*

Thirdly, The ſet Time for the performance of this gracious Promiſe to him. *To day*; this very day ſhalt thou be with me in Glory.

Not after the Reſurrection, but immediately from the time of thy Diſſolution thou ſhalt enjoy Bleſſedneſs. And here I cannot but detect the Cheat of thoſe that deny an immediate ſtate of Glory to Believers after death. Who (to the end this Scripture might not ſtand in full oppoſition to their as uncomfortable, as unſound Opinion) looſe the whole frame of it, by drawing one Pin; yea, by tranſpoſing but a Comma, putting it at the word *day*, which ſhould be at the word *thee*, and ſo reading it thus, *Verily I ſay unto thee to day*, referring the word *day* to the time that Chriſt made the Promiſe, and not to the time of its performance. But if ſuch a liberty as this be yielded, what may not Men make the Scriptures ſpeak? There can be no doubt, but Chriſt in this Expreſſion, fixes the Time for his Happineſs: *To day ſhalt thou be with me.*

Thirdly, and laſtly, You have here the Confirmation and Seal of his moſt comfortable Promiſe to him, with Chriſt's ſolemn Aſſeveration: *Verily I ſay unto thee.* Higher Security cannot be given. I that am able to perform what I promiſe, and have not out-promiſed my ſelf; for Heaven and the Glory thereof are mine. I that am faithful and true to my Promiſes, and never crack'd or ſtrained my Credit with any; I ſay it, I ſolemnly confirm it; *Verily I ſay unto thee, to day ſhalt thou be with me in Paradiſe.* Hence we have three plain obvious Truths, for our Inſtruction and Conſolation.

Doct. 1. *That there is a future eternal ſtate, into which Souls paſs at death.*

Doct. 2. *That all Believers are at their death immediately received into a ſtate of Glory, and eternal Happineſs.*

Doct. 3. *That God may, though he ſeldom doth, prepare Men for this Glory, immediately before their diſſolution by Death.*

Theſe are the uſeful Truths reſulting from this remarkable Word of Chriſt, to the penitent Thief. We will conſider and improve them in the Order propoſed.

Doct. 1. *That there is a future eternal State, into which Souls paſs at death.*

This is a principal Foundation-ſtone to the hopes and happineſs of Souls. And ſeeing our hopes muſt needs be as their foundation and ground-work is; I ſhall briefly eſtabliſh this Truth by theſe five Arguments. The Being of a God evinces it; the Scriptures of Truth plainly reveal it; the Conſciences of all Men have reſentments of it; the Incarnation and death of Chriſt is but a vanity without it; and the Immortality of humane Souls plainly diſcovers it.

Arg. 1. *The Being of a God undeniably evinces a future State for humane Souls after this Life.* For, if there be a God who rules the World which he hath made, he muſt rule it by Rewards and Puniſhments, equally and righteouſly diſtributed to good and bad. Putting a difference betwixt the obedient and diſobedient; the righteous and the wicked. To make a Species of Creatures capable of moral Government, and not to rule them at all; is to make them in vain, and inconſiſtent with his Glory who is the laſt End of all Things. To rule them, but not ſuitable to their Natures, conſiſts not with that infinite Wiſdom from which their Beings proceeded, and by which their Workings are ruled and ordered. To rule them, in a way ſuitably to their Natures, *viz.* by Rewards and Puniſhments, and not to perform, or execute them at all, is utterly incongruous with the Veracity and Truth of him that cannot Lye. This were to impoſe the greateſt Cheat in the World upon Men; and can never proceed from the Holy and True God. So then, as he hath made a rational ſort of Creatures, capable of moral Government by Rewards and Puniſhments; ſo he rules them in that way which is ſuitable to their Natures, promiſing *it ſhall be well with the righteous, and ill with the wicked.* Theſe Promiſes and Threatnings can be no cheat, meerly intended to ſcare and fright, where there is no danger; or encourage, where there is no real benefit: but what he promiſes, or threatens, muſt be accompliſhed, and every Word of God take place, and be fulfilled. But it's evident that no ſuch diſtinction is made by the Providence of God, (at leaſt ordinarily and generally) in this life: but *all things come alike to all: and as with the righteous, ſo with the wicked.* Yea, here it goes ill with them that fear God, they are oppreſſed. They receive their evil things, and wicked Men their good. Therefore we conclude, the righteous Judge of the whole Earth, will in another World, recompence to every one according as his Work ſhall be.

Arg. 2. *Secondly*, And as the very Being of God evinces it, ſo *the Scriptures of truth plainly reveal it.* Theſe Scriptures are the *Pandect*, or *Syſtem* of the Laws, for the government of Men; which the wiſe and holy Ruler of the World, hath enacted and ordained for that purpoſe. And in them we find Promiſes made to the Righteous, of a full Reward for all their obedience, patience and ſufferings in the next Life, or coming World. And threatnings made againſt the wicked, of eternal wrath and anguiſh, as the juſt recompence of their ſin, in Hell for ever, *Rom.* 2. 5, 6, 7, 8, 9, 10. *Thou treaſureſt up to thy ſelf wrath, againſt the day of wrath; and revelation of the righteous Judgment of God. Who ſhall render to every man according to his deeds. To them who by patient continuance in well doing, ſeek for glory, and honour, and immortality, eternal life: but unto them that are contentious, and obey not the truth, but obey unrighteouſneſs; indignation and wrath, tribulation and anguiſh upon every ſoul of Man that doth evil,* &c. So 2 *Theſſ.* 1. 4, 5, 6, 7. *So that we our ſelves glory in you, in the Churches of God, for your patience, and faith in all your perſecutions and tribulations, that ye endure. Which is* [*a manifeſt token*] *of the righteous Judgment of God. That ye may be counted worthy of the Kingdom of God, for which ye alſo ſuffer. Seeing it is a righteous thing with God to recompence tribulation to them that trouble you; and to you who are troubled reſt with us, when the Lord Jeſus ſhall be revealed from Heaven in flaming fire,* &c. To theſe plain Teſtimonies, multitudes more might be added, if it were needful. Heaven and Earth ſhall paſs away, but theſe words ſhall never paſs away.

Arg. 3. *Thirdly*, As the Scriptures reveal it, ſo *the Conſciences of all men, have ſome reſentments of it.* Where is the Man whoſe Conſcience never felt any impreſſions of hope, or fear from a future World? If it be ſaid theſe may be but the effects and force of diſcourſe, or education; we have read ſuch things in the Scriptures, or have heard it by Preachers; and ſo raiſe up to our ſelves hopes, and fears about it. I demand, how the Conſciences of the Heathens, who have neither Scriptures nor Preachers, came to be impreſt with theſe things. Doth not the Apoſtle tell us, Rom. 2. 15. *That their Conſciences in the mean while work upon theſe things?* Their thoughts with reference to a future ſtate *accuſe*, or *elſe excuſe*, (i. e.) their hearts are cheared and encouraged by the good they do, and terrified with fears about the evils they commit. Whereas, if there were no ſuch things, Conſcience would neither accuſe, nor excuſe for good, or evil done in this World.

Arg. 4. *Fourthly*, *The incarnation and death of Chriſt, is but a vanity without it.* What did he propoſe to himſelf, or what benefit have we by his coming; if there be no ſuch future ſtate? Did he take our nature, and ſuffer ſuch terrible things in it for nothing? If you ſay Chriſtians have much comfort from it in this Life. I anſwer, the comforts they have are raiſed by faith and expectation of the happineſs to be enjoyed as the purchaſe of his blood in Heaven. And if there be no ſuch Heaven to which they are appointed; no Hell from which they are redeemed, they do but comfort themſelves with a Fable, and bleſs themſelves with a thing of nought. Their comfort is no greater than the comfort of a Beggar, that dreams he is a King, and when he awakes, finds himſelf a Beggar ſtill. Surely the ends of Chriſt's death were to deliver us from the wrath to come, 1 *Theſ.* 1. 10. Not from an imaginary, but a real Hell, to bring us to God, 1 *Pet.* 3. 18. To be the Author of eternal Salvation to them that obey him, *Heb.* 5. 9.

Arg. 5. *Fifthly*, and laſtly, *The immortality of humane Souls puts it beyond all doubt.* The Soul of a Man, vaſtly differs from that of a Beaſt; which is but a material form, and ſo wholly depending on, muſt needs periſh with the Matter. But it is not ſo with us. Ours are reaſonable Spirits, that can live and act in a ſeparated ſtate from the Body, *Eccleſ.* 3. 21. *Who knoweth the ſpirit of man that goeth upward, and the ſpirit of a beaſt that goeth downward to the earth.* So that look as if a Man diſpute whether Man be rational, that his very diſputing it, proves him to be ſo; ſo our diſputes, hopes, fears, and apprehenſions of eternity, prove our Souls immortal, and capable of that ſtate.

Inference 1. Is there an Eternal State into which Souls paſs after this Life. *How precious then is preſent time, upon the improvement whereof that State depends!* O what a huge weight hath God hanged upon a ſmall wier! God hath ſet us here in a State of Trial; according as we improve theſe few hours, ſo will it fare with us to all Eternity. Every day, every hour, nay every moment of your preſent time hath an influence into your Eternity. Do ye believe this? What, and yet ſquander away precious time ſo careleſly, ſo vainly? How do theſe things conſiſt? When *Seneca* heard one promiſe to ſpend a Week with a Friend that invited him, to recreate himſelf with him; he told him, he admired he ſhould make ſuch a raſh promiſe; what (ſaid he) caſt away ſo conſiderable a part of your Life? How can you do it! Surely our Prodigality in the expence of time, argues we have but little ſenſe of great Eternity.

Ab hoc momento pendet æternitas.

Infer. 2. *How rational are all the difficulties and ſeverities of Religion, which ſerve to promote and ſecure a future eternal Happineſs?* So vaſt is the diſproportion betwixt Time and Eternity, things ſeen, and not ſeen as yet, the preſent vaniſhing, and future permanent ſtate, that he can never be juſtly reputed a wiſe Man, that will not let go the beſt enjoyment he hath on Earth, if it ſtand in the way of his eternal Happineſs. Nor can that Man ever eſcape the juſt Cenſure of notorious Folly, who for the gratifying of his Appetite, and preſent accommodation of his Fleſh, lets go an eternal Glory in Heaven. *Darius* repented heartily that he loſt a Kingdom for a draught of Water. *O*, ſaid he, *for how ſhort a Pleaſure have I ſold a Kingdom!* It was *Moſes*'s Choice, and his Choice argued his Wiſdom; he choſe rather *to ſuffer afflictions with the People of God, than to enjoy the Pleaſures of ſin, which are but for a ſeaſon*, Heb. 11. 25. Men do not account him a Fool, that will adventure a Penny, upon a probability to gain ten thouſand pounds. But ſure the diſproportion betwixt Time and Eternity is much greater.

Inference 3. If there certainly be ſuch an Eternal State, into which Souls paſs immediately after Death; *How great a change then doth Death make upon every Man and Woman!* O what a ſerious thing is it to die! It's your paſſage out of the ſwift River of Time, into the boundleſs and bottomleſs Ocean of Eternity. You that now converſe with ſenſible Objects, with Men and Women like your ſelves, enter then into the World of Spirits. You that now ſee the continual Revolutions of Days and Nights, paſſing away one after another, will then be fix'd in a perpetual NOW. O what a ſerious thing is Death! You throw a Caſt for Eternity, when you die. If you were to caſt a Dye for your natural Life, oh how would your hand ſhake with fear, how it would fall? but what is that to this?

Serious indeed

The Souls of Men are as it were aſleep now in their Bodies; at Death they awake, and find themſelves in the World of Realities. Let this teach you both how to carry your ſelves toward dying Perſons when you viſit them; and to make every day ſome Proviſion for that hour your ſelves. Be ſerious, be plain, be faithful with others that are ſtepping into Eternity; be ſo with your own Souls every day. O remember what a long word, what an amazing thing Eternity is. Eſpecially conſidering,

Doct. 2. *That all Believers are at their death, immediately received into a State of Glory and eternal Happineſs.*

This day ſhalt thou be with me.

This the Atheiſt denies; he thinks he ſhall die, and therefore reſolves to live as the Beaſts that periſh. *Beryllus* and ſome others after him, taught, that there was indeed a future State of Happineſs and Miſery for Souls, but that they paſs not into it immediately upon Death and Separation from the Body, but ſhall ſleep 'till the Reſurrection, and then awake and enter into it. But is not that Soul aſleep, or worſe, that dreams of a ſleeping Soul 'till the Reſurrection? Are Souls ſo wounded and prejudiced by their ſeparation from the Body, that they cannot ſubſiſt or act ſeparate from it? Or have they found any ſuch conceit in the Scriptures? Not at all. The Scripture take notice of no ſuch Interval; but plainly enough denies it, 2 *Cor.* 5. 8. *We are confident, I ſay, and willing rather to be abſent from the body, and preſent with the Lord.* Mark it, no ſooner parted from the Body, but preſent with the Lord. So *Phil.* 1. 23. *I deſire to be diſſolved, and to be with Chriſt, which is far better.* If his Soul was to ſleep 'till the Reſurrection, how was it far better to be diſſolved, than to live? Sure *Paul*'s ſtate in the Body had been far better, than his ſtate after Death, if this were ſo; fore here he enjoyed much ſweet Communion with God by Faith, but then he ſhould enjoy nothing.

To confirm this Dream, they urge, *John* 14. 3. *If I go away, I will come again and receive you to my ſelf.* As if the time of Chriſt's receiving his People to himſelf ſhould not come, until his ſecond coming at the end of the World. But though he will then collect all Believers into one Body, and preſent them ſolemnly to his Father: Yet that hinders not, but he may, as indeed he doth receive every particular believing Soul to himſelf at Death, by the Miniſtry of Angels. And if not, how is it that when Chriſt comes to Judgment, he is attended with ten thouſands of his Saints, that ſhall follow him when he comes from Heaven? *Jude* 14. You ſee then the Scripture puts no Interval betwixt the diſſolution of a Saint, and his glorification. It ſpeaks of the Saints that are dead, as already with the Lord. And the Wicked that are dead, as already in Hell, calling them *Spirits in Priſon*, 1 Pet. 3. 19, 20. aſſuring us that *Judas* went preſently to his *own Place*, Acts 1. 25. and to that ſenſe is the Parable of *Dives* and *Lazarus*, Luke 16. 22.

But let us weigh theſe four Things more particularly, for our full ſatisfaction in this Point.

Arg. 1. *Firſt*, Why ſhould the Happineſs of Believers be deferred, ſince they are immediately capable of enjoying it, as ſoon as ſeparated from the Body? Alas, the Soul is ſo far from being aſſiſted by the Body, (as it is now) for the enjoyment of God; that it's either clog'd or hindred by it; ſo ſpeaks the Apoſtle, 2 *Cor.* 5. 6, 8. *Whileſt we are at home in the body, we are abſent from the Lord,* (i. e.) our Bodies prejudice our Souls, obſtruct and hinder the fulneſs and freedom of their Communion. When we part from the Body, we go home to the Lord. Then the Soul is eſcaped as a Bird out of a Cage or Snare. Here I am prevented by an excellent Pen, which hath judiciouſly opened this Point. To whoſe excellent Obſervations I only add this, That if the Intanglements, Snares, and Prejudices of the Soul are ſo great and many in its embodied Eſtate, that it cannot ſo freely dilate it ſelf and take in the Comforts of God, by communion with him, then ſurely the laying aſide of that Clog, or the freeing of the Soul from that Burden, can be no barr to its greater Happineſs, which it enjoys in its ſeparated ſtate.

Mr. Shaw in his Farewel to Life.

Arg. 2. *Secondly*, Why ſhould the Happineſs and Glory of the Soul be deferred, unleſs God had ſome farther preparative Work to do upon it; before it be fit to be admitted into Glory? But ſurely there is no ſuch Work wrought upon it after its ſeparation by death. All that is done of that kind, is done here. When the *Compoſitum* is diſſolved, all means, duties, and ordinances are ceaſed. The working day is then ended, and night come, when no Man can work, *John* 9. 3. To that purpoſe are thoſe Words of *Solomon*, Eccleſ. 9. 10. *Whatſoever thy hand findeth to do, do it with all thy might; for there is no wiſdom, nor knowledge, nor device in the Grave whither thou goeſt.* So that our Glorification is not deferred, in order to our fuller preparation for Glory. If we are not fit when we die, we can never be fit. All is done upon us that ever was intended to be done. For they are called, *Heb.* 12. 23. The Spirits of the juſt made perfect.

Arg. 3. *Thirdly*, Again, why ſhould our Salvation ſlumber, when the Damnation of the Wicked doth not ſlumber? God defers not their Miſery, and ſurely he will not defer our Glory. If he be quick with his Enemies, he will not be ſlow and dilatory with his Friends. It cannot be imagined but he is as much inclined to Acts of Favour to his Children, as to Acts of Juſtice to his Enemies, theſe are preſently damned, *Jude* 7. *Acts* 1. 25. 1 *Pet.* 3. 19, 20. and what reaſon why Believers, all Believers as well as this in the Text, ſhould not be that very day in which they die, with Chriſt in Glory.

Arg. 4. *Fourthly*, And Laſtly, How do ſuch delays conſiſt with Chriſt's ardent deſires to have his People with him where he is? And with the vehement Longings of their Souls to be with Chriſt? You may ſee thoſe reflected Flames of Love and deſire of mutual Enjoyment betwixt the Bridegroom and his Spouſe in *Rev.* 22. 17, 20. Delays make their Hearts ſick. The Expectation and Faith in which the Saints die, is to be ſatisfied then; and ſurely God will not deceive them. I deny not but their Glory will be more compleat when the Body, their abſent Friend is reunited, and made to ſhare with them in their Happineſs. Yet that hinders not, but mean while the Soul may enjoy its Glory, whileſt the Body takes its Reſt, and ſleeps in the Duſt.

Inference 1. Are Believers immediately with God after their Diſſolution, *then how ſurprizingly glorious will Heaven be to Believers!* Not that they are in it before they think of it, or are fitted for it, no they have ſpent many Thoughts upon it before, and been long preparing for it; but the *ſuddenneſs* and *greatneſs* of the change is amazing to our Thoughts. For a Soul to be now here in the Body, converſing with Men, living among ſenſible Objects, and within a few moments to be with the Lord. This hour on Earth, the next in the third Heavens. Now viewing this World, and anon ſtanding among an innumerable Company of Angels, and the Spirits of the Juſt made perfect. O what a change is this! What! but wink and ſee God! Commend thy Soul to Chriſt, and be transferred in the Arms of Angels into the inviſible World, the World of Spirits! To live as the Angels of God! To live without eating, drinking, ſleeping! To be lifted up from a Bed of Sickneſs to a Throne of Glory! To leave a ſinful troubleſome World, a ſick and pained Body, and be in a moment perfectly cured, and feel thy ſelf perfectly well, and free from all Troubles and Diſtempers! You cannot think what this will be. Who can tell what Sights, what Apprehenſions, what Thoughts, what Frames believing Souls have before the Bodies they left, are removed from the Eyes of their dear ſurviving Friends.

Inference 2. Are Believers immediately with God after their Diſſolution? *Where then ſhall Unbelievers be, and in what State will they find themſelves immediately after Death hath cloſed their Eyes!* Ah, what will the caſe of them be that go the other way?

To be pluck'd out of Houſe and Body, from among Friends and Comforts, and thruſt into endleſs Miſeries into the dark Vault of Hell; never to ſee the Light of this World any more. Never to ſee a comfortable Sight. Never to hear a joyful Sound. Never to know the meaning of Reſt, Peace, or Delight any more. O what a change is here! To exchange the Smiles and Honours of Men, for the Frowns and Fury of God. To be cloathed with Flames, and drink the pure unmixed Wrath of God, who was but a few days ſince cloathed in Silks, and fill'd with the Sweet of the Creature, how is the ſtate of things altered with thee! It was the lamentable Cry of poor *Adrian* when he felt Death approaching. O my poor wandering Soul, alas, whither art thou now going! Where muſt thou lodge this night! Thou ſhalt never jeſt more, never be merry more!

O animula
gula,
ndula,
u quo
dis?
nquam
cos dabis,
c.

Your term in your Houſes and Bodies is out, and there is another Habitation provided for you; but 'tis a diſmal one! When a Saint dies, Heaven above is as it were moved to receive and entertain him; at his coming he is received into everlaſting Habitations. Into the Inheritance of the Saints in Light. When an Unbeliever dies, we may ſay of him, alluding to *Iſa.* 14. 9. *Hell from beneath is moved for him to meet him at his coming, it ſtirreth up the dead for him.* No more Sports nor Plays, no Cups of Wine, nor Beds of Pleaſure. The more of theſe you enjoy'd here, the more intolerable will this change be to you. If Saints are immediately with God, others muſt be immediately with Satan.

Inference 3. *How little cauſe have they to fear Death, who ſhall be with God ſo ſoon after their Death?* Some there are that tremble at the Thoughts of Death. That cannot endure to hear its Name mentioned, That would rather ſtoop to any Miſery here, yea, to any Sin, than die, becauſe they are afraid of the exchange: But you that are intereſſed in Chriſt, need not do ſo. You can loſe nothing by the exchange. The words, *Death*, *Grave*, and *Eternity*, ſhould have another kind of Sound in your Ears. And make contrary Impreſſions upon your Hearts. If your earthly Tabernacles caſt you out, you ſhall not be found naked. You have *a building of God, an houſe not made with hands, eternal in the Heavens.* And it is but a ſtep out of this into that. O what fair, ſweet, and lovely Thoughts ſhould you have of that great and laſt change! But what ſpeak I of your fearleſneſs of Death? Your Duty lies much higher than that far.

+ This it is that makes the Differ

Inference 4. *If Believers are immediately with God, after their Diſſolution, then it's their Duty to long for their Diſſolution. And caſt many a longing look towards their Graves.* So did *Paul*, *I deſire to be diſſolved, and to be with Chriſt, which is far better.* The Advantages of this exchange are unſpeakable. You have Gold for Braſs; Wine for Water; Subſtance for Shadow; ſolid Glory for very Vanity. O if the Duſt of this Earth were but once blown out of your Eyes, that you might ſee the Divine Glory; how weary would you be to live? How willing to die? But then be ſure your Title be ſound and good. Leave not ſo great a Concernment to the laſt. For though it is confeſſed God may do that in an hour, that never was done all your days, yet it is not common. Which brings us to our third and laſt Obſervation.

Doct. 3. *That God may, though he ſeldome doth, prepare Men for Glory, immediately before their Diſſolution by Death.*

There is one *Parable*, and no more, that ſpeaks of ſome that were called at the laſt hour, *Matth.* 20. 9, 10. And therefore is this one Inſtance in the Text, and no more; that gives us an account of a Perſon ſo call'd. We acknowledge God may do it, his Grace is his own, He may diſpenſe it how, and where he pleaſeth. We muſt always ſalve Divine Prerogative. Who ſhall fix Bounds, or put Limits to free Grace, but God himſelf, whoſe it is? If he do not ordinarily ſhew ſuch Mercies to dying Sinners (as indeed he doth not) yet it is not becauſe he cannot, but becauſe he will not. Not becauſe their Hearts are ſo hardned by long cuſtom in Sin, that his Grace cannot break them, but becauſe he moſt juſtly with-holds that Grace from them. When bleſſed Mr. *Bilney* the Martyr, heard a Miniſter preaching thus. O thou old Sinner, that haſt lain theſe fifty Years rotting in thy Sin, do'ſt thou think now to be ſaved? That the Blood of Chriſt ſhall ſave thee? O, ſaid Mr. *Bilney*, what preaching of Chriſt is this! If I had heard no other preaching than this, what had become of me? No, no old Sinners, or young Sinners, great, or ſmall Sinners are not to be beaten off from Chriſt, but encouraged to Repentance, and Faith. For who knows but the Bowels of Mercy may yearn at laſt upon one that hath all along rejected it? This Thief was as unlikely ever to receive Mercy but a few hours before he died, as any Perſon in the World could be.

But ſurely this is no encouragement to neglect the preſent Seaſons of Mercy, becauſe God may ſhew Mercy hereafter. To neglect the ordinary, becauſe God ſometimes manifeſts his Grace in ways extraordinary. Many I know have hardened themſelves in ways of Sin by this Example of Mercy. But what God did at this Time, for this Man, cannot be expected to be done ordinarily for us. And the Reaſons thereof are,

Reaſon 1. *Firſt*, Becauſe God hath vouchſafed us the ordinary and ſtanding means of Grace, which he had not; and therefore we cannot expect ſuch extraordinary and unuſual Converſions as he had. This poor Creature never heard in all likelihood one Sermon preached by Chriſt, or any of the Apoſtles. He lived the Life of a High-way-Man, and concerned not himſelf about Religion; but we have Chriſt preached freely and conſtantly in our Aſſemblies. We have Line upon Line, Precept upon Precept. And when God affords the ordinary Preaching of the Goſpel, he doth not uſe to work Wonders. When *Iſrael* was in the Wilderneſs, then God baked their Bread in Heaven, and clave the Rocks to give them Drink; but when they came to *Canaan*, where they had the ordinary means of Subſiſtence, the *Manna* ceaſed.

Reaſon 2. *Secondly*, Such a Converſion as this may not be ordinarily expected by any Man, becauſe ſuch a time as that will never come again. It's poſſible if Chriſt were to die again, and thou to be Crucified with him, thou mighteſt receive thy Converſion in ſuch a miraculous and extraordinary way: But Chriſt dies no more. Such a day as that will never come again.

Mr. *Fenner* in his excellent Diſcourſe upon this Point, tells us, That as this was an extraordinary Time, Chriſt being now to be inſtalled in his Kingdom, and crowned with Glory and Honours; ſo extraordinary Things were now done; as when Kings are crowned; the Streets are richly hanged; the Conduits run with Wine; great Malefactors are then pardoned; for then they ſhew their Munificence and Bounty; it is the day of the gladneſs of their Hearts. But let a Man come at another time to the Conduits, he ſhall find no Wine, but ordinary Water there. Let a Man be in the Goal at another time, and he may be hang'd; yea, and hath no reaſon but to expect and prepare for it. What Chriſt did now for this Man, was at an extraordinary Time.

Reaſon 3. *Thirdly*, Such a Converſion as this may not ordinarily be expected, for as ſuch a Time will never come again, ſo there will never be the like Reaſon for ſuch a Converſion any more. Chriſt converted him upon the Croſs, to give an Inſtance of his Divine Power at that time when it was almoſt wholly clouded. Look as in that Day the Divinity of Chriſt brake forth in ſeveral Miracles, as the preternatural Eclipſe of the Sun. The great Earthquake, the rending of the Rocks, and Vail of the Temple. So in the Converſion of this Man in ſuch an extraordinary way; and all to give evidence of the Divinity of Chriſt, and prove him to be the Son of God whom they crucified. But that is now ſufficiently confirmed, and there will be no more occaſion for Miracles to evidence it.

Reaſon 4. *Fourthly*, None hath Reaſon to expect the like Converſion, that enjoys the ordinary means; becauſe though in this Convert we have a Pattern of what free Grace can do, yet as Divines pertinently obſerve, it is a Pattern without a Promiſe. God hath not added any Promiſe to it, that ever he will do ſo for any other. And where we have not a Promiſe to encourage our Hope, our Hope can ſignifie but little to us.

Inference 1. *Let thoſe that have found Mercy in the Evening of their Life, admire the extraordinary Grace that therein hath appeared to them.* O that ever God ſhould accept the Bran, when Satan hath had the Flour of thy days! The forementioned reverend Author tells us of one *Marcus Cajus Victorius*, a very aged Man in the Primitive Times, who was converted from Heatheniſm to Chriſtianity in his old Age. This Man came to *Simplicianus* a Miniſter, and told him he heartily owned and embraced the Chriſtian Faith. But neither he nor the Church would truſt him for a long time. And the Reaſon was the unuſualneſs of a Converſion at ſuch an Age. But after he had given them good Evidence of the reality thereof, there were Acclamations and ſinging of Pſalms, the People every where crying, *Marcus Cajus Victorius* is become a Chriſtian. This was written for a wonder. Oh, if God have wrought ſuch wondrous Salvations for any of you, what cauſe have you to do more for him than others! What, to pluck you out of Hell when one Foot was in! To appear to you at laſt when ſo hardned by long cuſtom in Sin, that one might ſay, *Can the Ethiopian change his hue, or the Leopard his ſpots?* O what riches of Mercy have appeared to you!

Inference 2. *Let this convince and ſtartle ſuch as even to their gray Hairs remain in an unconverted State, who are where they were when they firſt came into the World, yea, rather farther off by much.*

Bethink your ſelves, ye that are full of days, and full of Sin; whoſe time is almoſt done, and your great Work not yet begun. Who have but a few Sands more in the upper part of the Glaſs to run down, and then your Converſion will be impoſſible. Your Sun is ſetting, your Night is coming; the Shadows of the Evening are ſtretched out upon you; you have one Foot in the Grave, and the other in Hell. O think if all Senſe and Tenderneſs be not withered up, as well as natural Verdure; think with your ſelves, how ſad a caſe you are in. God may do Wonders, but they are not ſeen every day; then they would ceaſe to be wondred at. O ſtrive, ſtrive while you have a little Time, and a few Helps and Means more. Strive to get that Work accompliſhed now that was never done yet. Defer it no longer, you have done ſo, too much already.

Semper victuri.

It may be (to uſe *Seneca's* Expreſſion) you have been theſe ſixty, ſeventy, or eighty Years beginning to live, about to change your Practice; but hitherto you ſtill continue the ſame. Do not you ſee how Satan hath gulled and cheated you with vain Purpoſes 'till he hath brought you to the very brinks of the Grave and Hell? O 'tis time now to make a ſtand, and pauſe a little where you are, and to what he hath brought you. The Lord at laſt give you an Eye to ſee, and an Heart to conſider.

Inference 3. Laſtly, *Let this be a call and caution to all young ones to begin with God betimes and take heed of delays 'till the laſt, ſo as many thouſands have done before them to their eternal ruin.* Now is your time, if you deſire to be in Chriſt; if you have any ſenſe of the weight and worth of eternal Things upon your Hearts. I know your Age is voluptuous, and delights not in the ſerious thoughts of Death and Eternity. You are more inclined to mind your Pleaſures, and leave theſe grave and ſerious matters to old Age. But let me perſuade you againſt that, by theſe Conſiderations.

Firſt, Oh ſet to the Buſineſs of Religion now, becauſe *this is the moulding Age.* Now your Hearts are tender, and your Affections flowing. Now is the Time when you are moſt likely to be wrought upon.

Secondly, Now, becauſe this is *the freeſt Part of your Time.* It is in the Morning of your Life, as in the Morning of the Day. If a Man have any Buſineſs to be done, let him take the Morning for it. For in the after part of the day a hurry of Buſineſs comes on, ſo that you either forget it, or want opportunity for it.

Thirdly, Now, becauſe *your Life is immediately uncertain.* You are not certain that ever you ſhall attain the Years of your Fathers. There are Graves in the Church-yard juſt of your length. And Skulls of all ſorts and ſizes in *Golgotha*, as the Jews Proverb is.

Fourthly, Now, becauſe *God will not ſpare you becauſe you are but young Sinners, little Sinners, if you die Chriſtleſs.* If you are not as you think old enough to mind Chriſt, ſurely if you die Chriſtleſs, you are old enough to be damned. There's the ſmall ſpray, as well as great logs in the fire of Hell.

Fifthly, Now, becauſe *your Life will be the more eminently uſeful, and ſerviceable to God, when you know him betimes and begin with him early. Auſtin* repented, and ſo have many thouſands ſince him, that he began ſo late, and knew God no ſooner.

Sixthly, Now, *becauſe your Life will be the ſweeter to you, when the morning of it is dedicated to the Lord.* The firſt Fruits ſanctifie the whole Harveſt. This will have a ſweet Influence into all your days. Whatever Changes, Straights, or Troubles you may afterwards meet with.

Serm. 33. *Opens the fourth excellent ſaying of Chriſt upon the Croſs.*

SERMON XXXIII.

MATTH. XXVII. 46.

And about the ninth hour Jeſus cried with a loud voice, ſaying,* Eli, Eli, lama ſabachtani? *that is to ſay, my God, my God, why haſt thou forſaken me?

Non ignoro quidem verba hæc ἀγωνίζοντος & ſumma animi angustia verſantis eſſe. [illegible]*ſius in* [illegible]

THIS Verſe contains the *fourth* memorable ſaying of Chriſt upon the Croſs. Words able to rend the hardeſt Heart in the World. It is the Voice of the Son of God in an Agony. His Sufferings were great, very great before, but never in that Extremity as now; when this heaven-rending and heart-melting out-cry brake from him upon the Croſs, *Eli, Eli, lama ſabachtani?* In which words are conſiderable, the time, matter and manner of this his ſad Complaint.

Firſt, The time when it was uttered; *about the ninth hour*, (i. e.) about three of the Clock after Noon. For as the Jews divided the Night into four Quarters, or Watches: So they divided the Day in like manner into four Quarters, or greater Hours. Which had their Names from that Hour of the Day that cloſed the Quarter. So that beginning their account of their leſſer Hours from ſix in the Morning, which with them was the firſt, their ninth Hour anſwer'd to our third after Noon. And this is heedfully mark'd by the Evangeliſts on purpoſe to ſhew us how long Chriſt hanged in diſtreſs upon the Croſs, both in Soul and Body, which at leaſt was full three Hours. Towards the end whereof his

Soul was ſo filled, diſtreſſed, and overwhelmed; that this doleful Cry brake from his Soul, in bitter Anguiſh, *My God*, *my God*, &c.

Secondly, The matter of the Complaint. It is not of the cruel Tortures he felt in his Body, nor of the Scoffs and Reproaches of his Name; he mentions not a word of theſe, they were are all ſwallowed up in the Sufferings within, as the River is ſwallowed up in the Sea, or the leſſer Flame in the greater. He ſeems to neglect all theſe, and only complains of what was more burdenſome than ten thouſand Croſſes. Even his Father's deſerting him, *My God*, *my God*, *why haſt thou forſaken me?* It is a more inward Trouble that burdens him, Darkneſs upon his Spirit, the hidings of God's Face from him, an Affliction he was totally a Stranger to, 'till now. Here he lays his Hand in this Complaint. This was the pained Place, to which he points in this dolorous Out-cry.

Thirdly, The manner in which he utters his ſad Complaint, and that was with a remarkable *Vehemency*, *he cried with a loud Voice*, not like a dying Man, in whom Nature was ſpent, but as one full of Vigour, Life, and Senſe. He gathered all his Spirits together, ſtirred up the whole Power of Nature when he made this grievous Out-cry. There is in it alſo an *emphatical Reduplication*, which ſhews with what vehemency it was uttered. Not ſingly, my God, but he doubles it, *my God*, *my God*, as diſtreſſed Perſons uſe to do. So *Eliſha*, when *Elijah* was ſeparated from him by the Chariots and Horſes of Fire, cries out, *my Father*, *my Father*.

Nay, moreover, to encreaſe the force and vehemency of this Complaint, here is an *affectionate Interrogation: Why haſt thou forſaken me?* Queſtions, eſpecially ſuch as this, are full of Spirits. It is as if he were ſurpriſed by the ſtrangeneſs of this Affliction: And rouzing up himſelf with an unuſual vehemency, turns himſelf to the Father, and cries, why ſo, my Father; O what do'ſt thou mean by this? What, hide that Face from me that was never hid before! What, and hide it from me now, in the depth of my Torments and Troubles! O what new, what ſtrange things are theſe! Laſtly, Here is an *obſervable Variation* of the Language in which this aſtoniſhing Complaint was uttered. For he ſpeaks both *Hebrew* and *Syriack* in one Breath, *Eli*, *Eli*, *lama*, are all Hebrew, *Sabachtani* is a *Syriack* word, uſed here for emphaſis ſake. Hence we obſerve,

Doct. *That God in deſign to heighten the Sufferings of Chriſt to the uttermoſt, forſook him in the time of his greateſt Diſtreſs; to the unſpeakable Affliction and Anguiſh of his Soul.*

This Propoſition ſhall be conſidered in three Parts. The *Deſertion* it ſelf. The *Deſign* or end of it. The *Effect* and influence it had on Chriſt.

Firſt, The Deſertion it ſelf. Divine Deſertion generally conſidered is God's withdrawing himſelf from any, not as to his Eſſence, that fills Heaven and Earth, and conſtantly remains the ſame. But it's the withdrawment of his Favour, Grace, and Love. When theſe are gone, God is ſaid to be gone. And this is done two ways, either *abſolutely*, and wholly, or *reſpectively*, and only as to manifeſtation. In the firſt ſenſe, Devils are forſaken of God. They once were in his Favour and Love, but they have utterly and finally loſt it. God is ſo withdrawn from them, as that he will never take them into Favour any more. In the other ſenſe he ſometimes forſakes his deareſt Children, (*i. e.*) he removes all ſweet Manifeſtations of his Favour and Love for a time, and carries it to them as a Stranger, though his Love be ſtill the ſame.

And this kind of Deſertion which is reſpective, temporary, and only in regard of Manifeſtation, is juſtly diſtinguiſhed from the various ends and deſigns of it, into *Probational*, *Cautional*, *Caſtigatory*, and *Penal*. *Probational* Deſertions are only for the proof and trial of Grace. *Cautional* Deſertions are deſigned to prevent Sin. *Caſtigatory* Deſertions are God's Rods to chaſtize his People for Sin. *Penal* Deſertions are ſuch as are inflicted as the juſt reward of Sin, for the Reparation of that wrong Sinners have done by their Sins. Of this ſort was Chriſt's Deſertion. A part of the Curſe, and a ſpecial part. And his bearing it was no ſmall part of the Reparation, or Satisfaction he made for our Sins.

More particularly, to open the Nature of this Deſertion of Chriſt by his Father, there being much of intricacy and difficulty in it. I ſhall proceed in the Explication of it *Negatively* and *Poſitively*.

Firſt, *Negatively*, when Chriſt cries out of God's forſaking him, he doth mean that he had *diſſolved the perſonal Union* of the two Natures. Not as if the marriage Knot which united our Nature to the Perſon of Chriſt was looſed, or a Divorce made betwixt them. No, for when he was forkaken of God, he was ſtill true and real *God-man* in one Perſon.

Secondly, When Chriſt bewails the Father's forſaking him, he doth not mean that he *pulled away the Prop of divine Support* from him, by which he had 'till then endured the Tortures and Sufferings that oppreſſed him. No, though the Father deſerted, yet he ſtill ſupported him. And ſo much is intimated in theſe Words of Chriſt, *Eli*, *Eli*, which ſignifies my ſtrong one, my ſtrong one. God was with him by way of Support, when withdrawn as to Manifeſtations of Love and Favour. In reſpect of God's ſupporting Preſence which was with Chriſt at this time; it's ſaid, Iſa. 42. 1. *Behold my Servant whom I uphold*, and John 16. 32. *I am not alone*, *but my Father is with me*. So that this cannot be the meaning of it.

Thirdly, Much leſs is it his meaning *that God had left him*, *as to inherent Grace and Sanctification*. Recalling that Spirit of Holineſs which had anointed him above his Fellows. No, no: When he was forſaken he remained as holy as ever. He had indeed leſs comfort, but not leſs holineſs than before. Such a Deſertion had irritated and made void the very end of his Death. And his Sacrifice could never have yielded ſuch a fragrant Odor to God as it did, *Eph.* 5. 2.

Fourthly, The Love of God was not ſo withdrawn from Chriſt, as that *the Father had now no Love for him*, nor Delight in him. That's impoſſible; he can no more ceaſe to love Chriſt, than to love himſelf. His Love was not turned into Wrath. Though his Wrath only was now manifeſted to him as our Surety; and hid his Love from him, as his beloved Son.

Fifthly, Nor was Chriſt *forſaken by his Father finally*, upon what account ſoever it was that he was forſaken. No, it was but for a few Hours that the dark Cloud dwelt over his Soul: It ſoon paſs'd away. And the bright and glorious Face of God ſhone forth again, as bright as ever, *Pſalm* 22. 1, 24. Compared.

Sixthly, And Laſtly, It was *not a mutual Deſertion* or a Deſertion on both Parts; the Father forſook him, but he forſook not his Father. When God withdrew, he followed him, crying, *My God, my God.*

Yet to ſpeak poſitively of it; though it did not diſſolve the Perſonal Union, nor cut off Divine Supports, nor remove his Inherent Grace, nor turn his Father's Love into Hatred, nor continue for ever, nor yet was it on both Parts, Chriſt's forſaking God, as well as God forſaking Chriſt; yet I ſay it was,

Firſt, A very ſad Deſertion, the like unto which in all reſpects never was experienced by any, nor can be to the end of the World. All his other Things were but ſmall Things to this; they bare upon his Body, theſe upon his Soul. They came from the Hands of vile Men, this from the Hand of a dear Father. He ſuffered both in Body and Soul; but the Sufferings of his Soul, were the very Soul of his Sufferings. Under all his other Sufferings he opened not his Mouth, but this touch'd the Quick, that he could not but cry out, *My God, my God, why haſt thou forſaken me?*

Secondly, As it was ſad, ſo *it was a Penal Deſertion*, inflicted on him for ſatisfaction for thoſe Sins of ours, which deſerved that God ſhould forſake us for ever, as the damned are forſaken by him. So that this Cry (as one obſerves) was like the *perpetual Shriek* of them that are caſt away for ever. This was that Hell, and the Torments of it which Chriſt our Surety ſuffered for us. For look as there lies a twofold Miſery upon the damned in Hell, *viz. Pain of Senſe*, and *Pain of Loſs.* So upon Chriſt anſwerably *there was not only an Impreſſion of Wrath, but alſo a Subſtraction of withdrawment of all ſenſible Favour and Love.* Hence it's ſaid by himſelf, *John* 12. 27. And now my Soul τετάρακται is troubled. The word ſignifies troubled as they that are in Hell are troubled. Though God did not leave his Soul in Hell, as others are; he having enough to pay the Debt which they have not, yet in the Torments thereof at this time he was. Yea, in Sufferings at this time in his Soul, equivalent to all that which our Souls ſhould have ſuffered there, to all Eternity.

Thirdly, It was a Deſertion that was real, and not fictitious. He doth not perſonate a deſerted Soul, and ſpeak as if God had withdrawn the comfortable ſenſe and influence of his Love from him; but the thing was ſo indeed. The God-head reſtrained and kept back for this time, all its Joys, Comforts, and Senſe of Love from the Man-hood; yielding it nothing but ſupport. This bitter doleful Out-cry of Chriſt gives evidence enough of the reality of it. He did not *feign* but *feel* the burdenſomeneſs of it.

Nec ficte nec theatrice conqueritur ſe à patre derelictum. Et quod nonnulli ex vulgi opinione ſic locatum obtendunt, inſipidum eſt Cavillum. *Calv.*

Fourthly, This Deſertion fell out in the time of Chriſt's greateſt need of Comfort that ever he had in all the time of his Life on Earth. His Father forſook him at that time, when all earthly Comforts had forſaken him; and all outward Evils had broken in together upon him. When Men, yea, the beſt of Men, ſtood afar off, and none but barbarous Enemies were about him. When Pains and Shame, and all Miſeries even weighed him down, then even then to compleat and fill up his Sufferings, God ſtands afar off too.

Fifthly, And Laſtly, *It was ſuch a Deſertion as left him only to the Supports of his Faith.* He had nothing elſe now but his Father's Covenant and Promiſe to hang upon. And indeed as a judicious Author pertinently obſerves; the Faith of Chriſt did ſeveral ways act and manifeſt it ſelf, in theſe very words of Complaint in the Text.

Mr. Caſe's Correction Inſtruction, p. 51, 52.

For though all comfortable Sights of God, and Senſe of Love were obſtructed, yet you ſee his Soul *cleaves fiducially to God for all that. My God*, &c. Though Senſe and Feeling ſpeak as well as Faith; yet *Faith ſpeaks firſt, My God*, before Senſe ſpeaks a word of his forſaking. His Faith prevented the Complaint and Senſe, and though Senſe comes in afterward with a word of Complaint, yet *here are two words of Faith, to one of Senſe.* It is, *My God, my God*, and but one word of forſaking. As his Faith ſpake firſt, ſo it ſpake twice when Senſe and Feeling ſpake but once. Yea, and as Faith ſpake firſt, and twice as much as Senſe, ſo it ſpake more confidently *than Senſe did.* He lays a confident Claim to God as his God; *My God, my God*, and only Queries about his forſaking of him; *Why haſt thou forſaken me?* This is ſpoken more dubiouſly, the former moſt confidently.

To be ſhort, *his Faith laid hold on God, under a moſt ſuitable Title, or Attribute, Eli, Eli*, my ſtrong one, my ſtrong one, *q. d.* O thou with whom is infinite and everlaſting Strength, thou that haſt hitherto ſupported my Man-hood, and according to thy Promiſe upheld thy Servant; what, wilt thou now forſake me? My ſtrong one, I lean upon thee. To theſe Supports and Refuges of Faith this Deſertion ſhut up Chriſt. By theſe Things he ſtood when all other viſible and ſenſible Comforts ſhrunk away both from his Soul and Body. This is the true, though brief Account of the Nature and Quality of Chriſt's Deſertion.

Secondly, In the next place let us conſider the *Deſigns* and *Ends* of it; which were principally *Satiſfaction* and *Sanctification. Satiſfaction for thoſe Sins of ours which deſerved that we ſhould be totally and everlaſtingly forſaken of God.* This is the deſert of every Sin, and the damned do feel it, and ſhall to all Eternity. God is gone from them for ever, not eſſentially; the juſt God is with them ſtill, the God of Power is ſtill with them, the avenging God is ever with them; but the merciful God is gone, and gone for ever. And thus would he have withdrawn himſelf from every Soul that ſinned, had not Chriſt born that Puniſhment for us, in his own Soul; if he had not cryed, *My God, my God, why haſt thou forſaken me?* We muſt have howled out this hideous Complaint in the loweſt Hell for ever, O righteous God, O dreadful God, O terrible God, thou haſt for ever forſaken me.

And as Satiſfaction was deſign'd in this Deſertion of Chriſt, ſo alſo was the *Sanctification of all the Deſertions of the Saints deſigned in it.* For he having been forſaken *before* us, and *for* us; when ever God forſakes us, that very forſaking of his is ſanctified, and thereby turned into a Mercy to Believers. Hence are all the precious Fruits and Effects of our Deſertions. Such are the earneſt Excitations of the Soul to Prayer, *Pſal.* 77. 2. *Pſal.* 88. 1, 9. The antidoting the tempted Soul againſt Sin. The reviving of ancient Experiences, *Pſal.*77.5. Enhaunſing the value of the Divine Preſence with the Soul, and teaching it to hold Chriſt faſter than ever before, *Cant.* 3. 1, 2, 3, 4, 5. Theſe and many more are the precious Effects of ſanctified Deſertion; but how many or how good ſoever theſe Effects are, they do all owe themſelves to Jeſus Chriſt, as to the Author of them. Who for our ſakes would paſs through this ſad and dark State, that we might find thoſe Bleſſings in it. So then, the God-head's ſuſpending of all the Effects of Joy and Comfort from the Humanity of Chriſt at this time, which had not ceaſed to flow into it an ineffable meaſure and manner 'till now, muſt needs be both a ſpecial part of Chriſt's Satiſfaction for us, and conſequently that which makes all our temporary Deſertions rather Mercies and Bleſſings than Curſes to us.

Thirdly, Let us in the next place conſider the Effect and Influence this Deſertion had upon the Spirit of Chriſt.

And though it did not drive him to deſpair as the Papiſts falſly charge Mr. *Calvin* to have affirmed; yet it even amazed him, and almoſt ſwallowed up his Soul in the Deeps of Trouble and Conſternation. This Cry is a Cry from the Deeps; from a Soul oppreſſed even to Death. Never was the Lord Jeſus ſo put to it before. It is a moſt aſtoniſhing Outcry.

Let but five Particulars be weighed, and you will ſay, Never was there any Darkneſs like this. No Sorrow like Chriſt's Sorrow in his deſerted State. For,

Firſt, Apprehend, Reader, this was a new thing to Chriſt and that which he was never acquainted with before. From all Eternity until now, there had been conſtant and wonderful Out-lets of Love, Delight, and Joy, from the Boſom of the Father, into his Boſom. He never miſſed his Father before. Never ſaw a Frown, or a Vail upon that bleſſed Face before. This made it an heavy Burden indeed, the words are words of wonderment and admiration; *My God, my God, why haſt thou forſaken me!* Thou that never did'ſt ſo before, haſt forſaken me now.

Secondly, As it was a new thing to Chriſt, and therefore the more amazing; *ſo it was a great thing to Chriſt*, ſo great that he ſcarce knew how to ſupport it. Had it not been a great Tryal indeed, ſo great a Spirit as Chriſt's was would never have ſo droop'd under it, and made ſo ſad a Complaint of it. It was ſo ſharp, ſo heavy an Affliction to his Soul; that it cauſed him who was meek under all other Sufferings as a Lamb, to roar under this like a Lion. For ſo much thoſe Words of Chriſt ſignifie, *Pſal.* 22. 1. *My God, my God, why haſt thou forſaken me? Why art thou ſo far from the voice of my roaring?* It comes from a Root that ſignifies to howl or roar as a Lion. And rather ſignifies the noiſe made by a wild Beaſt, than the Voice of a Man.

Id quod rugitum vocat, no humanam, ſed leoninam voce ſignificat. *Bucer.* i *Loc.*

And it is as much as if Chriſt had ſaid, O my God, no words can expreſs my anguiſh. I will not ſpeak, but roar, howl out my Complaint. Pour it out in Vollies of Groans. I roar as a Lion. It's no ſmall matter will make that majeſtick Creature to roar. And ſure ſo great a Spirit as Chriſt's, would not have roared under a ſlight Burden.

Thirdly, As it was a great Burden to Chriſt, ſo *it was a Burden laid on in time of his greateſt diſtreſs.* When his Body was in Tortures, and all about him was black, diſmal, and full of Horror, and Darkneſs. He fell into this Deſertion at a time when he never had the like need of Divine Supports and Comforts, and that aggravated it.

Fourthly, It was a Burden that lay upon him long, even from the time his Soul began to be ſorrowful and ſore amazed in the Garden, 'till his very death. If you were but to hold your Finger in the Fire for two Minutes, you would not be able to bear it. But what is the Finger of a Man, to the Soul of Chriſt? Or what is material Fire, to the Wrath of the great God!

Fifthly, So heavy was this preſſure upon Chriſt's Soul, that in all probability it haſtened his death; for it was not uſual for crucified Perſons to expire ſo ſoon; and thoſe that were crucified with him, were both alive after Chriſt was gone. Some have hanged more than a day and night, ſome two full days and nights in thoſe Torments alive; but never did any feel inwardly, what Chriſt felt. He bare it 'till the ninth hour, and then makes a fearful Out-cry, and dies. The Uſes follow.

Inference 1. Did God forſake Chriſt upon the Croſs, as a puniſhment to him for our Sins? *Then it follows, that as often as we have ſinned, ſo oft have we deſerved to be forſaken of God.* This is the juſt recompence and demerit of Sin. And indeed here lies the principal evil of ſin, that it ſeparates betwixt God and the Soul. This ſeparation is both the *moral* Evil that is in it, and the *penal* Evil inflicted by the righteous God for it. By Sin we depart from God, and as a due puniſhment of it, God departs from us. This will be the diſmal Sentence in the laſt day, *Matthew* 25. *Depart from me, ye curſed.* Thenceforth there will be a Gulph fixed betwixt God and them, *Luke* 19. 20. No more friendly intercourſes with the bleſſed God for ever. The eternal ſhriek of the damned is, *Woe, and alas, God hath forſaken us for ever more.* Ten thouſand Worlds can no ways recompence the Loſs of one God. Beware ſinners how you ſay to God now, *Depart from us, we deſire not the knowledge of thy ways,* leſt he ſay, Depart from me, you ſhall never ſee my Face.

Inference 2. Did Chriſt never make ſuch a ſad Complaint and Out-cry 'till God hid his Face from him? *Then the hiding of God's Face, is certainly the greateſt Miſery that can poſſibly befal a gracious Soul in this World.* When they ſcourged, buffetted, and ſmote Chriſt, yea, when they nailed him to the Tree, he opened not his Mouth; but when his Father hid his Face from him, then he cried out; yea, his Voice was the Voice of roaring; this was more to him than a thouſand Crucifyings. And ſurely as it was to Chriſt, ſo it is to all gracious Souls the ſaddeſt ſtroke, the heavieſt Burden that ever they felt. When *David* forbad *Abſolom* to come to *Jeruſalem* to ſee his Father, he complains in 2 *Sam.* 14. 32. *Wherefore* (ſaid he) *am I come from* Geſhur, *if I may not ſee the King's face?* So doth the gracious Soul bemoan it ſelf, wherefore am I redeemed, called, and reconciled; If I may not ſee the Face of my God?

It's ſaid of *Tully*, when he was baniſhed from *Italy*, and of *Demoſthenes*, when he was baniſhed from *Athens*, that they wept every time they looked towards their own Country. And is it ſtrange that a poor deſerted Believer ſhould mourn every time he looks Heavenward? Say, Chriſtian, did the Tears never trickle down thy Cheeks when thou looked'ſt toward Heaven, and could'ſt not ſee the Face of thy God as at other times? If two dear Friends cannot part, though it be but for a Seaſon, but that parting muſt be in a ſhower: Blame not the Saints if they ſigh and mourn bitterly when the Lord, who is the Life of their Life, departs; though but for a ſeaſon from them; for if God depart, their ſweeteſt Enjoyment on Earth, the very Crown of all their Comforts is gone, and what will a King take in exchange for his Crown? What can recompence to a Saint, the loſs of his God! Indeed, if they had never ſeen the Lord, or taſted the incomparable Sweetneſs of his Preſence, it were another matter; but the Darkneſs which follows the ſweeteſt Light of his Countenance is double Darkneſs.

And that which doth not a little increaſe the horror of this darkneſs is, that when their Souls are thus benighted, and the Sun of their comfort is ſet; then doth Satan, like the wild Beaſts of the Deſert, creep out of his Den, and roars upon them with hideous Temptations. Surely this is a ſad ſtate, and deſerves tender pity. Pity is a due debt to the diſtreſſed, and the World ſhews not a greater diſtreſs than this. If ever you have been in Troubles of this kind your ſelves, you will never ſlight others in the ſame caſe! Nay, one end of God's exerciſing you with Troubles of this Nature, is to teach you Compaſſion towards others in the ſame caſe. Do they not cry to you, as *Job* 19. 21. *Have pity, have pity upon me, O ye my Friends, for the hand of God hath touched me.* Draw forth Bowels of Mercy and tender Compaſſion to them, for either you have been, or are, or may be in the ſame caſe your ſelves; however, if Men do not, to be ſure Chriſt that hath felt it before them, and for them, will pity them.

Inference 3. Did God really forſake Jeſus Chriſt upon the Croſs? *Then from the Deſertion of Chriſt's, ſingular Conſolation ſprings up to the People of God; yea, manifold Conſolation.* Principally it's a ſupport in theſe two Reſpects, As it is *preventive* of your final Deſertion, and a comfortable *pattern* to you in your preſent ſad Deſertions.

Read this carefully & to the end of the Sermon

Firſt, Chriſt's Deſertion is *preventive* of your final Deſertion. Becauſe he was forſaken for a time, you ſhall not be forſaken for ever. For he was forſaken for you. And God's forſaking him, though but for a few hours, is equivalent to his forſaking you for ever. It is every way as much for the dear Son of God, the darling delight of his Soul, to be forſaken of God for a time; as if ſuch a poor inconſiderable Thing as thou art, ſhould'ſt be caſt off to Eternity. Now this being equivalent, and born in thy room, muſt needs give thee the higheſt ſecurity in the World, that God will never finally with-draw from thee. Had he intended to have done ſo, Chriſt had never made ſuch a ſad Out-cry as you hear this day, *My God, my God, why haſt thou forſaken me?*

Secondly, Moreover, this ſad Deſertion of Chriſt becomes a comfortable *pattern* to poor deſerted Souls in divers reſpects: And the proper Buſineſs of ſuch Souls at ſuch times, is to eye it believingly, in theſe ſix Reſpects.

Firſt, Though God deſerted Chriſt, yet at the ſame time he powerfully ſupported him. His omnipotent Arms were under him, though his pleaſed Face was hid from him. He had not indeed his Smiles, but he had his Supportations. So (Chriſtian) juſt ſo ſhall it be with thee. Thy God may turn away his Face, he will not pluck away his Arm. When one asked of holy Mr. *Baines* how the caſe ſtood with his Soul, he anſwered; *Supports* I have, though *Suavities I want.* Our Father in this deals with us, as we our ſelves ſometimes do with a Child that is ſtubborn and rebellious. We turn him out of doors, and bid him be gone out of our ſight; and there he ſighs and weeps; but however, for the humbling of him we will not preſently take him into Houſe and Favour; yet we order, at leaſt permit the Servants to carry him Meat and Drink. Here is fatherly care, and ſupport;

though no former ſmiles, or manifeſted delights.

Secondly, Though God deſerted Chriſt, yet he deſerted not God. His Father forſook him, but he could not forſake his Father, but followed him with this Cry, *My God, my God, why haſt thou forſaken me?*

And is it not even ſo with you? God goes off from your Souls, but you cannot go off from him. No, your Hearts are mourning after the Lord. Seeking him carefully with Tears. Complaining of his abſence as the greateſt Evil in this World. This is Chriſt-like. So it was with the Spouſe, *Cant.* 3. 1, 2. Her beloved had withdrawn himſelf, and was gone; but was ſhe content to part with him ſo? No ſuch thing. *By night on my bed, I ſought him whom my ſoul loveth; I ſought him but I found him not; I will ariſe now, and go about the City*, &c.

Thirdly, Though God forſook Chriſt, yet he returned to him again. It was but for a time, not for ever. In this alſo doth his Deſertion parallel yours. God may for ſeveral wiſe and holy Reaſons hide his Face from you, but not ſo as it's hid from the damned; who ſhall never ſee it again. This Cloud will paſs away. This Night ſhall have a bright Morning. *For* (ſaith thy God) *I will not contend for ever, neither will I be always wrath; for the Spirit ſhall fail before me, and the ſouls which I have made.* As if he ſhould ſay, I may contend with him for a time, to humble him; but not for ever, leſt inſtead of a ſad Child, I ſhould have a dead Child. Oh the Tenderneſs even of a diſpleaſed Father!

Fourthly, Though God forſook Chriſt, yet at that time he could juſtifie God. So you read, *Pſal.* 22. 2, 3. *O my God* (ſaith he) *I cry in the day time; but thou heareſt not, and in the night ſeaſon, and am not ſilent; but thou art holy.* Is not thy Spirit according to thy Meaſure, framed like Chriſt's in this; canſt thou not ſay even when he writes bitter Things againſt thee, he is a holy, faithful, and good God for all this? I am deſerted, but not wronged. There is not one drop of Injuſtice, in all the Sea of my Sorrows. Tho' he condemn me, I muſt and will juſtifie him, this alſo is Chriſt-like.

Fifthly, Though God took from Chriſt all viſible and ſenſible Comforts, inward as well as outward; yet Chriſt ſubſiſted by Faith in the abſence of them all. His Deſertion put him upon the acting of his Faith. *My God, my God*, are words of Faith. The words of one that rolls upon his God. And is it not ſo with you too? Senſe of Love is gone, ſweet ſights of God ſhut up in a dark Cloud; well, what then? Muſt thy hands preſently hang down, and thy Soul give up all its hopes? What! is there no Faith to relieve in this caſe? Yes, Yes, and bleſſed be God for Faith. *Who is among you that feareth the Lord, and obeyeth the voice of his ſervants, that walketh in darkneſs and hath no light; let him truſt in the name of the Lord, and ſtay himſelf upon his God*, Iſa. 50. 10. To conclude,

Sixthly, Chriſt was deſerted, a little before the glorious morning of Light and Joy dawned upon him. It was a little, a very little while, after this ſad cry, before he triumphed glorioully. And ſo it may be with you. Heavineſs may endure for a night, but Joy and Gladneſs will come in the morning. You know how Mr. *Glover* was tranſported with Joy, and cried out, as a Man in a Rapture, O *Auſtin*, he is come, he is come, he is come, meaning the Comforter, who for ſome time had been abſent from his Soul.

But I fear I am abſolutely and finally forſaken.

Why ſo? Do you find the Characters of ſuch a Deſertion upon your Soul? Be righteous Judges, and tell me, whether you find an Heart willing to forſake God? Is it indifferent now to you whether God ever return again or no? Are there no mournings, meltings, hankerings after the Lord? Indeed, if you forſake him, he will caſt you off for ever. But can you do ſo? Oh no, let him do what he will, I am reſolved to wait for him, cleave to him, mourn after him, though I have no preſent comfort from him, no aſſurance of my intereſt in him; yet will I not exchange my poor weak hopes, for all the good in this World.

Again, You ſay God hath forſaken you, but hath he *let looſe the bridle before you?* To allude to *Job* 30. 11. Hath he taken away from your Souls, all conſcientious Tenderneſs of ſin, ſo that now you can ſin freely, and without any regret? If ſo, it's a ſad token indeed. Tell me, Soul, if thou judgeſt indeed God will never return in loving kindneſs to thee any more; why do'ſt thou not then give thy ſelf over to the Pleaſures of ſin, and fetch thy Comforts that way from the Creatures ſince thou can'ſt have no Comfort from thy God? Oh no, I cannot do ſo. If I die in darkneſs and ſorrow, I will never do ſo. My Soul is as full of fear and hatred of ſin, as ever, tho' empty of joy and comfort. Surely theſe are no tokens of a Soul finally abandoned by its God.

Inference 4. Did God forſake his own Son upon the Croſs? *Then the deareſt of God's People may for a time be forſaken of their God.* Think it not ſtrange when you that are the Children of Light, meet with Darkneſs, yea, and walk in it. Neither charge God fooliſhly. Say not he deals hardly with you. You ſee what befel Jeſus Chriſt, whom his Soul delighted in. It's doubtleſs your concernment to expect, and prepare for days of Darkneſs. You have heard the doleful Cry of Chriſt, *My God, my God, why haſt thou forſaken me?* You know how it was with *Job*, *David*, *Heman*, *Aſaph*, and many others the dear Servants of God. What heart-melting Lamentations they have made upon this account. And are you better than they? Oh prepare for ſpiritual Troubles. I am ſure you do enough every day to involve you in Darkneſs. Now if at any time this Trial befal you, mind theſe two ſeaſonable *Admonitions*, and lay them up for ſuch a time.

Admonition 1. Firſt, *Exerciſe the Faith of adherence, when you have loſt the Faith of Evidence.* When God takes away that, he leaves this. That is neceſſary to the comfort, this to the life of his People. It's ſweet to live in views of your intereſt, but if they be gone, believe and roll on God for an intereſt. Stay your ſelves on your God, when you have no Light, *Iſa.* 50. 10. Drop this Anchor in the dark, and do not reckon all gone, when Evidence is gone. Never reckon your ſelves undone, whil'ſt you can adhere to your God. Direct acts are noble acts of Faith, as well as reflexive ones. Yea, and in ſome reſpects to be preferred to them. For,

Firſt, As your comfort depends on the Evidencing Acts of Faith, ſo your Salvation upon the adhering Act of Faith. Evidence comforts, affiance ſaves you. And ſure Salvation is more than Comfort.

Secondly, Your faith of Evidence hath more ſenſible Sweetneſs, but your faith of adherence is of more Conſtancy, and Continuance. The former is as a flower in its Month, the latter ſticks by you all the year.

Thirdly, Faith of evidence brings more joy to you, but Faith of adherence, brings more glory to God. For thereby you truſt him when you cannot ſee him. Yea, you believe not only without, but againſt ſenſe and feeling. And doubtleſs that which brings glory to God, is better than that which brings comfort to you. O then, exerciſe this, when you have loſt that.

Admonition 2. Secondly, *Take the right method to recover the ſweet Light which you have ſinned away from your Souls.* Do not go about from one to another complaining; nor yet ſet down deſponding under your Burden. But.

Firſt, Search diligently after the cauſe of God's withdrawment. Urge him hard by Prayer to tell thee whereof he contends with thee, *Job* 10. 2. Say, Lord, what have I done that ſo offends thy Spirit? what Evil is it which thou ſo rebukeſt? I beſeech thee ſhew me the cauſe of thine Anger; have I grieved thy Spirit in this thing, or in that? was it my neglect of duty, or my formality in duties? was I not thankful for the ſenſe of thy Love, when it was ſhed abroad in my Heart? O Lord, why is it thus with me?

Secondly, Humble your Souls before the Lord for every Evil you ſhall be convinced of. Tell him it pierces your Hearts that you have ſo diſpleaſed him. And that it ſhall be a caution to you whil'ſt you live, never to return again to folly. Invite him again to your Souls, and mourn after the Lord 'till you have found him. If you ſeek him, he will be found of you, 2 *Cor.* 15. 2. It may be you ſhall have a thouſand Comforters come about your ſad Souls in ſuch a time to comfort them. This will be to you inſtead of God, and that will repair your loſs of Chriſt. Deſpiſe them all, and ſay, I am reſolved to ſit as a Widow 'till Chriſt return; he or none ſhall have my Love.

Thirdly, Wait on the uſe of Means 'till Chriſt return. O be not diſcouraged. Tho' he tarry, wait you for him, for *bleſſed are all they that wait for him.*

SERMON XXXIV.

Serm. 34. *Opens the fifth excellent ſaying of Chriſt upon the Croſs.*

JOHN XIX. 28.

After this, Jeſus knowing that all things were accompliſhed, that the Scripture might be fulfilled, ſaith, I Thirſt.

IT is as truly as commonly ſaid, *Death is dry:* Chriſt found it ſo, when he died. When his Spirits laboured in the Agonies of death, then he ſaid, *I thirſt.*

This is the fifth word of Chriſt upon the Croſs, ſpoken a little before he bowed the Head and yielded up the Ghoſt. It is only recorded by this *Evangeliſt*, and there are four Things remarkable in this Complaint of Chriſt, *viz.* The Perſon complaining. The Complaint he made. The Time when. And the Reaſon why he ſo complained.

Firſt, The Perſon complaining. *Jeſus ſaid, I thirſt.* This is a clear Evidence that it was no common ſuffering. Great and reſolute Spirits will not complain for ſmall Matters. The Spirit of a common Man will endure much, before it utters any Complaint. Let uſt herefore ſee,

Secondly, The Affliction or Suffering he complains of; and that is *Thirſt.* There are two ſorts of Thirſt. One natural and proper, another ſpiritual and figurative. Chriſt felt both at this time. His Soul thirſted in vehement deſires and longings to accompliſh and finiſh that great and difficult work he was now about. And his Body thirſted by reaſon of thoſe unparellel'd Agonies it laboured under, for the accompliſhing thereof. But it was the proper natural thirſt he here intends, when he ſaid, *I thirſt.* No this natural Thirſt of which he complains, is the raging of the Appetite for humid nouriſhment, ariſing from ſcorching up of the parts of the Body for want of moiſture. And amongſt all the pains and afflictions of the Body, there can ſcarcely be named a greater, and more intollerable one than extream Thirſt. The moſt mighty

Sitis eſt cupiditas nutrimenti, potiſſimum humidi orta exarefactione partium corporis animalis; quæ irrigatione egent. *Keckerm. Phyſicks.* p. 404.

and valiant have ſtooped under it. Mighty *Samſon* after all his Conqueſts and Victories, complains thus, *Jud.* 15. 18. *And he was ſore athirſt, and called on the Lord, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant, and now ſhall I die for thirſt, and fall into the hands of the uncircumciſed?* Great *Darius* drank filthy Water, defiled with the Bodies of the Slain, to relieve his Thirſt; and proteſted, never any drink was more pleaſant to him. Hence, *Iſa.* 41. 17. Thirſt is put to expreſs the moſt afflicted ſtate. *When the poor and needy ſeek water and there is none; and their tongue faileth for thirſt: I the Lord will hear them,* (*i. e.*) when my People are in extream neceſſities under any extraordinary preſſures and diſtreſſes; I will be with them, to ſupply and relieve them. Thirſt cauſes a moſt painful compreſſion of the Heart, when the Body like a Spunge ſucks and draws forth moiſture, and there is none. And this may be occaſioned either by long abſtinence from drink, or by the labouring and expence of the Spirits under grievous Agonies, and extream Tortures; which like a fire within ſoon ſcorch up the very radical moiſture.

Cujuſmodi voluptatis hactenus inexpertus fui? *Plut.*

Now though we find not, that Chriſt taſted a drop of Liquor ſince he ſate with the Diſciples at the Table, after that no more refreſhments for him in this World: Yet that was not the cauſe of this raging Thirſt; but it is to be aſcribed to the extream Sufferings which he ſo long had conflicted with, both in his Soul and Body. Theſe preyed upon him and drank up his very Spirits. Hence came this ſad complaint, *I thirſt.*

Thirdly, Let us conſider the time when he thus complained. *When all things were now accompliſhed,* ſaith the Text, (*i e.*) when all things were even ready to be accompliſhed in his death. A little, a very little while before his expiration. When the travailing throws of death began to be ſtrong upon him. And ſo it was both a ſign of death at hand, and of his love to us which was ſtronger than death, that would not complain ſooner, becauſe he would admit of no relief, nor take the leaſt refreſhment till he had done his work.

Fourthly, and Laſtly, Take notice of the deſign and end of his complaint. *That the Scriptures might be fulfilled, he ſaith, I thirſt,* (*i. e.*) that it might appear for the Satisfaction of our Faith, that whatſoever had been predicted by the Prophets, was exactly accompliſhed, even to a circumſtance in him. Now it was foretold of him, *Pſalm* 69. 21. *They gave me Gall for my meat, and in my thirſt, they gave me vinegar to drink;* and herein it was verified. Hence the Note is,

Doct. *That ſuch were the Agonies and extream Sufferings of our Lord Jeſus Chriſt upon the Croſs, as drank up his very Spirits, and made him cry, I thirſt.*

If I (ſaid one) ſhould live a thouſand Years, and every Day die a thouſand times, the ſame death for Chriſt, that he once died for me, yet all this would be nothing to the ſorrows Chriſt endured in his death. At this time the Bridegroom Chriſt, might have borrowed the word of his Spouſe, the Church, *Lam.* 1. 12. *Is it nothing to you, all ye that paſs by? See, and behold, if there be any ſorrow like unto my ſorrow which is done unto me; wherewith the Lord hath afflicted me in the days of his fierce anger.*

Si poſſem vivere mille annos, & qualibet die millies mori pro eo, eadem morte quâ ille pro me mortuus eſt ſemel: nihil eſſet ad dolorem quem habuit in ſe. *Edmund de ſpeculo. Eccleſ. c.* 23.

Here we are to enquire into and conſider the Extremities and Agonies Chriſt laboured under upon the Croſs, which occaſioned this ſad complaint of Thirſt. And then make Application of it in the ſeveral Inferences of Truth deducible from it.

Now the ſufferings of our Lord Jeſus Chriſt upon the Croſs were twofold, *viz.* His Corporeal and Spiritual Sufferings. We ſhall open them diſtinctly, and then ſhew how both theſe meeting together upon him in their fulneſs and extremity muſt needs conſume his very radical Moiſture, and make him cry, *I thirſt.* To begin with the firſt,

Firſt, His Corporeal and more external Sufferings were exceeding great, acute and extream Sufferings: For they were ſharp, univerſal, continual and unrelieved by any inward Comfort.

Firſt, They were *ſharp Sufferings.* For his body was racked or digged, in thoſe parts where Senſe more eminently dwells. In the hands and feet the veins and ſinews meet, and there pain and anguiſh meet with them, *Pſal.* 22. 16. *They digged my hands and my feet.* Now Chriſt by reaſon of his exact and excellent temper of Body had doubtleſs more quick, tender and delicate Senſes than other Men. His body was ſo formed that it might be a capacious Veſſel to take in more ſufferings than any other body can. Senſe is in ſome more delicate and tender, and in others dull, and blunt according to the temperament, and vivacity of the body and ſpirits. But in none as it was in Chriſt, whoſe body was miraculouſly formed on purpoſe to ſuffer unparallelled Miſeries and Sorrows in. *A body haſt thou fitted me,* Heb. 10. 5. Neither ſin, or ſickneſs had any way enfeebled or dulled it.

Corpus ejus fuit optime complexionatum, cum formatum fuit miraculoſe. *Aquin. pars tertia. Art.* 6.

Secondly, As his pains were ſharp, ſo they were *univerſal,* not affecting one, but every part. They ſeized every member. From head to foot, no member was free from torture. For as his head was wounded with thorns, his back with bloody laſhes, his ſide with a ſpear, his hands and feet with nails; ſo every other part was ſtretched and diſtended beyond its natural length, by hanging upon that cruel Engine of torment, the Croſs. And as every member, ſo every particular Senſe was afflicted, his ſight with vile wretches, cruel murderers that ſtood about him. His hearing with horrid blaſphemies, belcht out againſt him. His taſte with Vinegar and Gall, which they gave to aggravate his Miſery: His ſmell with that filthy *Golgotha* where he was crucified, and his feeling with exquiſite pains in every part. So that he was not only ſharply, but univerſally tormented.

Thirdly, Theſe univerſal pains were *continual,* not by fits, but without any intermiſſion. He had not a moment's eaſe by the ceſſation of pains. Wave came upon wave, one grief driving on another, till all God's waves and billows had gone over him. To be in extremity of pain, and that without a moment's intermiſſion,

miſſion, will quickly pull down the ſtouteſt Nature in the World.

Fourthly, And Laſtly, As his Pains were ſharp, univerſal, and continual; ſo they were altogether unrelieved by his underſtanding Part. If a Man have ſweet Comforts flowing into his Soul from God, they will ſweetly demulce and allay the Pains of the Body. This made the Martyrs ſhout amidſt the Flames. Yes, even inferior Comforts and Delights of the Mind will greatly relieve the oppreſſed Body.

It's ſaid of *Poſſidonius*, that in a great Fit of the Stone he ſolaced himſelf, with Diſcourſes of Moral Vertue, and when the Pain twinged him, he would ſay, O Pain, thou do'ſt nothing, though thou art a little troubleſome, I will never confeſs thee to be Evil. And *Epicurus* in the Fits of the Cholick refreſhed himſelf, *ob memoriam inventorum*, (i. e.) by his Invention in Philoſophy.

Nihil agis dolor, quamvis ſis moleſtus, nunquam confitebor te eſſe malum

But now Chriſt had no Relief this way in the leaſt. Not a drop of Comfort came from Heaven into his Soul to relieve it, and the Body by it. But on the contrary, his Soul was filled up with Grief, and had an heavier Burden of its own to bear than that of the Body. So that inſtead of relieving, it increaſed unſpeakably the Burden of its outward Man. For,

Secondly, Let us conſider theſe inward Sufferings of his Soul, how great they were, and how quickly they ſpent his natural ſtrength, and turned his moiſture into the drought of Summer. And,

Firſt, His Soul felt *the Wrath of an angry God*, which was terribly impreſt upon it. The Wrath of a King is as the roaring of a Lyon; but what is that to the Wrath of a Deity? See what a Deſcription is given of it in *Nahum* 1. 6. *Who can ſtand before his indignation? And who can abide in the fierceneſs of his anger? His fury is poured out like fire, and the rocks are thrown down by him.* Had not the ſtrength that ſupported Chriſt been greater than that of Rocks, this Wrath had certainly over-whelmed, and ground him to Powder.

Secondly, As it was the Wrath of God that lay upon his Soul, ſo it was the *pure Wrath* of God, without any allay or mixture. Not one drop of Comfort came from Heaven or Earth. All the Ingredients in his Cup were bitter ones. There was Wrath without Mercy; yea, Wrath without the leaſt degree of ſparing Mercy; *for God ſpared not his own Son*, Rom. 8. 32. Had Chriſt been abated or ſpared, we had not. If our Mercies muſt be pure Mercies, and our Glory in Heaven, pure and unmixed Glory; then the Wrath which he ſuffered, muſt be pure unmixed Wrath. Yea,

Thirdly, As the Wrath, the pure unmixed Wrath of God lay upon his Soul, ſo *all the Wrath of God* was poured out upon him; even to the laſt drop. So that there is not one drop reſerved, for the Elect to feel. Chriſt's Cup was deep and large, it contained all the Fury and Wrath of an infinite God in it. And yet he drank it up. He bare it all; ſo that to believing Souls, who come to make Peace with God through Chriſt; he ſaith, *Iſa.* 27. 4. *Fury is not in me.* In all the Chaſtiſements God inflicts upon his People, there is no vindictive Wrath. Chriſt bare it all in his own Soul and Body on the Tree.

Fourthly, As it was all the Wrath of God that lay upon Chriſt, ſo *it was Wrath aggravated in divers Reſpects, beyond that which the damned themſelves do ſuffer.* That's ſtrange you will ſay, can there be any Sufferings worſe than thoſe the damned ſuffer, upon whom the Wrath of an infinite God is immediately tranſacted! Who holds them up with the Arm of his Power, while the Arm of his Juſtice lies on eternally. Can any Sorrows be greater than theſe? Yes, Chriſt's Sufferings were beyond theirs in divers particulars.

Firſt, None of the damned were ever ſo near and dear to God, as Chriſt was. They were eſtranged from the Womb; but Chriſt lay in his Boſom. When he ſmote Chriſt, he ſmote *the man that was his fellow*, Zach. 13. 7. But in ſmiting them, he ſmites his Enemies. When he had to do in a way of Satisfaction with Chriſt, he is ſaid not to ſpare his own Son, *Rom.* 8. 32. Never was the fury of God poured out upon ſuch a Perſon before.

Secondly, None of the damned had ever ſo large a Capacity to take in the full ſenſe of the Wrath of God, as Chriſt had. The larger any ones Capacity is, to underſtand and weigh his Troubles fully, the more grievous and heavy is his Burden. If a Man caſts Veſſels of greater and leſſer Quantity into the Sea, though all will be full, yet the greater the Veſſel is, the more Water it contains. Now Chriſt had a Capacity beyond all meer Creatures, to take in the Wrath of his Father. And what deep and large Apprehenſions he had of it, may be judged by the bloody Sweat in the Garden, which was the Effect of his meer Apprehenſions of the Wrath of God. Chriſt was a large Veſſel indeed. As he is capable of more Glory, ſo of more Senſe and Miſery than any other Perſon in the World.

Thirdly, The damned ſuffer not ſo innocently as Chriſt ſuffered, they ſuffer the juſt Demerit, and Recompence of their Sin. They have deſerved all that Wrath of God which they feel, and muſt feel for ever. It is but that Recompence which was meet. But Chriſt was altogether innocent. He had done no Iniquity, neither was Guile found in his Mouth, yet it pleaſed the Lord to bruiſe him. When Chriſt ſuffered, he ſuffered not for what he had done; but his Sufferings were the Sufferings of a Surety, paying the Debts of others. *The Meſſiah was cut off, but not for himſelf*, Dan. 9. 26. Thus you ſee what his external Sufferings in his Body, and his internal Sufferings in his Soul were.

Thirdly, In the laſt place it is evident that ſuch extream Sufferings as theſe, meeting together upon him, muſt needs exhauſt his very Spirits, and make him cry, *I thirſt.* For let us conſider, *Firſt*, What meer external Pains, and outward Afflictions can do. Theſe prey upon, and conſume our Spirits. So *David* complains, *Pſalm* 39. 11. *When thou with rebukes, correcteſt man for iniquity*; *thou makeſt his beauty to conſume away as a moth*, (i. e.) look as a Moth frets and conſumes the moſt ſtrong and well-wrought Garment, and makes it ſeary and rotten without any noiſe; ſo afflictions waſte and wear out the ſtrongeſt bodies. They make bodies of the firmeſt Conſtitution, like an old rotten garment. They ſhrivel and dry up the moſt vigorous and flouriſhing body, and make it like a bottle in the ſmoke, *Pſalm* 119. 83.

Sicut enim uter fumo maceratur, & torrefit; ita animus affiduis doloribus & continuo malorum æſtu exhauritur & conſumitur. *Moller. in Loc.*

Secondly, Conſider what meer internal troubles of the ſoul, can do upon the ſtrongeſt body. Theſe quickly ſpend its ſtrength, and devour the ſpirits. So *Solomon* ſpeaks, *Prov.* 17. 22. *A broken ſpirit drieth the bones*, (i. e.) it conſumes the very marrow with which they are moiſtned. So *Pſalm* 32. 3, 4. *My bones waxed old, through my roaring all the day long. For day and night thy hand was heavy on me*; *my moiſture* (or chief ſap) *is turned into the drought of ſummer.* What a ſpectacle of pity was *Francis Spira* become, meerly through the anguiſh of his ſpirit? A ſpirit ſharpen'd with ſuch troubles, like a keen Knife, cuts through the ſheath. Certainly who ever hath had any acquaintance with troubles of ſoul, knows by ſad experience, how like an internal flame it feeds and preys upon the very ſpirits; ſo that the ſtrongeſt ſtoop, ~~and quail~~ under it. But,

Thirdly, When outward bodily pains ſhall meet with inward ſpiritual troubles, and both in extremity ſhall come in one day; how ſoon muſt the firmeſt body fail and waſt away like a candle lighted at both ends! Now ſtrength fails a-pace, and nature muſt fall flat under this load. When the Ship in which *Paul* ſailed, fell into a place where two Seas met, it was quickly wrackt, and ſo will the beſt conſtituted body in the world, if it fall under both theſe troubles together. The ſoul and body ſympathize with each other under trouble, and mutually relieve each other.

If the Body be ſick and full of Pain, the Spirit ſupports, chears, and relieves it by reaſon, and reſolution all that it can. And if the ſpirit be afflicted, the body ſympathizes, and helps to bear up the ſpirit. But now, if the one be over-laid with ſtrong pains, more than it can bear, and calls for aid from the other, and the other be oppreſſed with intolerable anguiſh, and cries out under a burden greater than it can bear, ſo that it can contribute no help, but inſtead thereof adds to its burden which before was above ſtrength to bear. Now nature muſt needs fail, and the friendly union betwixt ſoul and body ſuffer a diſſolution by ſuch an over-whelming preſſure as this. So it was with Chriſt, when outward and inward ſorrows met in one day in their extremity upon him. Hence the bitter Cry, *I thirſt.*

Inference 1. *How horrid a thing is Sin! How great is that Evil of Evils! Which deſerves that all theſe ſhould be inflicted and ſuffered for the expiation of it!*

The ſufferings of Chriſt for ſin, gives us the true account, and fulleſt repreſentation of its Evil. "The Law (ſaith one) is a bright "Glaſs wherein we may ſee the evil of ſin; "but there is the red Glaſs of the ſuffering "of Chriſt; and in that we may ſee more "of the evil of ſin; than if God ſhould let "us down to Hell, and there we ſhould ſee "all the tortures, and torments of the damned. "If we ſhould ſee them, how they lie "ſweltering under God's wrath there, it were "not ſo much as the beholding of ſin, thro' "this red Glaſs of the ſufferings of Chriſt.

Mr. J. B. *in his Evil of Evils*, p. 124.

Suppoſe the bars of the bottomleſs Pit were broken up, and damned ſpirits ſhould aſcend from thence, and come up among us; with the chains of darkneſs ratling at their heels, and we ſhould hear the groans, and ſee the gaſtly paleneſs, and tremblings of thoſe poor creatures, upon whom the righteous God hath impreſt his fury and indignation; if we could hear how their conſciences are laſhed by the fearful ſcourge of guilt, and how they ſhriek at every laſh the arm of Juſtice gives them.

If we ſhould ſee and hear all this, it is not ſo much as what we may ſee in this Text; where the Son of God under his ſufferings for it, cries out, *I thirſt.* For as I ſhewed you before, Chriſt's ſufferings in divers reſpects were beyond theirs. O then, let not thy vain heart ſlight ſin; as if it were but a ſmall thing. If ever God ſhew thee the face of ſin in this Glaſs, thou wilt ſay, there is not ſuch another horrid repreſentation to be made to a Man in all the world. Fools make a mock at ſin, but wiſe Men tremble at it.

Inference 2. *How afflictive and intolerable are inward troubles.* Did Chriſt complain ſo ſadly under them, and cry, *I thirſt?* Surely then they are no ſuch light matters as many are apt to make of them. If they ſo ſcorch'd the very heart of Chriſt, dried up the green tree, preyed upon his very ſpirits, and turned his moiſture into the drought of Summer; they deſerve not to be ſlighted, as they are by ſome. The Lord Jeſus was fitted to bear and ſuffer as ſtrong troubles as ever befel the nature of Man, and he did bear all other troubles with admirable patience; but when it came to this, when the flames of God's wrath ſcorched his Soul; then he cries, *I thirſt.*

David's heart was for courage as the heart of a Lion; but when God exerciſed him with inward troubles for ſin, then he roars out under the anguiſh of it. *I am feeble, and ſore broken*; *I have roared by reaſon of the diſquietneſs of my heart. My heart panteth, my ſtrength faileth me*; *as for the light of mine eyes, it is alſo gone from me*, Pſal. 38. 8, 10. *A wounded Spirit who can bear?* Many have profeſſed that all the torments in the world are but toys to it. The racking fits of the Gout, the grinding tortures of the Stone, are nothing to the wrath of God, ſet on upon the conſcience. What is the Worm that never dies, but the efficacy of a guilty conſcience? This Worm feeds and nibbles upon the very inwards, upon the tender and moſt ſenſible part of Man; and is the principal part of Hell's horror. In bodily pains, a Man may be relieved by proper medicines, here nothing but the blood of ſprinkling relieves; in outward pains the body may be ſupported by the reſolution and courage of the mind, here the mind it ſelf is wounded. O let none deſpiſe theſe troubles, they are dreadful things.

Inference 3. *How dreadful a place in Hell! Where this cry is heard for ever, I thirſt.* There the Wrath of the great and terrible God flames upon the damned for ever, in which they thirſt and none relieve them. If Chriſt complained, *I thirſt*, when he had conflicted but a few hours with the Wrath of God; what is their ſtate then, that are to grapple with it for ever! When Millions of Years are paſt and gone, ten thouſand Millions more are coming on. There's an everlaſting Thirſt in Hell, and it admits of no Relief. There are no full Cups in Hell, but an eternal unrelieved Thirſt. Think on this ye that now add Drunkenneſs to Thirſt, who tumble in all ſenſual Pleaſures, and drown Nature in an exceſs of Luxury. Remember what *Dives* ſaid in *Luke* 16. 24. *And he cried and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.* No Cups of Water, no Bowls of Wine in Hell. There that Throat will be parched with Thirſt, which is now drowned with exceſs. The Songs of the Drunkard turned into Howlings. If Thirſt in the extremity of it be now ſo unſufferable, what is that Thirſt which is infinitely beyond this in meaſure, and never ſhall be relieved? Say not it's hard that God ſhould deal thus with his poor Creatures. You will not think it ſo if you conſider what he expoſed his own dear Son to, when Sin was but imputed to him. And what that Man deſerves to feel, that hath not only merited Hell, but by refuſing Chriſt the Remedy, the hotteſt place in Hell.

Tunc edax flamma comburet, quos nunc carnalis delectatio polluit. Tunc infinitum patens inferni barathrum, *&c.* Greg.

An English Merchant living at Dantzick, related this ſtory to a godly Miniſter, that a Friend of his (a Merchant alſo) went to a **Convent**, *and dined with the Fryers there, their Entertainment was very noble; after he had dined and ſeen all, the Merchant fell to commending their pleaſant Lives; yea, ſaid one of the Fryers to him, we live gallantly indeed, had we any Body to go to Hell for us when we die. Mr.* Firmin's Real Chriſtian.

In this thirſt of Chriſt we have the livelieſt emblem of the ſtate of the damned, that ever was preſented to Men in this World. Here you ſee a Perſon labouring in extremity under the infinite Wrath of the great and terrible God lying upon his Soul and Body at once, and cauſing him to utter this doleful Cry, *I thirſt.* Only Chriſt endured this but a little while, the damned muſt endure it for ever. In that they differ. As alſo in the innocency and ability of the Perſon's ſuffering. And in the end for which they ſuffer. But ſurely ſuch as this, will the cry of thoſe Souls be that are caſt away for ever. O terrible Thirſt!

Inference 4. *How much do nice and wanton Appetites deſerve to be reproved!* The Son of God wanted a draught of cold water to relieve him, and could not have it. God hath given us variety of refreſhing Creatures to relieve us, and we deſpiſe them. We have better things than a cup of Water to refreſh and delight us when we are thirſty, and yet are not pleaſed. O that this complaint of Chriſt on the Croſs, *I thirſt*, were but believingly conſidered, it would make you bleſs God, for what you now deſpiſe. And beget contentment in you, for the meaneſt mercies and moſt common favours in this World. Did the Lord of all things cry, *I thirſt*, and had nothing in his extremity to comfort him? and doſt thou who haſt a thouſand times over forfeited all temporal, as well as ſpiritual mercies, contemn and ſlight the good Creatures of God! What deſpiſe a Cup of Water, who deſerveſt nothing but a Cup of Wrath, from the hand of the Lord! O lay it to heart, and hence learn Contenment with any thing.

Inference 5. *Did Jeſus Chriſt upon the Croſs cry,* I thirſt? *Then Believers ſhall never thirſt eternally. Their thirſt ſhall be certainly ſatisfied.*

There is a threefold thirſt, *gracious*, *natural and penal.* The gracious thirſt is the vehement deſire of a ſpiritual Heart after God. Of this *David* ſpeaks, *Pſalm* 42. 1, 2. *As the hart panteth after the water brooks, ſo panteth my ſoul after thee, O God. My ſoul thirſteth for God, for the living God; when ſhall I come and appear before God?* And this is indeed a vehement thirſt, it makes the Soul break with the longings it hath after God, *Pſalm* 119. It's a thirſt proper to believers, who have taſted that the Lord is gracious.

Natural thirſt is (as before was noted) a deſire of refreſhment by humid nouriſhment, and it's common both to believers and unbelievers in this World. God's dear Saints have been driven to ſuch extremities in this Life, that their Tongues have even failed for thirſt. *VVhen the poor and needy ſeek water, and there is none, and their tongue faileth for thirſt*, Iſa. 41. 17. And of the people of God in their Captivity it's ſaid, *Lam.* 4. 4. *The tongue of the ſucking child cleaveth to the roof of his mouth for thirſt. The young children ask bread, and no man breaketh it unto them. They that feed delicately are deſolate in the ſtreets, they that were brought up in ſcarlet, embrace dunghils.* To this many that fear the Lord have been reduced.

A *Penal thirſt* is God's juſt denying of all refreſhment, or relief to ſinners in their extremities, and that as a due puniſhment for their ſin. This believers ſhall never feel, becauſe when Chriſt thirſted upon the Croſs, he made full ſatisfaction to God in their room. Theſe ſufferings of Chriſt, as they were ordained for them, ſo the benefits of them are truly imputed to them. And for the natural thirſt, that ſhall be ſatisfied. For in Heaven we ſhall live without theſe neceſſities, and dependencies upon the Creature. We ſhall be equal with the Angels in the way and manner of living and ſubſiſting, *Luke* 20. 36. And for the gracious thirſting of their Souls for God, it ſhall be fully ſatisfied. So it's promiſed, *Matth.* 5. 6. *Bleſſed are they which hunger and thirſt after righteouſneſs, for they ſhall be filled.* They ſhall then depend no more upon the ſtream, but drink from the ever-flowing fountain it ſelf, *Pſalm* 36. 8. *They ſhall be abundantly ſatisfied with the fatneſs of thy Houſe, and thou ſhalt make them drink of the river of thy pleaſures. For with thee is the fountain of life, and in thy light ſhall we ſee light.* There they ſhall drink and praiſe, and praiſe and drink for evermore. All their thirſty deſires ſhall be filled with compleat ſatisfaction. O how deſirable a ſtate is heaven upon this account! and how ſhould we be reſtleſs till we come thither; as the thirſty Traveller is until he meet that cool refreſhing ſpring he wants, and ſeeks for. This preſent ſtate is a ſtate of thirſting, that to come of refreſhment and ſatisfaction. Some drops indeed come from that fountain by faith, but they quench not the Believer's thirſt. Rather like water ſprinkled on fire, they make it burn the more; but there the thirſty Soul hath enough.

O bleſs God that Jeſus Chriſt thirſted under the heat of his wrath once, that you might not be ſcorched with it for ever. If he had not cry'd, *I thirſt*, you muſt have cry'd out of thirſt eternally, and never be ſatisfied.

Inference 6. Laſtly, Did Chriſt in the extremity of his Sufferings, cry, *I thirſt? Then how great beyond all compare is the love of God to ſinners; who for their ſakes expoſed the Son of his Love to ſuch extream ſufferings?*

Three Conſiderations marvelouſly heighten that Love of the Father.

Firſt, His putting the Lord Jeſus into ſuch a condition. There is none of us would endure to ſee a Child of his own lie panting, and thirſting in the extremity of Torments, for the faireſt inheritance on Earth: Much leſs to have the Soul of a Child conflicting with the wrath of God, and making ſuch heart-rending complaints as Chriſt made upon the Croſs, if we might have the largeſt Empire in the World for it: Yet ſuch was the ſtrength of the Love of God to us, that he willingly gave Jeſus Chriſt to all this miſery and torture for us. What ſhall we call this Love! O the heighth, length, depth and breadth of that love which paſſeth knowledge! The love of God to Jeſus Chriſt was infinitely beyond all the love we have to our Children, as the Sea is more than a Spoonful of Water; and yet, as dearly as he loved him, he was content to expoſe him to all this, rather than we ſhould periſh eternally.

Secondly, As God the Father was content to expoſe Chriſt to this extremity; ſo in that extremity to hear his bitter cries, and dolorous complaints; and yet not relieve him with the leaſt refreſhment till he fainted, and died under it. He heard the cries of his Son. That Voice, *I thirſt*, pierced Heaven, and reach'd the Father's Ear; but yet he will not refreſh him in his Agonies, nor abate him any thing of the debt he was now paying, and all this for the love he had to poor ſinners. Had Chriſt been relieved in his ſufferings and ſpared, then God could not have pitied or ſpared us. The extremity of Chriſt's ſufferings was an act of Juſtice to him; and the greateſt Mercy to us that ever could be manifeſted. Nor indeed (though Chriſt ſo bitterly complains of his thirſt) was he willing to be relieved, till he had finiſhed his work. O love unſpeakable! He doth not complain, that he might be relieved, but to manifeſt how great that ſorrow was, which his Soul now felt upon our account.

Thirdly, And it ſhould never be forgotten, that Jeſus Chriſt was expoſed to theſe extremities of ſorrow, for ſinners, the greateſt of ſinners, who deſerved not one drop of Mercy from God. This commends the love of God ſingularly to us, in that *whilſt we were yet ſinners, Chriſt died for us*, Rom. 5. 8. Thus the love of God in Jeſus Chriſt ſtill riſes higher and higher in every diſcovery of it. Admire, adore and be raviſhed with the thoughts of this love.

Thanks be to God for his unſpeakable Gift.

SER-

SERMON XXXV.

erm. 35. *pens the xth excel- ent ſaying Chriſt up- the Croſs.*

JOHN XIX. 30.

When Jeſus therefore had received the Vinegar, he ſaid, [It is finiſhed,] and he bowed his Head, and gave up the ghoſt.

IT *is finiſhed.* This is the ſixth remarkable Word of our Lord Jeſus Chriſt upon the Croſs, uttered as a triumphant ſhout when he ſaw the glorious iſſue of all his Sufferings now at hand.

It is but one Word in the Original, but in that one word is contained the ſum of all Joy. The very ſpirits of all divine conſolation. The ancient Greeks reckoned it their excellency to ſpeak much in a little. To give a ſea of matter, in a drop of Language. What they only ſought, is here found. I find ſome variety (and indeed variety, rather than contrariety) among Expoſitors about the Relation of theſe Words.

Docet in ejus morte to- um ſalutis noſtræ comple- ntum, & ſingulas partes ntineri. Huic doctrinæ nexa eſt omnium legis ituum abrogatio. *Calv.*

Some are of opinion, that the Antecedent is the legal Types and Ceremonies; and ſo make this to be the meaning. *It is finiſhed:* That is, all the Types and Prefigurations that ſhadowed forth the Redemption of Souls by the blood of Chriſt, are now fulfilled & accompliſhed. And doubtleſs as this is in it ſelf a truth, ſo it's ſuch a truth as may not be excluded, as alien to the true ſcope and ſenſe of this Place. And tho' it be objected, that many Types and Prefigurations remained at this time unſatisfied, even all that looked to the actual death of Chriſt, his continuance in the ſtate of the dead, and his reſurrection; yet it's eaſily removed, by conſidering that they are ſaid to be finiſhed, becauſe they were juſt finiſhing, or ready to be finiſhed. And it is as if Chriſt had ſaid, I am now putting the laſt hand to it. A few moments of time more will compleat and finiſh it; I have the ſum now in my hand, which will fully ſatisfie and pay God the whole Debt.

Factum di- cit, quod Jam in eo fuit, & pœ- ne factum eſſet. *Cam.*

'Tis now but bow the Head, and the work is done, and all the Types therein fulfilled. So that this cannot exclude the fulfilling of the Types in the Death of Chriſt from their juſt claim to the Senſe of this Place. But yet though we cannot here exclude this Senſe, we cannot allow it to be the whole or principal Senſe. For lo! a far greater Truth is contained herein, even the finiſhing or compleatment of the whole deſign and project of our Redemption, and therein of all the Types that prefigured it. Both theſe judicious *Calvin* conjoyns; making the compleating of Redemption the Principal, and the fulfilling of all the Types, the Collateral and leſs principal Senſe of it.

Yet it muſt be obſerved, when we ſay Chriſt finiſhed Redemption-work by his Death; the meaning is not that his Death alone did finiſh it: For his abode in the Grave, Reſurrection and Aſcention, had all of them their joint influence into it: But theſe being ſhortly to follow, are all included in the ſcope of this Place. According then to the principal Scope of the Place we obſerve,

Doct. *That Jeſus Chriſt hath perfected, and compleatly finiſhed the great work of Redemption committed to him by God the Father.*

To this great Truth the Apoſtle gives a full Teſtimony, *Heb.* 10. 14. *By one offering he hath perfected for ever, them that are ſanctified.* And to the ſame purpoſe ſpeaks, *John* 17. 4. *I have glorified thee on earth; I have finiſhed the work thou gaveſt me to do.* Concerning this work and the finiſhing thereof by Jeſus Chriſt upon the Croſs, we ſhall enquire, What this Work was; How Chriſt finiſhed it; and, What evidence can be produced for the finiſhing of it.

Firſt, What was the Work which Chriſt finiſhed by his Death?

It was the fulfilling the whole Law of God in our room, and for our Redemption as a Sponſor, or ſurety for us. The Law is a glorious thing. The holineſs of God, that fiery Attribute, is engraven or ſtampt upon every part of it. *Deut.* 33. 2. *From his right hand went a fiery Law.* The jealouſie of the Lord watched over every point and tittle of it, for his dreadful and glorious Name was upon it. It curſed every one that continued not in all things contained therein, *Gal.* 3. 10. Two things therefore were neceſſarily required in him that ſhould perfectly fulfil it, and both found in our Surety, and in him only; *viz.* a ſubjective and effective perfection.

Firſt, A *ſubjective Perfection.* He that wanted this, could never ſay, *It is finiſhed.* Perfect *working* always follows a perfect *being.* That he might therefore finiſh this great Work of Obedience, and therein the glorious deſign of our Redemption; lo! in what ſhining and perfect Holineſs was he produced? *Luke* 1. 35. *That holy thing that ſhall be born of thee, ſhall be called the Son of God:* And indeed, *ſuch an*

High-prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, Heb. 7. 26. So that the Law could have no exception againſt his Perſon. Nay, it was never ſo honoured ſince its firſt promulgation, as it was by having ſuch a perfect and excellent Perſon as Chriſt, to ſtand at its Bar; and give it due reparation.

Secondly, There muſt be alſo an *effective Perfection*, or a perfection of working, and obeying, before it could be ſaid, *it is finiſhed.* This Chriſt had; for he continued in all things, written in the Law, to do them. *He fulfilled all righteouſneſs*, as it behoved him to do. *Matth.* 3. 15. He did all that was required to be done. And ſuffered all that was requiſite to be ſuffered all that was commanded, or threatned; in ſuch perfection of Obedience, both active and paſſive, that the pure eye of Divine Juſtice could not find a flaw in it. And ſo finiſhed the VVork his Father gave him to do. And this work finiſhed by our Lord Jeſus Chriſt, was both a *neceſſary, difficult*, and *precious* VVork.

Firſt, It was a *neceſſary work*, which Chriſt finiſhed upon the Croſs. Neceſſary upon a threefold account.

Opus neceſſarium ex parte Patris.

It was neceſſary on the Father's account. I do not mean, that God was under any neceſſity from his Nature of redeeming us this, or any other way. For our Redemdption is *opus liberi conſilii*, an affect of the free Counſel of God; but when God had once decreed and determined to redeem and ſave poor Sinners by Jeſus Chriſt; then it became neceſſary that the Counſel of God ſhould be fulfilled. *Acts* 4. 28. *To do whatſoever thy hand, and counſel had before determined to be done.*

Ex parte Filii.

Secondly, It was neceſſary with reſpect to Chriſt. Upon the account of that previous compact that was betwixt the Father and him about it. Therefore it's ſaid by Chriſt himſelf, *Luke* 22. 22. *Truly the Son of Man goeth as it was determined*, (*i. e.*) as it was fore-agreed, and covenanted under the neceſſity of fulfilling his engagement to the Father, he came into the World; and being come, he ſtill minds his engagement, *John* 9. 3. *I muſt work the works of him that ſent me.*

Ex parte noſtri.

Thirdly, Yea, and it was no leſs neceſſary upon our account that this work ſhould be finiſhed. For had not Chriſt finiſhed this Work, Sin had quickly finiſhed all our Lives, Comforts and Hopes. Without the finiſhing this Work, not a Son or Daughter of *Adam* could ever have ſeen the face of God. Therefore it's ſaid, *John* 3. 14, 15. *As Moſes lifted up the ſerpent in the wilderneſs, ſo* [*muſt*] *the Son of man be lifted up; that whoſoever believeth in him ſhould not periſh, but have Everlaſting Life.* On all theſe accounts the finiſhing of this Work was neceſſary.

Secondly, As it was *neceſſary* this work ſhould be finiſhed, ſo the finiſhing of it, *was exceeding difficult.* It coſt many a cry, many a groan, many a tear, many a hard tug, before Chriſt could ſay, *it is finiſhed.* All the Angels in Heaven were not able by their united ſtrength to lift that Burden one inch from the ground, which Chriſt bare upon his Shoulders, yea, and bare it away. But how heavy a Burden this was, may in part appear, by his propaſſion in the Garden, and the bitter out-cries he made upon the Croſs, which in their proper places have been opened.

Thirdly, and Laſtly, It was a moſt *precious* Work which Chriſt finiſhed by his Death. That Work was diſpatched, and finiſhed in few hours, which will be the matter of everlaſting Songs and Triumphs to the Angels and Saints to all Eternity. O it was a precious VVork. The Mercies that now flow out of this Fountain, *viz.* Juſtification, Sanctification, Adoption, *&c.* are not to be valued. Beſides the endleſs Happineſs and Glory of the Coming-world, which cannot enter into the Heart of Man to conceive. If the Angels ſang when the foundation Stone was laid, what ſhouts, what triumphs, ſhould there be among the Saints when this Voice is heard, *It is finiſhed*?

Secondly, Let us next inform our ſelves how, and in what manner Jeſus Chriſt finiſhed this glorious VVork. And if you ſearch the Scriptures upon that account, you will find, that he finiſhed it, *obedientially, freely, diligently* and *fully*.

Obedienti ſervi, no ſervilis.

Firſt, This bleſſed VVork was finiſhed by Jeſus Chriſt moſt *obediently*, Phil. 2. 8. *He became obedient to death, even the death of the Croſs.* His obedience was the obedience of a Servant, though not ſervile Obedience. So it was foretold of him, before he touched this VVork. *Iſa.* 50. 5. *The Lord God hath opened mine ear, and I was not rebellious, neither turned away my back*, (*i. e.*) my Father told me the very worſt of it. He told me what hard and heavy things I muſt undergo, if ever I finiſhed this deſign of Redemption; and I was not rebellious, (*i. e.*) I heartily ſubmitted to, and accepted all thoſe Difficulties. For there is a *Meioſis* in the words. I was content to ſtoop to the hardeſt and moſt ignominious part of it, rather than not finiſh it.

Secondly, As Chriſt finiſhed it *obediently*, ſo he *finiſhed it freely.* Freedom and Obedience in acting are not at all oppoſite to, or excluſive of each other. *Moſes* his Mother nurſed him in obedience to the command of *Pharaoh*'s Daughter, yet moſt freely, with reſpect to her own delight, and contentment in that VVork. So it's ſaid of Chriſt, and that by his own Mouth, *John* 10. 17, 18. *Therefore doth my Father love me, becauſe I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of my ſelf; I have power to lay it down, and I have power to take it again; this commandment have I received of my Father.* He liked the VVork for the ends ſake. VVhen he had a proſpect of it from Eternity, then were his delights with the Sons of Men. Then he rejoyced in the habitable parts of the Earth, *Prov.* 8. 30, 31. And when he came into the VVorld about it, with what a full and free conſent did his Heart eccho to the voice of his Father calling him to it? Juſt as you ſhall ſometimes hear an eccho, anſwering your voice two or three times over, *Pſalm* 40. *Lo, I come; I delight* *to do thy will; thy Law is within my heart.* He finiſhed the Work freely.

Thirdly, As he finiſhed it freely, ſo *he finiſhed it diligently.* He wrought hard from the morning of his Life to the end of it; he was never idle wherever he was, but *went about doing good,* Acts 10. 38. Sometimes he was ſo intent upon his Work, that *he forgat to eat bread,* Joh. 4. 30, 31. As the Life of ſome Men is but a diverſion from one trifle to another, from one Pleaſure to another; ſo the whole Life of Chriſt was ſpent and eaten up betwixt one Work or another. Never was a Life ſo filled up with labour. The very moments of his time, were all imploy'd for God, to finiſh this Work.

Fourthly, and Laſtly, *he finiſhed it* compleatly *and fully.* All that was to be done by way of impetration, and meritorious Redemption, is fully done. No hand can come after his. Angels can add nothing to it. That is perfected to which nothing is wanting and to which nothing can be added. Such is the work Chriſt finiſhed. Whatever the Law demanded, is perfectly paid. Whatever a ſinner needs, is perfectly obtained, and purchaſed. Nothing can be added to what Chriſt hath done. He put the laſt hand to it, when he ſaid, *it is finiſhed.* Thus you ſee what the work was, and how Chriſt finiſhed it.

Perfectum eſt, cui nihil deeſt, & cui nihil addi poteſt.

Thirdly, In the laſt place, let us conſider what aſſurance, or evidence we have that Chriſt hath ſo finiſhed Redemption-work. And if you purſue that inquiry, you will find theſe among other plain evidences of it.

Firſt, When Chriſt died, Redemption-work muſt needs be finiſhed, in as much as the obedience and blood of Chriſt, was of infinite value and efficacy, ſufficiently able to accompliſh all the end for which it was ſhed. And that not by divine acceptation, but upon the account of its proper value. This effect, *viz.* the finiſhing Redemption-work meritoriouſly by Chriſt, doth not exceed the power of the cauſe to which we aſſign it; *viz.* the death of Chriſt. And if there be a ſole ſufficient cauſe in act, what hinders but the effect ſhould follow? There was certainly enough in Chriſt's Blood, to ſatisfie the utmoſt demand of Juſtice: when that therefore is actually ſhed Juſtice is fully paid, and conſequently the Souls for whom, and in whoſe names its paid, fully redeemed from the Curſe by the Merit thereof.

Non ex divina acceptatione, ſed ex proprio valore.

Secondly, Its apparent that Chriſt finiſhed the Work, by the diſcharge or acquittance God the Father gave him, when he raiſed him from the dead, and ſet him at his own right hand. If Chriſt the ſinners Surety, be as ſuch diſcharged by God the Creditor; then the debt is fully paid. Now Chriſt was juſtified, and cleared at his Reſurrection, from all charges and demands of Juſtice. Therefore its ſaid, 1 *Tim.* 3. 16. that he was *juſtified in the ſpirit,* (i. e.) openly diſcharged, by that very act of the Godhead, his raiſing him from the dead. For when the Grave was opened and Chriſt roſe, it was to him as the opening of the Priſon doors, and ſetting a Surety at liberty, who was clapt up for another Man's debt. To the ſame ſenſe Chriſt ſpeaks of his Aſcenſion, *John* 16. 10. *The ſpirit* (ſaith he) *ſhall convince the world of righteouſneſs,* (i. e.) of a compleat and perfect righteouſneſs in me, imputable to ſinners for their perfect Juſtification. And whereby ſhall he convince and ſatisfie them that it is ſo? Why, by this, *becauſe I go to the Father, and ye ſee me no more.* There's a great deal of force and weight in thoſe Words, *becauſe you ſee me no more.* For it amounts to this much, by this you ſhall be ſatisfied I have fully and compleatly performed all righteouſneſs, and that by my active and paſſive obedience I have ſo fully ſatisfied God for you, as that you ſhall never be charged or condemned; becauſe when I go to Heaven, I ſhall abide there in glory with my Father, and not be ſent back again, as I ſhould, if any thing had been omitted by me. And this the Apoſtle gives you alſo in ſo many plain words, *Heb.* 10. 12, 13, 14. *After he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God.* And what doth he infer from that but the very truth before us, *verſe* 14. that *by one offering he hath perfected for ever, them that are ſanctified.*

Thirdly, Its evident Chriſt hath finiſhed the Work, by the bleſſed Effects of it, upon all that believe in him. For by vertue of the compleatneſs of Chriſt's Work finiſhed by his Death; their Conſciences are now rationally pacified, and their Souls at death actually received into Glory. Neither of which could be, if Chriſt had not in this World finiſhed the Work. If Chriſt had done his Work imperfectly, he could not have given reſt and tranquility to the labouring and burdened Souls that come to him, as now he doth, *Matth.* 11. 28. Conſcience would ſtill be heſitating, trembling and unſatisfied. And had he not finiſhed his Work, he could not have entrance through the vail of his Fleſh, into Heaven; as all that believe in him have, *Heb.* 10. 19, 20. If he had but *almoſt* done that Work, we had been but *almoſt ſaved,* that is, certainly damned. And thus you ſee briefly the *evidences,* that the *work* is finiſhed.

Inference 1. Hath Chriſt perfected and compleatly finiſhed all his Work for us, *how ſweet a relief is this to us that believe in him, againſt all the defects and imperfections of all the works of God, that are wrought by us?* There's nothing finiſhed that we do. All our duties are imperfect duties, they come off lamely, and defectively from our hands. Its Chriſt's charge againſt the Church of *Sardis, Rev.* 3. 2. I have not found thy Works πεπληρωμένα perfect, or filled up before God. O there is much emptineſs, and vanity in the beſt of our Duties: But here's the grand relief, and that which anſwers to all the grounds of our Doubts and Fears upon that account, Jeſus Chriſt hath finiſhed all his Work though we can finiſh none of ours. And ſo, though we be defective, poor imperfect Creatures in our ſelves; yet notwithſtanding, we are *compleat in him,* Col. 2. 9, 10. though we cannot perfectly obey, or fulfil one command of the Law, yet is *the righteouſneſs of the Law fulfilled in us that believe,* Rom. 8. 4. Chriſt's compleat obedience being imputed to us, makes us compleat, and without fault before God.

It is true, we ought to be humbled for our defects, and troubled for every failing in obedience; but we ſhould not be diſcouraged, though multitudes of weakneſſes be upon us; and many infirmities compaſs us about in every duty we put our hand to. Though we have no righteouſneſs of our own, yet of God, Chriſt is made unto us righteouſneſs; and that righteouſneſs of his, is infinitely better than our own. Inſtead of our own we have his; (*i. e.*) we have Gold for Dung. O bleſſed be God, for Chriſt's perfect righteouſneſs.

Inference 2. Did Chriſt finiſh his work with his own hand? *How dangerous and diſhonourable a thing is it, to join any thing of our own, to the righteouſneſs of Chriſt, in point of Juſtification before God!* Jeſus Chriſt will never endure this. It reflects upon his work diſhonourably. He doth not (in this caſe) affect *ſocial Glory*. Not I, and my God; I, and my Chriſt did this: He will be all, or none in your Juſtification. If he have finiſhed the Work, what need of our Additions? And if not, to what purpoſe are they? Can we finiſh that which Chriſt himſelf could not? But we would fain be ſharing with him in this honour, which he will never endure. Did he finiſh the Work by himſelf, and will he ever divide the glory and praiſe of it with us? No, no; Chriſt is no half Saviour. O it's an hard thing to bring theſe proud Hearts to live upon Chriſt for Righteouſneſs. We would fain add our Penny to make up Chriſt's ſumm. But if you will have it ſo, or have nothing to do with Chriſt, you and your Penny muſt periſh together, *Iſa.* 50. *ult.* God gives us the Righteouſneſs of Chriſt, as he gave *Manna* to the *Iſraelites* in the Wilderneſs. It's ſaid, *Deut.* 8. 16. *That he fed them with Manna in the wilderneſs, that he might humble them.* The quality of the Food was not humbling, for it was Angels Food; but the manner of giving it was ſo. They muſt live by Faith upon God for it, from day to day. This was not like other Food, produced by their own labour. Certainly God takes the right way to humble proud Nature, in calling ſinners wholly off from their own Righteouſneſs, to Chriſt for their Juſtification.

Inference 3. Did Chriſt finiſh his Work for us? Then there can be no doubt, *but he will alſo finiſh his work in us.* As he begun the Work of our Redemption, and finiſhed it; ſo he that hath begun the good Work in you will alſo finiſh it upon your ſouls. And of this the Apoſtle ſaith, *He is confident*, Phil. 1. 6. Jeſus Chriſt is not only called the *Author*, but alſo the *Finiſher* of our Faith, *Heb.* 12. 2. If he begin it, no doubt but he will finiſh it. And indeed the finiſhing of his own Work of Redemption without us, gives full evidence that he will finiſh his Work of Sanctification within us: And that becauſe theſe two Works of Chriſt, have a reſpect and relation to each other: And ſuch a Relation, that the Work he finiſhed by his own Death, Reſurrection and Aſcenſion, would be in vain to us, if the Work of Sanctification in us ſhould not in like manner be finiſhed. Therefore as he preſented a perfect ſacrifice to God, and finiſhed Redemption-work; ſo will he preſent every man perfect and compleat, for whom he here offered up himſelf. For he will not loſe the end of all his ſufferings at laſt. To what purpoſe would his meritorious Impetration be, without compleat and full Application? Be not therefore diſcouraged at the defects and imperfections of your inherent grace. Be humbled for them, but be not dejected by them: This is Chriſt's Work, as well as that. That Work is finiſhed, and ſo will this.

Inference 4. Is Chriſt's Work of Redemption a compleat and finiſhed Work? *How excellent and comfortable beyond all compare, is the method and way of Faith!* Surely the way of believing is the moſt excellent way in which a poor ſinner can approach God, for it brings before him a compleat, intire, perfect Righteouſneſs; and this muſt needs be moſt honourable to God, moſt comfortable to the Soul that draws nigh to God. O what a compleat, finiſhed perfect thing is the Righteouſneſs of Chriſt! The ſharp eye of the holy and jealous God cannot find the leaſt flaw, or defect in it. Let God or Conſcience look upon it. Turn it every way, view it on every ſide, throughly weigh and examine it; it will appear a pure, a perfect piece, containing in it, whatſoever is neceſſary for the reconciling of an angry God, or pacifying of a diſtreſſed and perplexed Soul. How pleaſing therefore and acceptable to God muſt be that Faith, which preſents ſo compleat and excellent an attonement to him! Hence the acting of our Faith upon Chriſt for Righteouſneſs, the approaches of Faith to God with ſuch an acceptable preſent, is called the work of God: That is, the moſt grateful, acceptable and well-pleaſing work to God, that a Creature can perform, *John* 6. 29. *This is the work of God, that ye believe.* One act of faith pleaſes him more, than if you ſhould toil and drudge all your lives at a taſk of obedience to the Law. As it's more for God's Honour, and thy comfort to pay all thou oweſt him at one round payment, in one full Summ, than to make a dribling payment by a Penny a day, and never be able to make full payment, or ſee the Bond cancelled. This perfect Work, only produces perfect Peace.

Inference 5. Did Chriſt work, and work out all that God gave him to do; till he had finiſhed his Work? *How neceſſary then is a laborious working Life, to all that call themſelves Chriſtians?* The Life of Chriſt you ſee was a laborious Life. Shall he work, and we play? Shall a zealous, active, working Chriſt, be reproached with idle negligent and lazy Followers? O work, and *work out your own ſalvation with fear and trembling*, Phil. 2. 12.

But if Chriſt wrought ſo hard, we may ſit ſtill. If he finiſhed the Work, nothing remains for us to do.

Nothing of that Work which Chriſt did, remains for you to do. It's your commendation and duty to leave all that to Chriſt; but there's other work for you to do: Yea, ſtore of Work lying upon your hands. You muſt work as well as Chriſt, though not for the ſame ends Chriſt did. He wrought hard to ſatisfie the Law, by fulfilling all Righteouſneſs. He wrought all his life long, to work out a righteouſneſs to juſtifie you before God. This Work falls to no hand but Chriſt's, but you muſt work to obey the commands of Chriſt, into whoſe right ye are come by Redemption. You muſt work to teſtifie your thankfulneſs to Chriſt, for the work finiſhed for you. You muſt work to glorifie God by your Obedience. *Let your light ſo ſhine before men.* For theſe and divers other ſuch ends and reaſons, your life muſt be a working life. God preſerve all his People from the groſs and vile opinions of *Antinomian Libertines*, who cry up Grace; and decry Obedience. Who under ſpecious pretences of exalting a naked Chriſt upon the Throne, do indeed ſtrip him naked of a great part of his Glory and vilely dethrone him. My Pen ſhall not Engliſh, what mine eyes have red. Tell it not in *Gath*.

Da mihi Chriſtum, non quæro dona gratiæ, ſed Chriſtum. Non quæro promiſſiones, ſed Chriſtum. Non quæro ſanctificationem, ſed Chriſtum. Ne mihi narra fabulam de mediatore, & officio; narra mihi de Chriſto. *Commentarius de ſtatu Eccleſ. Brit. p.* 45.

But for thee, Reader, be thou a follower of Chriſt: Imitate thy Pattern. Yea, let me perſuade thee as ever thou hopeſt to clear up thine intereſt in him, imitate him in ſuch particulars as theſe that follow.

Firſt, Chriſt began early to work for God. He took the morning of his life, the very top of the morning to work for God. *How is it* (ſaid he to his Parents when he was but a Child of about twelve years) *that ye ſought me? Wiſt ye not that I muſt be about my Father's buſineſs?* Reader, if the morning of thy Life be not gone, oh devote it to the work of God, as Chriſt did. If it be, ply thy Work the cloſer in the afternoon of thy Life. If a Man have any great and neceſſary buſineſs to do, its good doing it in the morning; afterwards a hurry of buſineſs and diverſion comes on.

Secondly, As Chriſt began betime, ſo he followed his work cloſe. He was early up, and he wrought hard; ſo hard, that *he forget to eat bread*, John 4. 31, 32. So zealous was he, in his Father's Work, that his Friends *thought he had been beſides himſelf*, Mark 3. 21. So zealous, that *the zeal of God's houſe eat him up*. He flew like a *Seraphim*, in a flame of zeal, about the work of God. O be not ye like Snales. What *Auguſtus* ſaid of the young *Roman*, well becomes the true Chriſtian; Whatſoever he doth, he doth it to purpoſe.

Thirdly, Chriſt often thought upon the ſhortneſs of his time, and wrought hard becauſe he knew his working time would be but little. So you find it, *John* 9. 4. *I will work the works of him that ſent me whilſt it is day; the night cometh, when no man can work.* O in this be like Chriſt. Rouze your hearts; to diligence with this conſideration. If a Man have much to write, and be almoſt come to the end of his Paper; he will write cloſe, and pack much matter in a little room.

Fourthly, He did much work for God, and made little noiſe. He wrought hard, but did not ſpoil his work when he had wrought it, by vain oſtentation. When he had expreſt his Charity in his acts of Mercy and Bounty to Men, he would humbly ſeal up the glory of it, with this charge; *See ye tell no man of it*, Matth. 8. 4. He affected not popular air. All the Angels in Heaven could not do what Chriſt did, and yet he called himſelf a *worm*, for all that, *Pſalm* 22. 6. O imitate your pattern. Work hard for God, and let not pride blow upon it when you have done. Its hard for a man to do much, and not value himſelf for it too much.

Fifthly, Chriſt carried on his Work for God reſolvedly. No diſcouragements would beat him off, though never any work met with more from firſt to laſt. How did Scribes and Phariſees, Jews, Gentiles, yea Devils, ſet upon him, by Perſecutions, and Reproaches, violent Oppoſitions and ſubtil temptations; but yet, on he goes with his Father's Work for all that. He is deaf to all diſcouragements. So it was foretold of him, *Iſa.* 42. 4. *He ſhall not fail, nor be diſcouraged.* O that more of this Spirit of Chriſt were in his People. O that in the ſtrength of love to Chriſt, and zeal for the glory of God, you would pour out your Hearts in ſervice, and like a River ſweep down all diſcouragements before you.

Sævior ab obice ibit.

Sixthly, He continued working, whilſt he continued living. His Life, and labour ended together. He fainted not in his VVork. Nay, the greateſt VVork he did in this VVorld, was his laſt VVork. O be like Chriſt in this, be not weary of well doing. Give not over the work of God, while you can move hand or tongue to promote it. And ſee that your laſt works, be more than your firſt. O let the motions of your Soul after God, be as all natural motions are, ſwifeſt when neareſt the Center. Say not it is enough, whilſt there is any capacity of doing more for God. In theſe things Chriſtians be like your Saviour.

Si dixiſti ſufficit, periiſti.

Inference 6. Did Chriſt finiſh his Work? *Look to it Chriſtians, that ye alſo finiſh your work, which God hath given you to do.* That you may with comfort ſay when death approaches, as Chriſt ſaid, John 17. 4. *I have glorified thee on earth, I have finiſhed the work, thou gaveſt me to do; and now O Father, glorifie thou me with thine own ſelf.* Chriſt had a work committed to him, and he finiſhed it; you have a work alſo committed to you. O ſee that you be able to ſay, it's finiſhed, when your time is ſo. O work out your own Salvation with fear and trembling: And that I may perſuade you to it, I beſeech you lay theſe Conſiderations cloſe to Heart.

Firſt, If your work be not done, before you die, it can never be done, when you are dead. *There's no work nor knowledge, nor device in the grave, whither thou goeſt*, Eccleſ. 9. 5, 10. They that go down to the Pit, cannot celebrate the name of God, *Iſa.* 38. 18. Death binds up the hand from working any more; ſtrikes dumb the tongue, that it can ſpeak no more: for then the compoſition is diſſolved. The body which is the Soul's tool to work by, is broken, and thrown aſide. The Soul it ſelf preſented immediately before the Lord, to give an account of all its Works. O therefore ſeeing the night cometh, when no Man can work, as Chriſt ſpeaks, *John* 9. 4. make haſte and finiſh your Work.

Secondly, If you finiſh not your Work, as the ſeaſon of working, ſo the ſeaſon of Mercy, will be over at death. Do not think, you that have neglected Chriſt all your Lives, you that could never be perſwaded to a laborious Holy Life, that ever your cries and entreaties ſhall prevail with God for Mercy, when your ſeaſon is paſt. No, no, it's too late. *Will God hear his cry when trouble comes upon him?* Job 27. 9. The Seaſon of Mercy is then over; *as the tree falls ſo it lies.* Then he that is holy ſhall be holy ſtill, and he that is filthy ſhall be filthy ſtill. Alas, poor Souls you come too late. *The Maſter of the Houſe is riſen up, and the doors are ſhut*, Luke 19. 42. the Seaſon is over. Happy had it been if ye had known the day of your Viſitation.

Laſtly, If your Work be not finiſhed when you come to die, you can never finiſh your lives with comfort. He that hath not finiſhed his *work* with care, can never finiſh his *courſe* with *joy*. Oh what a diſmal caſe is that Soul in, that finds it ſelf ſurprized by death in an unready poſture! To lie ſhivering upon the brink of the Grave, ſaying, Lord, what will become of me! O I cannot, I dare not die! For the poor Soul to ſhrink back into the body, and cry; *Oh it were better for me to do any thing than die.* Why what's the matter? Oh, I am in a Chriſtleſs ſtate, and dare not go before that awful Judgment-ſeat. If I had in ſeaſon made Chriſt ſure, I could then die with peace. Lord, what ſhall I do? How doſt thou like this, Reader? Will this be a comfortable cloſe? When one asked a Chriſtian that conſtantly ſpent ſix hours every day in Prayer, why he did ſo? He anſwered, *O I muſt die, I muſt die.* Well then, look to it that you finiſh your work as Chriſt alſo did his.

Serm. 36

SERMON XXXVI.

Opens the ſeventh and laſt word which Chriſt breathed out of his Soul.

LUKE XXIII. 46.

And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my Spirit; and having ſaid thus, he gave up the Ghoſt.

THeſe are the laſt of the laſt words of our Lord Jeſus Chriſt upon the Croſs, with which he breatheth out his Soul. They were *David's* words before him, *Pſalm* 31. 5. and for ſubſtance *Stephen's* after him. *Acts* 7. 57. They are words full both of Faith, and Comfort. Fit to be the laſt breathings of every gracious Soul in this World. They are reſolvable into theſe five particulars.

The *Perſon depoſiting*, or committing. The *Lord Jeſus Chriſt*, who in this as well as in other things acted as a common Perſon, as the Head of the Church. This muſt be remarked carefully, for therein lies no ſmall part of a believers conſolation. When Chriſt commends his Soul to God, he doth as it were bind up all the Souls of the Elect in one bundle with it; and ſolemnly preſents them all with his, to his Father's acceptance. To this purpoſe one aptly renders it.

Non privato ſui reſpectu commendat patri animum, ſed omnium fidelium ſuorum animas quaſi uno faſciculo complexas, ut ſimul cum ſua ſerventur. *D. Pareus.*

This commendation made by Chriſt turns to the ſingular profit and advantage of our Souls; in as much as Chriſt, by this very Prayer, hath delivered them into his Father's hand, as a precious treaſure, when ever the time comes that they are to be looſed from the bodies which they now inhabit. Jeſus Chriſt neither lived nor dyed for himſelf, but for Believers. VVhat he did in this very Act, refers to them as well as to his own Soul. You muſt look therefore upon Chriſt in this laſt and ſolemn act of his Life, as gathering all the Souls of the Elect together, and making a ſolemn tender of them all, with his own Soul to God.

Hæc Chriſti commendatio, in animarum noſtrarum commodum cedebat. Quippe quas ille a corpore quod inhabitaverant abſolutas, quaſi quoddam depoſitum, in Dei viventis manu, ex oratione tradebat, *Vict. Antioch in Mark* 9.

Secondly, *The depoſitory*, or Perſon to whom he commits this precious treaſure, and that was his own Father. *Father, into thy hands I commit.* Father is a ſweet encouraging aſſuring Title. VVell may a Son commit any concernment, how dear ſoever, into the hands of a Father. Eſpecially ſuch a Son, into the hands of ſuch a Father. By the hands of the Father into which he commits his Soul, we are not to underſtand the naked or meer power, but the Fatherly acceptation and protection of God.

Manus hæc patris alias Dei potentiam ſignificat, hic vero paternum Dei præſidium, &c. *Pareus.*

Thirdly, *The depoſitum*, or thing committed into this hand, [*my Spirit*] (i. e.) my Soul, now inſtantly departing, upon the very point of ſeparation from my body. The Soul is the moſt precious of all treaſures, it's call'd the darling, *Pſalm* 37. 17. Or the only one, *i.e.* that which is moſt excellent, and therefore moſt dear and precious. A whole world is but a trifle, if weighed for the price of one Soul, *Matt.* 16. 26. This ineſtimable treaſure he now commits into his Father's Hands.

Fourthly, *The Act* by which he puts it into that faithful Hand of the Father, παραθήσομαι I commend. We rightly render it in the preſent Tenſe, though the word be future. For with theſe words he breathed out his Soul. This word is of the ſame import with συνίστημι, I preſent or tender it into thy Hands. It was in Chriſt an Act of Faith. A moſt ſpecial and excellent Act, intended as a Preſident for all his People.

παραθήσομαι, i. e. συνίστημι. *Eraſmus* commendabo etiam, *Pſal.* 111. 6. Unde petita ſunt hæc verba Chriſt. Legitur futuro tempore, *Bez.*

Fifthly, And laſtly, the laſt thing obſervable is, *the manner* in which he uttered theſe words, And that was with a loud voice. He ſpake it that all might hear it, and that his Enemies who judged him now deſtitute and forſaken of God, might be convinced that he was not ſo. But that he was dear to his Father ſtill; and could put his Soul confidently into his hands; *Father, into thy hands I commend my Spirit.* Taking then theſe words, not only as ſpoken by Chriſt the Head of all Believers; and ſo commending their Souls to God with his own, but alſo as a Pattern, teaching them what they ought to do themſelves, when they come to die. We obſerve,

Doct. *That dying believers are both warranted, and encouraged by Chriſt's example, believingly, to commend their precious Souls into the hands of God.*

Thus the Apoſtle directs the Faith of Chriſtians, to commit their Souls to God's tuition and fatherly protection when they are either going into Priſons, or to the Stake for Chriſt, 1 Pet. 4. 19. *Let them* (ſaith he) *that ſuffer according to the will of God, commit the keeping of their Souls to him in well-doing, as unto a faithful Creator.*

This Propoſition we will conſider in theſe two main Branches of it, *ſc.* what is implied and carried in the Soul's commending it ſelf to God by Faith, when the time of ſeparation is come. And what warrant or encouragement gracious Souls have for their ſo doing.

Firſt, What is implied in this Act of a Believer, his commending or committing his Soul into the Hands of God at Death?

And if it be throughly weighed, you will find theſe ſix things at leaſt carried in it.

Firſt, It implies this evidently in it, *That the Soul ~~that~~ out-lives the Body*, and fails not as to its being, when its Body fails. It feels the houſe in which it dwelt, dropping into ruins, and looks out for a new Habitation with God. *Father, into thy hands I commend my Spirit.* The Soul underſtands it ſelf a more noble being than that corruptible Body, to which it was united; and is now to leave in the duſt. It underſtands its relation to the Father of Spirits, and from him it expects protection and proviſion in its unbodied ſtate; and therefore into his hands it puts it ſelf. If it vaniſhed or breathed into air, and did not ſurvive the Body; if it were annihilated at death, it were but a mocking of God to ſay when we die, *Father, into thy hands I commend my Spirit.*

Quiſquis in Chriſtum edet, non efflabit in ae- m animam moriens, ſed fidelem depoſitarium nfugiet, qui tuto conſer- t quicquid ſubitraditum . *Calv.*

Secondly, It implies *the Soul's true Reſt to be in God.* See which way its Motions and Tendencies are, not only in Life, but in death alſo. It bends to its God. It rolls, it even puts it ſelf upon its God and Father: *Father, into thy hands.* God is the Center of all gracious Spirits. While they tabernacle here, they have no reſt but in the boſom of their God. When they go hence, their expectation and earneſt deſires are to be with him. It had been working after God by gracious deſires before, it had caſt many a longing look to Heaven-ward before, but when the gracious Soul comes near it's God (as it doth in a dying hour) then it even throws it ſelf into his arms. As a River that after many turnings and windings, at laſt is arrived to the Ocean; it pours it ſelf with a central force into the boſom of the Ocean, and there finiſhes its weary Courſe. Nothing but God can pleaſe it in this World, and nothing but God can give it Content when it goes hence. It is not the amœnity of the place, whither the gracious Soul is going, but the boſom of the bleſſed God who dwells there, that it ſo vehemently pants after. Not the Father's houſe, but the Father's arms and boſom. *Father, into thy hands I commend my Spirit. Whom have I in Heaven but thee? And on Earth is none that I deſire in compariſon of thee*, Pſalm 73. 24, 25.

Ruere in amplexus.

Locus nequicquam valet neq; cœli amœnitas ipſa, per ſe beatorum ſpirituum beatitudinem auget; niſi quâ Dei habitatio eſt. *Parker de deſcenſu, Lib.* 2. *p.* 132.

Thirdly, It alſo implies *the great value believers have for their Souls.* That's the precious treaſure. And their main ſolicitude and chief Care is to ſee it ſecured in a ſafe hand. *Father, into thy hands I commit my Spirit*, they are words ſpeaking the believers care for his Soul. That it may be ſafe, whatever becomes of the vile Body. A believer when he comes nigh to death, ſpends but few thoughts about his body; whether it ſhall be laid, or how it ſhall be diſpoſed of: He truſts that in the hands of Friends; but as his great Care all along was for his Soul, ſo he expreſſes it in theſe his very laſt breathings, in which he commends it into the Hands of God. It is not, Lord Jeſus receive my body, take care of my Duſt, but *receive my Spirit.* Lord, ſecure the Jewel, when the Casket is broken.

Fourthly, Theſe words imply *the deep ſenſe that dying believers have of the great change that is coming upon them by death; when all viſible and ſenſible things are ſhrinking away from them, and failing.* They feel the world, and the beſt comforts in it failing. Every Creature and Creature-comfort failing. For at Death we are ſaid to fall, *Luke* 16. 9. Hereupon the Soul claſps the cloſer about its God, clings more cloſe than ever to him. *Father, into thy hands I commend my Spirit.* Not that a meer neceſſity puts the Soul upon God; or that it cleaves to God, becauſe it hath then nothing elſe to take hold on. No, no, it choſe

God for its portion when it was in the midſt of all its outward enjoyments, and had as good ſecurity as other Men have for the long enjoyment of them; but my meaning is, that although gracious Souls have choſen God for their portion, and do truly prefer him to the beſt of their Comforts; yet in this compounded State, it lives not wholly upon its God; but partly by Faith, and partly by Senſe. Partly upon things ſeen, and partly upon things not ſeen. The Creatures had ſome intereſt in their Hearts, alas, too much: But now all theſe are vaniſhing, and it ſees they are ſo. I ſhall ſee Man no more, with the inhabitants of the World, (ſaid ſick *Hezekiah*;) hereupon it turns its ſelf from them all, and caſts it ſelf upon God for all its ſubſiſtence. Expecting now to live upon it's God intirely, as the bleſſed Angels do. And ſo in Faith they throw themſelves into his Arms. *Father, into thy hands I commend my Spirit.*

Fifthly, It implies the attonement of God, and his full Reconciliation to Believers, by the Blood of the great Sacrifice. Elſe they durſt never commit their Souls into his Hands. *For it is a fearful thing to fall into the hands of the living God*, Heb. 12. 29. (i. e.) of an abſolute God, a God unattoned by the offering up of Chriſt. The Soul dare no more caſt it ſelf into the hand of God without ſuch an attoning Sacrifice, than it dares approach to a devouring Fire. And indeed, the Reconciliation of God; for we are made accepted in the beloved. So it's plainly carried in the order or manner of the reconciled Souls committing it ſelf to him; for it firſt caſts it ſelf into the Hands of Chriſt, then into the Hands of God by him. So *Stephen*, when dying, *Lord Jeſus receive my Spirit.* And by that hand it would be put into the Father's Hands.

Sixthly, And laſtly, *It implies both the efficacy, and excellency of Faith in ſupporting and relieving the Soul at a time when nothing elſe is able to do it.* Faith is its conduct, when it is at the greateſt loſs, and diſtreſs that ever it met with. It ſecures the Soul when it is turned out of the Body. When heart and fleſh fail, this leads it to the rock that fails not. It ſticks by that Soul till it ſee it ſafe through all the territories of Satan, and ſafe landed upon the ſhore of Glory; and then is ſwallowed up in viſion. Many a favour it hath ſhewen the Soul while it dwelt in its Body. The great ſervice it did for the Soul was in the time of its eſpouſals to Chriſt. This is the marriage knot. The bleſſed Bond of union betwixt the Soul and Chriſt. Many a relieving ſight, ſecret and ſweet ſupport it hath received from its faith ſince that; but ſurely its firſt and laſt works are its moſt glorious works. By Faith it firſt ventured it ſelf upon Chriſt. Threw it ſelf upon him in the deepeſt ſenſe of its own vileneſs, and utter unworthineſs, when ſenſe, reaſon and multitudes of Temptations ſtood by contradicting and diſcouraging the Soul. By faith it now caſts it ſelf into his Arms, when it's lanching out into vaſt eternity.

They are both noble acts of Faith, but the firſt no doubt is the greateſt and moſt difficult. For when once the Soul is intereſſed in Chriſt, it's no ſuch difficulty to commit it ſelf into his hands, as when it had no intereſt at all in him. It's eaſier for a Child to caſt himſelf into the Arms of its own Father in diſtreſs, than for one that hath been both a ſtranger and enemy to Chriſt, to caſt it ſelf upon him that he may be a Father, and a Friend to it.

And this brings us upon the ſecond enquiry I promiſed to ſatisfie, *ſc.*

Secondly, What warrant, or incouragment have gracious Souls to commit themſelves at death, into the hands of God? I anſwer, much every way: All things encourage and warrant its ſo doing. For,

Firſt, This God upon whom the Believer rolls himſelf at death, is *its Creator*. The Father of its Being. He created and inſpired it, and ſo it hath relation of Creature to a Creator, yea, of a Creature now in diſtreſs, to a faithful Creator, 1 Pet. 4. 19. *Let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well-doing; as to a [faithful Creator.]* Its very true, this ſingle relation in its ſelf gives little ground of encouragement; unleſs the Creature had conſerved that intregity in which it was originally created. And they that have no more to plead with God for acceptance, but their relation to him as Creatures, to a Creator; will doubtleſs find that word made good to their little Comfort, *Iſa.* 27. 11. *It is a people of no underſtanding, therefore he that made them, will not have mercy on them, and he that formed them, will ſhew them no favour.* But now, grace brings that relation into repute. Holineſs ingratiates us again, and revives the remembrance of this relation. So that Believers only can plead this.

Haſtus ex divino Origine.

Secondly, As the gracious Soul is his Creature, ſo *it is his redeemed creature.* One that he hath bought, and that with a great price. Even with the precious Blood of Jeſus Chriſt, 1 *Pet.* 1. 18. This greatly encourages the departing Soul, to commit it ſelf into the hands of God; ſo you find *Pſalm* 31. 5. *Into thy hands do I commend my Spirit, thou haſt redeemed it, O Lord God of truth.* Surely this is mighty encouragement, to put it ſelf upon God in a dying hour. Lord, I am not only thy Creature, but thy redeemed Creature. One that thou haſt bought with a great price. O I have coſt thee dear. For my ſake Chriſt came from thy Boſom, and is it imaginable that after that thou haſt in ſuch a coſtly way, even by the expence of the precious Blood of Chriſt redeemed me, thou ſhouldſt at laſt exclude me? Shall the ends both of Creation, and Redemption of this Soul be loſt together? Will God form ſuch an excellent creature as my Soul is, in which are ſo many wonders of the Wiſdom and Power of it's Creator? Will he be content when ſin had marr'd the frame, and defaced the glory of it, to recover it to himſelf again by the death of his own dear Son, and after all this caſt it away, as if there were nothing in all this? *Father into thy hands, I commend*

mend my Spirit. I know thou wilt have a reſpect to the work of thy hands. Eſpecially to a redeemed creature, upon which thou haſt been out ſo great ſums of Love; which thou haſt bought at ſo dear a rate.

Thirdly, Nay, that's not all; the gracious Soul may confidently and ſecurely commit it ſelf into the hands of God when it parts with its Body at death; not only becauſe it is his Creature, his redeemed Creature, but becauſe it is his *renewed Creature alſo.* And this lays a firm ground for the Believer's confidence of acceptance, not that it is the proper Cauſe or Reaſon of its acceptance, but as it is the Soul's beſt Evidence, that it is accepted with God, and ſhall not be refuſed by him, when it comes to him at death. For in ſuch a Soul there is a double workmanſhip of God, both glorious pieces, though the laſt exceeds in Glory. A *Natural Workmanſhip*, in the excellent Frame of that Noble Creature the Soul. And a *Gracious Workmanſhip* upon that again. A new Creation upon the old. Glory upon Glory. *We are his workmanſhip, created in Chriſt Jeſus*, Eph. 2. 10. The Holy Ghoſt came down from Heaven on purpoſe to create this new Workmanſhip. To frame this new Creature. And indeed it is the Top and Glory of all God's works of wonder in this World. And muſt needs give the believer encouragement to commit it ſelf to God, whether at ſuch a time, it ſhall reflect either upon the end of the Work, or upon the end of the Workman; both which meet in the Salvation of the Soul ſo wrought upon, the end of the Work is our Glory. By this *we are made meet to be partakers of the inheritauce of the Saints in Light*, Col. 1. 12. It is alſo the deſign and end of him that wrought it, 2 *Cor.* 5. 5. *Now he that hath wrought us for the ſelf ſame thing, is God.* Had he not deſigned thy ſoul for Glory, the Spirit ſhould never have come upon ſuch a ſanctifying deſign as this. Surely it ſhall not fail of a reception into Glory, when it's caſt out of this Tabernacle. Such a Work was not wrought in vain, neither can it ever periſh. When once Sanctification comes upon a Soul, it ſo roots it ſelf in the Soul, that where the Soul goes, it goes. Gifts indeed, thy die. All natural excellency and beauty, that goes away at death, *Job* 4. *ult.* But Grace aſcends with the Soul. It is a ſanctified, when a ſeparate Soul. And can God ſhut the door of Glory upon ſuch a Soul, that by Grace is made meet for the inheritance? O it cannot be!

Fourthly, As the gracious Soul is a renewed Soul, ſo it is alſo a *ſealed Soul.* God hath ſealed it in this World for that Glory, into which it is now to enter at death. All gracious Souls are ſealed *objectively*, i. e. they have thoſe Works of Grace wrought on their Souls, which do (as but now was ſaid) aſcertain and evidence their Title to Glory. And many are ſealed *formally.* That is, the Spirit helps them clearly to diſcern their Intereſt in Chriſt, and all the Promiſes. This both ſecures Heaven to the Soul in it ſelf, and becomes alſo an Earneſt or Pledge of that Glory in the unſpeakable Joys and Comforts that it breeds in the Soul. So you find, 2 *Cor.* 1. 22. *Who hath ſealed us, and given us the earneſt of the Spirit in our Hearts.* God's ſealing us gives high Security. His *objective* Seal makes it ſure in it ſelf, his *formal* Seal makes it ſo to us. But if over and above all this, he will pleaſe, as a Fruit of that his ſealing, to give us thoſe heavenly unexpreſſible Joys and Comforts which are the Fruit of his formal Sealing-Work, to be an Earneſt, a Foretaſt and Hanſel of that Glory, how can the Soul that hath found all this, doubt in the leaſt of a rejection by its God, when at death it comes to him? Surely if God have ſealed, he will not refuſe you. If he have given his earneſt, he will not ſhut you out. God's Earneſt is not given in jeſt.

Fifthly, Moreover, every gracious Soul may confidently caſt it ſelf into the arms of its God when it goes hence, with *Father, into thy hands I commit my Spirit.* For as much as every gracious Soul is a *Soul in covenant with God*, and God ſtands obliged by his Covenant and Promiſe to ſuch not to caſt them out when they come unto him. As ſoon as ever thy Soul became his by Regeneration, that Promiſe became its own, *Heb.* 13. 5. *I will never leave you, nor forſake you.* And will he leave the Soul now at a pinch, when it never had more need of a God to ſtand by it than it hath then? Every gracious Soul is entituled to that Promiſe, *John* 14. 3. *I will come again and receive you to my ſelf.* And will he fail to make it good, when the time of the Promiſe is come, as at death it is? It cannot be. Multitudes of Promiſes, the whole Covenant of Promiſes give Security to the Soul againſt the fears of rejection, or neglect by God. And the Soul's dependance upon *God*, and hanging upon a Promiſe, its very rolling its ſelf upon *God* from the Encouragement the Word gives it, adds to the engagement upon *God.* When he ſees a poor Soul that he hath made, redeemed, ſanctified, ſealed and by ſolemn Promiſe engaged himſelf to receive, coming to him at Death, rolling it ſelf upon his faithfulneſs that promiſed, ſaying, as *David*, 2 Sam. 23. 5. *Tho'* Lord, *there* be many defects in me, *yet thou haſt made a Covenant with me, well ordered in all things, and ſure; and this is all my Salvation, and all my Hope.* Lord, I am reſolved to ſend out my Soul in an Act of Faith. I will venture it upon the credit of thy Promiſe. How can *God* refuſe ſuch a Soul? How can he put it off when it ſo puts it ſelf upon him?

Sixthly, But this is not all, *the gracious Soul ſuſtains many intimate and dear relations to that God into whoſe hands it commends it ſelf at death.* It's his Spouſe, and the Conſideration of ſuch a day of Eſpouſals, may well encourage it to caſt it ſelf into the boſom of Chriſt, its Head and Husband. It is a Member of his Body, Fleſh and Bones, *Eph.* 5. 30. It is his Child, and he its everlaſting Father, *Iſa.* 9. 6. It is his Friend. *Henceforth ſaith Chriſt, I call you not ſervants, but Friends*, Joh. 15. 15. What confidence may theſe and all other the dear Relations Chriſt owns to the renewed Soul beget in ſuch an hour as this is! What Husband can throw off the dear Wife of his boſom, who in diſtreſſes caſts her ſelf into his Arms! What Father can ſhut the door upon a dear Child that comes to him for Refuge, ſaying, Father, Into thy hands I commit my ſelf!

Seventhly, and Laſtly, The unchangableneſs of God's Love to his People gives confidence they ſhall in no wiſe be caſt out. They know Chriſt is the ſame to them at laſt, he was at firſt. The ſame in the pangs of death, as he was in the comforts of Life. Having loved his own which were in the World, he loved them to the end, *Joh.* 13. 1. He doth not love as the VVorld loves, only in proſperity. But they are as dear to him when their beauty and ſtrength is gone, as when it was in the greateſt flouriſh. If we live, we live to the Lord; and if we die, we die to the Lord; ſo then, whether we live, or die; we are the Lord's, *Rom.* 14. 8. Take in all theſe things and weigh them both apart, and together, and ſee whether they amount not to a full evidence of the truth of this point, that dying Believers are both warranted and encouraged to commend their Souls into the hands of God. VVhether they have not every one of them cauſe to ſay as the Apoſtle did, 2 *Tim.* 1. 12. *I know whom I have believed, and am perſwaded that he is able to keep that which I have committed to him againſt that day.* The improvements of all this you have in the following practical Deductions.

Deduction 1. *Are dying believers only warranted and encouraged thus to commend their Souls into the hands of God? What a ſad ſtrait then muſt all dying unbelievers be in about their Souls?* Such Souls will fall into the hands of God, but that's their Miſery, not their Priviledge. They are not put by Faith into the hands of *Mercy*, but fall by Sin, into the hands of *Juſtice.* Not God, but the Devil, is their Father, *John* 8. 4. VVhither ſhould the child go, but to its own Father? They have not one of thoſe forementioned encouragements to caſt themſelves into the hands of God, except the naked relation they have to God as their Creator, and that's as good as none, without the new Creation. If they have nothing but this to plead for their Salvation, the Devil hath as much to plead as they. It's the new Creature that brings the firſt Creation into repute again with God.

O diſmal! O deplorable caſe! A poor Soul is turning out of houſe and home, and knows not where to go. It departs and immediately falls into the hands of Juſtice. The Devil ſtands by waiting for ſuch a Soul whom God will throw to him, as a Dog for a cruſt. Little, ah little do the friends of ſuch a one think whilſt they are honouring his duſt by a ſplendid and honourable Funeral, what a caſe that poor Soul is in that lately dwelt there; and what fearful ſtraights and extremities it is now expoſed to. They will cry indeed, Lord, Lord, open to us, *Matth.* 7. 22. But to how little purpoſe are their vain cries? Will God hear him when he cries, *Job* 27. 9. It's a lamentable caſe.

Deduction 2. *Will God graciouſly accept, and faithfully keep what the Saints commit to him at death? how careful then ſhould they be to keep what God commits to them, to be kept from him while they live.* You have a great truſt to commit to God when you die, and God hath a great truſt to commit to you whilſt you live; you expect that he ſhould faithfully keep what then you ſhall commit to his keeping; and he expects you ſhould faithfully keep, what he now commits to your keeping. O keep what God commits to you, as you expect he ſhould keep your Souls when you commit them unto him. If you keep his truths, he will keep your Souls. *Becauſe thou haſt kept the word of my patience, I alſo will keep thee,* &c. *Rev.* 3. 10. Be faithful to your God, and you ſhall find him faithful to you. None can pluck you out of his hand, ſee that nothing wreſt his truths out of your hands. *deny him, he alſo will deny us,* 2 Tim. 2. 12. Take heed leſt thoſe eſtates you have gotten as a bleſſing attending the Goſpel, prove a temptation to you to betray the Goſpel. Religion (ſaith one) brings forth Riches, but the Daughter devours the Mother. How can you expect acceptance with God, who have betrayed his truth, and dealt perfidiouſly with him?

Religio pe-
perit divi-
tias, ſed fi-
lia devor-
vit matrem

Deduction 3. If Believers may ſafely commit their Souls into the hands of God, *How confidently may they commit all leſſer intereſts, and lower concernments into the ſame hand.* Shall we truſt him with our Souls, and not with our lives, liberties or comforts? Can we commit the treaſure to him, and not a trifle? Whatever you enjoy in this World, is but a trifle to your Souls. Sure if you can truſt him for eternal Life for your Souls, you may much more truſt him, for the daily Bread for your Bodies. I know it is objected, that God hath made over temporal things to his People upon conditional promiſes, and an abſolute faith can never be grounded upon conditional promiſes?

But what means this Objection? Let your Faith be but ſuitable to theſe conditional Promiſes, that is, believe they ſhall be made good to you, ſo far as God ſees them good for you. Do you but labour to come up to thoſe Conditions required in you, and thereby God will have more glory, and you more comfort. If your Prayers for theſe things proceed from *pure ends*, the glory of God, not the ſatisfaction and gratification of your Luſts. If your deſires after them be *moderate* as to the meaſure, content with that proportion the infinite wiſdom ſees fitteſt for you. If you take *Gods way* to obtain them, and dare not ſtrain Conſcience, or commit a Sin, though you ſhould periſh for want. If you can patiently wait God's time for enlargements from your ſtraits, and not make any ſinful haſte; you ſhall be ſurely ſupplied. And he that remembers your Souls, will not forget your Bodies. But we live by Senſe and not by Faith. Preſent things ſtrike our Affections more powerfully than the inviſible things that are to come. *The Lord humble his People for this.*

Deduction 4. *Is the priviledge of believers, that they can commit their Souls to God in a dying hour?*

hour? then how precious, how uſeful a Grace is Faith to the People of God both living and dying?

All the Graces have done excellently, but Faith excels them all. Faith is the *Phœnix Grace*, the Queen of Graces. Deſervedly it is ſtiled *precious Faith*, 2 Pet. 1. 1. The Benefits and Priviledges of it in this Life are unſpeakable; and as there is no comfortable living, ſo no comfortable dying without it.

Firſt, While we live and converſe here in the world, all our comfort and ſafety is from it; for all our union with Chriſt, the fountain of mercies and bleſſings, is by Faith, *Eph.* 3. 17. *That Chriſt may dwell in your hearts by Faith.* No Faith, no Chriſt. All our Communion with Chriſt is by it. He that cometh to God muſt believe, *Heb.* 11. 6. The Soul's Life is wrapt up in this Communion with God; and that Communion in Faith. *All Communications* from Chriſt depend upon Faith; for look as all Communion is founded in Union, ſo from our Union and Communion, are all our Communications. All Communications of Quicknings, Comforts, Joy, Strength and whatſoever ſerves to the well-being of the Life of Grace, are all through that Faith which firſt knit us to Chriſt, and ſtill maintains our Communion with Chriſt, believing we rejoyce, 1 *Pet.* 1. 8. The inner Man is renewed whilſt we look to the things *that are not ſeen*, 2 Cor. 4. 18.

Secondly, And as our Life, and all the Supports and Comforts of it here are dependant on Faith; ſo you ſee our death, as to the ſafety and comfort of our Souls, then depends upon our Faith. He that hath no Faith, cannot commit his Soul to God, but rather ſhrinks from God. Faith can do many ſweet Offices for your Souls upon a death-bed, when the Light of this World is gone, and all Joy ceaſes on Earth. It can give us ſights of things inviſible in the other World, and thoſe ſights will breathe Life into your Souls amidſt the very pangs of death.

Reader, do but think what a comfortable foreſight of God, and the Joys of Salvation, will be to thee, when thine Eye-ſtrings are breaking. Faith cannot only ſee that beyond the Grave, which will comfort, but it can cling about its God, and claſp Chriſt in a promiſe when it feels the ground of all ſenſible comforts trembling and ſinking under thy feet. My heart and my fleſh faileth, but God is the Strength (or Rock) of my heart, and my portion for ever. Reeds fail, but the Rock is firm footing. Yea, and when the Soul can no longer Tabernacle here, it can carry the Soul to God, caſt it upon him, with, *Father, into thy hands I commend my Spirit.* O precious Faith!

Deduction 5. *Do the Souls of dying Believers commend themſelves into the hands of God? Then let not the ſurviving relations of ſuch ſorrow as Men that have no hope.* A Husband, a Wife, a Child, is rent by death out of your Arms, well, but conſider into what arms, into what boſom they are commended. Is it not better for them to be in the boſom of God, than in yours? Could they be ſpared ſo long from Heaven, as to come back again to you but an hour, how would they be diſpleaſed to ſee your tears, and hear your cries and ſighs for them! They would ſay to you, as Chriſt ſaid to the Daughters of *Jeruſalem*, *Weep not for me, but weep for your ſelves, and for your Children.* I am in a ſafe hand, I am out of the reach of all Storms and Troubles. O did you but know what their ſtate is, who are with God, you would be more than ſatisfied about them.

Deduction 6. *Laſtly*, I will cloſe all with a Word of Counſel. Is this the priviledge of dying Believers, to commend their Souls into the hands of God? *Then as ever you hope for comfort or peace in your laſt hour, ſee that your Souls be ſuch as may be then fit to be commended into the hands of an holy and juſt God. See that they be holy ſouls.* God will never accept them, if they be not holy. *Without holineſs no man ſhall ſee God*, Heb. 12. 24. *He that hath this hope* (*viz.* to ſee God) *purifieth himſelf even as he is pure*, 1 John 3. 3. Endeavours after Holineſs are inſeparably connected with rational expectations of bleſſedneſs. Will you put an unclean filthy defiled thing into the pure hand of the moſt holy God? O ſee they be holy, and already accepted in the beloved, or wo to them when they take their leaves of thoſe tabernacles they now dwell in. The gracious Soul may confidently ſay then, *Lord Jeſus, into thy hand I commend my Spirit.* O let all that can ſay ſo then, now ſay,

Thanks be to God for Jeſus Chriſt.

Serm. 37.

Treats of Chriſt's Funeral, opening the manner, reaſons, and excellent ends thereof.

SERMON XXXVII.

JOHN XIX. 40, 41, 42.

Then took they the body of Jeſus, and wound it in linnen cloaths, with the ſpices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a Garden, and in the Garden a new Sepulchre, wherein was never man yet laid. There laid they Jeſus therefore, becauſe of the Jews preparation-day, for the Sepulchre was nigh at hand.

YOU have heard the laſt Words of dying Jeſus, commending his Spirit into his Father's hands: And now the Life of the World hangs dead upon a Tree. The Light of the World for a time muffled up in a diſmal Cloud: The Sun of Righteouſneſs ſet in the Region and Shadow of Death. The Lord is dead, and he that wears the Keys of the Grave at his Girdle, is now himſelf to be lock'd up in the Grave.

All you that are the Friends and Lovers of Jeſus, are this Day invited to his Funeral. Such a Funeral as never was ſince *Graves* were firſt digged. *Come, ſee the place where the Lord lay.* There are ſix remarkable particulars about this Funeral in theſe three Verſes.

1. The Preparations that were made for it, and that was mainly in two Particulars, *viz.* The *begging* and *perfuming* of the Body. His Body could not be buried, till by begging, his Friends had obtained it as a favour from his Judge. The dead Body was by Law in the Power of *Pilate* who adjudged it to death, as the Bodies of thoſe that are hanged, are in the power of the Judge to diſpoſe of them as he pleaſes. And when they had gotten it from *Pilate*, they wind it in fine Linnen Cloaths with Spices. But what need of Spices to perfume that bleſſed Body? his own Love was Perfume enough, to keep it ſweet in the Remembrance of his People to all generations: However, by this they will manifeſt, as they are able, the dear affection they have for him.

2. The *Bearers* that carried his Body to its grave, *Joſeph* of *Arimathea* and *Nichodemus*, two ſecret Diſciples. They were both Men of Eſtate and Honour. None could imagine that theſe would have appeared at a time of ſo much danger, with ſuch boldneſs for Chriſt. That ever they would have gon openly and boldly to manifeſt their Love to Chriſt when dead, who were afraid to come to him (except by Night) when he was living. But now a Spirit of Zeal and Courage is come upon them, when thoſe that made greater and more open confeſſions of him are gon.

3. The *Attendants* who followed the Hearſe, were the Women that followed him out of *Galilee*. Among whom the two *Mary's*, and the Mother of *Zebedees* Children (whom *Mark* calls *Salome*) are only named.

4. The Grave or Sepulchre where they laid him. It was in *Joſeph's* new Tomb, which he had prepared in the Garden near unto *Golgotha*, where our Lord died. Two things are remarkable about this Tomb. It was anothers Tomb, and it was a new Tomb. It was anothers. For he had not an Houſe of his own, to lay his Body in when dead. As he lived in other Mens Houſes, ſo he lay in another Man's Tomb. And it was a new Tomb, wherein never Man was yet laid. Doubtleſs there was much of Providence in this, for had any other been laid there before him, it might have proved an occaſion both to ſhake the Credit, and ſlur the Glory of his Reſurrection, by pretending it was ſome former Body, and not the Lord's, that roſe out of it. In this alſo divine Providence had a reſpect to that Prophecy, *Iſa.* 53. 9. which was to be fulfilled at his Funeral: *He made his grave with the rich, becauſe he had done no violence*, &c.

5. The diſpoſition of the Body in that Tomb. 'Tis true, there is no mention made of the Groans and Tears, with which they laid him in his Sepulchre, yet we may well preſume they were not wanting in plentiful expreſſions of their ſorrow that way. For as they wept, and ſmote their Breaſts when he dyed, *Luke* 23. 48. So no doubt they laid him with melting Hearts, and flowing eyes in his Tomb, when dead.

6. And laſtly, the laſt remarkable particular in the Text, is the ſolemnity, with which his Funeral Rites were performed, and they were all ſuitable to his humbled State. It was indeed a Funeral as decently order'd as the ſtraights of time and ſtate of things would then permit: But there was nothing of Pomp or outward State at all obſerved. Few Marks of Honour ſet by Men upon it. Only the Heavens adorned it with divers miraculous *works*, which in their proper place will be ſpoken to. Thus was he laid in his grave, *where he continued*

tinued for three incompleat days and nights in the territories of Death, in the land of darkneſs and forgetfulneſs. Partly to correſpond with *Jonah* his Type, and partly to aſcertain the world of the reality of his Death. Whence our obſervation is,

Doct. *That the dead body of our Lord Jeſus Chriſt was decently interr'd, by a ſmall number of his own Diſciples; and continued in the ſtate of the Dead for a time.*

This Obſervation containing matter of fact, and that ſo plainly and faithfully delivered to us by the Pens of the ſeveral Evangeliſts; we need do no more to prepare it for our uſe, than to ſatisfie theſe two inquiries; Why had Chriſt any funeral at all, ſince his Reſurrection was ſo ſoon to follow his Death? And what manner of funeral Chriſt had.

Firſt, Why had Chriſt any Funeral at all, ſince he was to riſe again from the dead within that ſpace of time that other Men commonly have to lie by the wall before their interment; and had it continued longer unburied, it could ſee no corruption, having never been tainted by ſin? Why, though there was no need of it at all upon that account, that a Funeral is needful for other bodies; yet there were theſe four weighty Ends and Reaſons of it.

Reaſon 1. *Firſt*, It was neceſſary Chriſt ſhould be buried, *to aſcertain his Death*, elſe it might have been looked upon as a Cheat. For, as they were ready enough to impoſe ſo groſs a Cheat upon the world at his Reſurrection, *That the Diſciples came by night and ſtole him away:* much more would they have denied at once the reality both of his Death and Reſurrection, had he not been ſo perfumed and interred: But this cut off all pretentions. For in this kind of embalming, his mouth, ears, noſtrils, were all filled with their Spices and Odours. Bound up in Linnen, and laid long enough in the Tomb to give full aſſurance to the world of the certainty of his Death. So that there could be no latent Principle of Life in him. Now ſince our eternal Life is wrapt up in Chriſt's Death, it can never be too firmly eſtabliſhed. To this therefore we may well ſuppoſe Providence had ſpecial reſpect in his Burial, and the manner of it.

Reaſon 2. *Secondly*, He muſt be buried *to fulfil the Types, and Prophecies that went before.* His abode in the Grave was prefigured by *Jona*'s abode three days and nights in the belly of the Whale, *Matth.* 12. 40. So muſt the Son of Man be three days, and three nights in the heart of the earth. Yea, the Prophet had deſcribed the very manner of his Funeral, and long before he was born foretold in what kind of Tomb his Body ſhould be laid, *Iſa.* 53. 9. *He made his Grave with the wicked, and with the rich in his death.* Pointing by that expreſſion at this Tomb of *Joſeph*; who was a rich Man, and the Scriptures cannot be broken.

Reaſon 3. *Thirdly*, He muſt be buried *to compleat his humiliation*; this being the loweſt ſtep he could poſſibly deſcend in his abaſed ſtate. *They have brought me to the duſt of Death.* Lower he could not be laid, and ſo low he muſt lay his bleſſed head, elſe he had not been humbled to the loweſt.

Reaſon 4. *Fourthly*, But the great end and reaſon of his interment was *the conquering of Death* in its own dominion and territories; which victory over the Grave furniſheth the Saints with that triumphant ἐπινίκιον ſong of deliverance, 1 *Cor.* 15. 55. *O Death, where is thy Sting!* O Grave, where is thy Deſtruction! Our Graves would not be ſo ſweet and comfortable to us, when we come to lie down in them, if Jeſus had not lain there before us, and for us. Death is a Dragon, the Grave its Den; a place of dread and terror: But Chriſt goes into its Den, there grapples with it, and for ever overcomes it. Diſarms it of all its terror, and not only makes it ceaſe to be *enemical*, but to become exceeding *beneficial* to the Saints. A Bed of reſt, and a perfumed Bed. They do but go into Chriſt's Bed, where he lay before them. For theſe ends he muſt be buried.

Secondly, Next let us inquire what manner of Funeral Chriſt had.

And if we intently obſerve it, we ſhall find many remarkable properties in it.

Firſt, We ſhall find it to be a very obſcure and private Funeral. Here was no external pomp or gallantry. Chriſt affected it not in his Life, and it was no way ſuitable to the ends and manner of his death. Humiliation was deſigned in his Death. And State is inconſiſtent with ſuch an end. Beſides, he died upon the Tree, and Perſons ſo dying don't uſe to have much ceremony and ſtate at their Funerals. Three things ſhew it to be a very humble and obſcure Funeral, as to what concerned outward glory, with which the great ones of the earth are uſually interred. For,

Firſt, The dead body of the Lord was not brought from his own Houſe, as other Mens commonly are; but from the Tree. They beg'd it of his Judge. As who ſhould ſay, *go bring the Corps from Tyburn.* Had they not obtained this favour from *Pilate*, it muſt have been buried in *Golgotha*. It had been tumbled into a pit, digged under the Croſs.

Secondly, As it was firſt beg'd, then buried; ſo it was attended with a very poor Train. A few ſorrowful Women followed the *Bier*. Other Men are accompained to their Graves by their Relations, and Friends. The Diſciples were all ſcattered from him. Afraid to own him dying, and dead.

Thirdly, And theſe few that were reſolved to give him a Funeral, are forced, by reaſon of the ſtraights of time, to do it in ſhuffling haſte. Time was ſhort, they take the next Sepulchre they can get, and hurry him away that evening into it. For the preparation for the Paſſover was at hand. This was the obſcure Funeral which the body of the Lord had. Thus was the Prince of the Kings of the Earth, who hath the Keys of Death and Hell, laid into his Grave.

Secondly, Yet though Men could beſtow little honour upon it, the Heavens beſtowed ſeveral Marks of Honour upon it. Adorn'd it with divers Miracles, which wiped off the reproach of his death from him. Theſe Miracles were antecedent to his interment, or concomitants of it.

Firſt, There was that extraordinary and preternatural Eclipſe of the Sun. Such an Eclipſe as was never ſeen ſince it firſt ſhone in Heaven. The Sun fainted at the ſight of ſuch a ruful ſpectacle, and cloathed the whole Heaven in black, The ſight of this cauſed a great Philoſopher, who was then far from the place where this unparellel'd Tragedy was acting, to cry out upon the ſight of it, *either the God of nature now ſuffers, or the frame of the world is now diſſolved.* The ſame *Dionyſius* writing to *Apollaphanes* a Philoſopher, who would not embrace the Chriſtian Faith, thus goes about to convince him. What thinkeſt thou (ſaith he) of the Eclipſe when Chriſt was Crucified? Were we not both of us then at *Heliopolis*? and ſtanding in the ſame place, did we not ſee the Moon in a new manner following the Sun; and not in the time of Conjunction, but from the ninth hour until the evening, by a reaſon unknown in nature, directly oppoſite to the Sun? Didſt thou not then, being greatly terrified, ſay unto me, O my *Dionyſius*, what ſtrange commutations of the Heavenly bodies are theſe!

Aut Deus naturæ patitur, aut mundi machina diſſolvitur. *Dionyſius Areopag.*

Τὶ λέγεις περὶ τῆς ἐν σωτηρίῳ σταυρῷ ἐκλείψεως. ἀμφότεροι γὰρ τότε κατ' Ἡλιούπολιν ἅμα παρόντες, καὶ συνεστῶτες παραδόξως τὴν σελήνην ἐμπίπτουσαν ἑωράκαμεν, οὐ ἦν συνόδου καιρὸς, &c. Theod. Metochit. Hiſti. Rom. g. 39.

Such a preternatural Eclipſe is remembred in no other Hiſtory. For it was not in time of conjunction, but oppoſition; the Moon being then at full. From the ſixth, to the ninth hour, the Sun and Moon were together in the midſt of Heaven; but in the evening ſhe appeared in the Eaſt, her own place, oppoſite to the Sun. And then miraculouſly returning from *Eaſt* to *Weſt*, did not paſs by the Sun and ſet in the Weſt before it; but kept it company for the ſpace of three hours, and then returned to the Eaſt again. And whereas in all other natural Eclipſes, the Eclipſe always begins on the Weſtern part of the body of the Sun, and that part is alſo firſt cleared; it was quite contrary in this; for though the Moon were oppoſite to the Sun, and diſtant from it the whole breadth of Heaven; yet with a miraculous ſwiftneſs it overtook the Sun, and darkned firſt the Eaſtern part of it; and ſoon prevailed over its whole body. Which cauſed darkneſs over all the Land, that is, ſay ſome, over the whole Earth; or as others, over the whole Land of *Jewry*. Or as others over the whole *Horizon*, and all places of the ſame altitude, and latitude, which is moſt probable.

Secondly, And as Chriſt's Funeral was adorned with ſuch a miraculous Eclipſe, which put the Heavens and Earth into a mourning; ſo *the rocks did rend*, the vail of the Temple rent in twain from top to bottom. The Graves opened, and the dead Bodies of many Saints aroſe and went into the holy City and were ſeen of many. *The rending of the Rocks* was a ſign of God's fierce indignation, *Nahum* 1. 6. And a diſcovery of the greatneſs of his Power; ſhewing them what they deſerved, and what he could do to them that had committed this horrid fact; though he rather choſe at this time to ſhew the dreadful effects of it upon inanimate Rocks, than Rocky-hearted ſinners. But eſpecially it ſerved to convince the world that it was none other but the Son of God that died. Which was farther manifeſted by theſe concomitant Miracles.

As for the *rending in twain of the vail.* It was a notable Miracle, plainly ſhewing that all Ceremonies were now accompliſhed, and aboliſhed. No more vails now. As alſo that Believers have now moſt free acceſs into Heaven. At that very inſtant when the vail rent, the *High-Prieſt* was officiating in the moſt holy place, and the vail which hid him from the People, being rent; they might freely ſee him about his Work in the Holy of Holies. A lively Emblem of our *High-Prieſt*, whom now we ſee by Faith in the Heavens, there performing his interceſſion-work for us.

The *opening of the Graves*, plainly ſhew'd the deſign and end of Chriſt's going into it. That it might not have dominion over the Bodies of the Saints, but being vanquiſht and deſtroyed by Chriſt, lets go all that are his, whom he ranſomed from the Grave as a prey out of its paws. A *Specimen* whereof was given in thoſe holy ones that roſe at that time, and appeared to many in the holy City. Thus was the Funeral of our Lord performed by Men: Thus was it adorned by Miracles from Heaven.

Uſe. And now we have ſeen Jeſus interred. He that wears at his Girdle the Keys of Hell and Death, himſelf locked up in the Grave. What ſhall I ſay of him whom they now laid in the Grave? Shall I undertake to tell you what he was? What he did, ſuffered, and deſerved? Alas! The tongues of Angels muſt pauſe and ſtammer in ſuch a work. I may truly ſay, as *Nazianzen* ſaid of *Baſil*, no tongue but his own can ſufficiently commend and praiſe him. He is a Sun of Righteouſneſs, a fountain of Life, a bundle of Love. Of him it might be ſaid in that day, Here lies lovely Jeſus, in whom is treaſured up whatſoever an angry God can require for his *Satisfaction*, or an empty Creature for his *Perfection*. Before him was none like him, and after ſhall none ariſe comparable to him. If every leaf, and ſpire of Glaſs (ſaith one) nay all the Stars, Sands, and Atomes were in ſo many Souls and Seraphims, whoſe love ſhould double in them every moment to all eternity; yet would it fall infinitely ſhort of what his worth and excellency exacts. Suppoſe a Creature compos'd of all the choice endowments that ever dwelt in the beſt of Men ſince the Creation of the World, in whom you find a meek *Moſes*, a ſtrong *Sampſon*, a faithful *Jonathan*, a beautiful *Abſolom*, a rich and wiſe *Solomon*; nay, and add to this, the underſtanding, ſtrength, agility, ſplendor, and holineſs of all the Angels: It would all amount but to a dark ſhadow, of this incomparable Jeſus.

Mr. Jo

Who ever weighed Chriſt in a pair of Balances (ſaith another) who hath ſeen the foldings and plyes, the heights, and depths of that glory which is in him? O for ſuch a Heaven, as but to ſtand afar off and ſee, and love and long for him, while times thread be cut, and this great work of *Creation* diſſolved! —— O if I could yoke in among the thick of Angels, and Seraphims, and now glorified Saints, and could raiſe a new Love-ſong of Chriſt, before all the world. I am pained with wondring at new-opened Treaſures in Chriſt. If every finger, member, bone and joint were a torch burning in the hotteſt fire in hell; I would they could all ſend out love-praiſes, high ſongs of praiſe for ever more to that Plant of Renown, to that Royal and high Prince, Jeſus my Lord. But alas, his love ſwelled in me, and finds no vent. —— I mar his praiſes, nay, I know no compariſon of what Chriſt is, and what he is worth. All the Angels, and all the glorified, praiſe him not ſo much as in halves. Who can advance him, or utter all his praiſe? —— O if I could praiſe him, I would reſt content to die of Love for him. O would to God I could ſend in my praiſes to my incomparable well-beloved, or caſt my Love-ſongs of that matchleſs Lord Jeſus over the Walls, that they might light in his lap, before Men and Angels. —— But when I have ſpoken of him till my head rive, I have ſaid juſt nothing. I may begin again. A God-head, a God-head is a World's wonder. Set ten thouſand thouſand new-made Worlds of Angels and Elect Men, and double them in Number ten thouſand thouſand thouſand times, Let their hearts and tongues be ten thouſand times more agile and large than the hearts and tongues of the Seraphims, that ſtand with ſix wings before him; when they have ſaid all for the glorifying and praiſing of the Lord Jeſus; they have ſpoken little or nothing. O if I could wear this Tongue to the ſtump in extolling his highneſs! But it is my daily ſorrow that I am confounded with his incomparable Love.

Thus have his enamoured friends faintly expreſſed his excellencies, and if they have therein done any thing, they have ſhewn the impoſſibility of his due praiſes.

Come and ſee, believing Souls, look upon dead Jeſus in his winding ſheet, by Faith; and ſay, Lo, this is he of whom the Church ſaid, *My beloved is white and ruddy*; his ruddineſs is now gone, and a death-pale hath prevailed over all his body: but ſtill as lovely as ever, yea, altogether lovely.

If *David* lamenting the death of *Saul* and *Jonathan*, ſaid, *Daughters of Jeruſalem weep over* Saul, *who cloathed you in ſcarlet, with other delights; who put on ornaments of gold upon your apparel*; much rather may I ſay, *Children of Zion, weep over* Jeſus, *who cloathed you with righteouſneſs, and garments of ſalvation.*

This is he who quitted the Throne of Glory, left the Boſom of unſpeakable Delights, came in a body of Fleſh, produced in perfect holineſs, brake through many and great impediments, (thy great Unworthineſs, the Wrath of God and Man) by the ſtrength of Love; to bring Salvation home to thy Soul. Can he that believingly conſiders this, do leſs than faint at the ſenſe of that Love that brought him to the duſt of death, and cry out with that Father, *My Lord was crucified?* But I will inſiſt no longer upon generals, but draw down the Particulars of Chriſt's Funeral to your uſe in the following Corollaries.

Corollary 1. Was Chriſt buried in this manner? *Then a decent and mournful Funeral (where it can be had) is very laudable among Chriſtians.*

I know the Souls of the Saints have no concernment for their Bodies, nor are they ſolicitous how the Body is treated here; yet there is a reſpect due to them, as they are the Temples wherein God hath been ſerved and honoured, by thoſe Holy Souls that once dwelt in them. As alſo upon the account of their relation to Chriſt, even when they lie by the Walls. And the Glory that will be one day put upon them, when they ſhall be changed, and made like unto Chriſt's glorious Body. Upon ſuch ſpecial accounts as theſe, their bodies deſerve an honourable treatment, as well as upon the account of Humanity, which owes this honour to, on the Bodies of all Men.

To have no Funeral, is accounted a Judgment, *Eccleſ.* 7. 4. Or to be tumbled into a Pit without any to lament us, is lamentable. We read of many ſolemn and * mournful Funerals in Scripture, wherein the People of God have affectionately paid their reſpects and Honours to the Duſt of the *Saints*; as Men that were deeply ſenſible of their worth, and how great a loſs the World ſuſtains by their remove. Chriſt's Funeral had as much of decency and ſolemnity in it, as the time would permit; though he was a ſtranger to all pomp, both in life and death.

* *Gen.* 23. 2.
Gen. 35. 19.
Gen. 50. 10.
Num. 20. 29
2 *Chr.* 35. 24
Joh. 11. 31.
Acts 8. 2.

Corol. 2. Did *Joſeph* and *Nichodemus* ſo boldly appear, at a time of ſo much danger, to beg the body, and give it a Funeral? *Let it be for ever a caution to ſtrong Chriſtians not to deſpiſe, or glory over the weak.* You ſee here a couple of poor, low-ſpirited and timerous Perſons; that were afraid to be ſeen in Chriſt's company, when the other Diſciples profeſſed their readineſs to die with him: Yet thoſe flee, and theſe appear for him, when the trial comes indeed. If God deſert the ſtrong, and aſſiſt the weak; the feeble ſhall be as *David*, and the ſtrong as Tow. I ſpeak not this to diſcourage any Man from ſtriving to improve inherent Grace to the utmoſt. For it's ordinarily found in experience, that the degrees of aſſiſting Grace, are given out according to the meaſures of inherent Grace: But I ſpeak it to prevent a ſin incident to ſtrong Chriſtians, which is to deſpiſe the weak, which God corrects by ſuch inſtances and examples as this before us.

Corol. 3. *Hence we may be aſſiſted in diſcerning the depths of Chriſt's Humiliation for us.* And ſee from what, to what his Love brought him. It was not enough, that he who was in the form of God, became a Creature; which was an infinite ſtoop, nay, to be made a Man, an inferior Order of Creatures. Nay, to be a poor Man, to ſpend his days in Poverty and Contempt. But alſo to be a dead Corps for our ſake. *O what manner of love is this!*

Now the deeper the humiliation of the Son of God was, the more ſatisfactory to us it muſt needs be. For as it ſhews us the hainouſneſs of ſin that deſerves all this, ſo the fulneſs of Chriſt's ſatisfacton whereby he makes up that breach. O it was a deep humiliation indeed. How unlike himſelf is he now become! Doth he look like the Son of God? What, the Son of God whom all the Angels adore, to be ſhuffled by three or four Perſons into his Grave in an evening. To be carried from *Golgotha* to the Grave in this manner! And there lie as a captive to Death for a time! Never was the like change of conditions, never ſuch an abaſement heard of in the world.

Coroll. 4. *From this Funeral of Chriſt reſults the pureſt and ſtrongeſt conſolation and incouragement to believers, againſt the fears of Death and the Grave.* If this be ſo, that Jeſus hath lain in the Grave before you; let me ſay then to you as the Lord ſpake to *Jacob*, Gen. 46. 2, 3. *Fear not to go down to Ægypt, for I will go down with thee, and will ſurely bring thee up thence.* So here, fear not Believer to go down to the Grave, for God will be with thee there, and will ſurely bring thee up thence. This conſideration that Jeſus Chriſt hath layn in the Grave himſelf, gives manifold encouragements to the People of God, againſt the terrors of the Grave.

Firſt, the Grave *received*, but could not *deſtroy* Jeſus Chriſt. Death ſwallowed him, as the Whale did *Jonah* his Type; but could not digeſt him when it had ſwallowed him, but quickly delivered him up again. Now Chriſt lying in the Grave, as the common Head and repreſentative of Believers, what comfort ſhould this inſpire into their Hearts? For as it fared with Chriſt's perſonal, ſo it ſhall with Chriſt's myſtical. It could not retain him, it ſhall not for ever retain them. This Reſurrection of Chriſt out of his, is the very ground of our hope for a Reſurrection out of our Graves. *Chriſt is riſen from the dead, and become the firſt fruits of them that ſlept*, 1 Cor. 15. 20.

Secondly, As the union betwixt the Body of Chriſt and the divine Nature was not diſſolved; when that Body was laid in the Grave; ſo the union betwixt Chriſt and Believers is not, cannot be diſſolved when their Bodies ſhall be laid in their Graves. It's true, the natural union betwixt his Soul and Body was diſſolved for a time, but the *Hypoſtatical* union was not diſſolved, no, not for a moment. That Body was the Body of the Son of God when it was in the Sepulchre. In like manner, the natural union betwixt our Souls and Bodies is diſſolved by death, but the myſtical union betwixt us and Chriſt, yea betwixt our very duſt and Chriſt, can never be diſſolved.

Thirdly, As Chriſt's Body when it was in the Grave, did there reſt in hope, and was aſſuredly a partaker of that hope, So it ſhall fare with the dead Bodies of the Saints when they lay them down alſo in the duſt. *My fleſh alſo ſhall reſt in hope*, ſaith Chriſt, *Pſal.* 16. 9, 10, 11. In like manner, the Saints commit their Bodies to the duſt in hope. *The righteous hath hope in his death*, Prov. 14. 32. And as Chriſt's hope was not a vain hope, ſo neither ſhall their hope be in vain.

Fourthly, And laſtly, Chriſt's lying in the Grave before us, hath quite changed and altered the nature of the Grave. So that it is not what it was. It was once a part of the Curſe, *Duſt thou art, and unto duſt thou ſhalt return*, was a part of the threatning and curſe for Sin. The Grave had the nature and uſe of a Priſon, to keep the Bodies of Sinners againſt the great Aſſizes; and then deliver them up into the hands of a great and terrible God. But now it's no Priſon, but a Bed of reſt. Yea, and a perfumed Bed, where Chriſt lay before us. Which is a ſweet conſideration of the Grave indeed: *They ſhall enter into Peace, they ſhall reſt in their Beds*, Iſa. 57. 2. O then let not Believers ſtand in fear of the Grave. He that hath one foot in Heaven, need not fear to put the other into the Grave. *Though I go down to the valley of the ſhadow of death, I will fear no evil, for thou art with me*, Pſal. 23.

Indeed, the Grave is a terrible place to them that are out of Chriſt. Death is the Lord's Serjeant to arreſt them. The Grave is the Lord's Priſon to ſecure them. When death draws them into the Grave, it draws them thither as a Lyon doth his prey into the den to devour it. So you read, *Pſal.* 49. 14. *Death ſhall feed* (or prey) *upon them.* Death there reigns over them in its full power, *Rom.* 5. 14. And tho' at laſt it ſhall render them again to God, yet it were better for them to lie everlaſtingly where they were, than to riſe to ſuch an end. For they are brought out of their Graves, as a condemned Priſoner out of the Priſon, to go to Execution. But the caſe of the Saints is not ſo. The Grave (thanks be to our Lord Jeſus Chriſt) is a priviledged place to them while they ſleep there; and when they awake, it will be with ſinging. When they awake, they ſhall be ſatisfied with his likeneſs.

Coroll. 5. Laſtly, *Since Chriſt was laid in the Grave, and his people reap ſuch priviledges by it, as ever you expect reſt or comfort in your Graves*, ſee that you get Union with Chriſt now.

It was an ancient cuſtom of the Jews, to put rich treaſures into the Graves, with their Friends, as well as to beſtow much upon their Sepulchres. It's ſaid, *Hicarnus* opened *David's* Sepulchre, and took out of it three thouſand Talents of Gold and Silver. And to this ſenſe many interpret that act of the *Chaldeans*, Jer. 8. 1. *At that time, ſaith the Lord, they ſhall bring out the bones of the Kings of* Judah, *and the bones of his Princes*, &c. *And they ſhall ſpread them before the Sun and Moon*, &c. This is rather conceiv'd to be an act of Covetouſneſs than Cruelty. They ſhall ranſack their Graves for the Treaſure that is hid there among their Bones. It's poſſible the caſe ſo ſtands with many of you, that you have no great matter to beſtow upon your Funerals, nor are they like to be ſplendid; no ſtately Monuments, no hidden Treaſures; but if Chriſt be yours, you carry that with you to your Graves, which is better than all the Gold and Silver in the World. What would you be the better if your Coffin were made of beaten Gold, or your Grave-ſtone ſet thick with glittering Diamonds? But if you die in the Lord, *i.e.* intereſted in, and united to the Lord; you ſhall carry ſix grounds of Comfort with you to your Graves, the leaſt of which is not to be purchaſed with the wealth of both *Indies*.

Firſt, The firſt Ground of Comfort which a Believer carries with him to the Grave is, that the Covenant of God holds firmly with his very Duſt, all the days of its appointed time in the Grave. So much Chriſt tells us, *Matth.* 22. 31, 32. *I am the God of* Abraham, *and the God of* Iſaac, *and the God of* Jacob. *God is not the God of the dead, but the God of the Living*, q. d. *Abraham*, *Iſaac* and *Jacob*, are naturally dead, but in as much as God long after their deaths, proclaimed himſelf their God ſtill; therefore they are all alive, *fœderally* alive to God. They live, that is, their Covenant-relation lives ſtill. *Whether we live, or whether we die* (ſaith the Apoſtle) *we are the Lords*, Rom. 14. 7, 8, 9. Now, what an encouragement is here! I am as much the Lord's in the ſtate of the dead, as I was in the ſtate of the living. Death puts an end to all other Relations and bonds, but the bond of the Covenant rots not in the Grave. That duſt is ſtill the Lord's.

Secondly, As God's Covenant with our very Bodies is indiſſolvable; ſo God's Love to our very duſt, is inſeparable. *I am the God of Abraham:* God looks down from Heaven into the Graves of his Saints with delight, and looks on that pile of duſt with complacency, which thoſe that once loved it, cannot behold without loathing. The Apoſtle is expreſs, *Rom.* 8. 33. That Death ſeparates not the Believer from the Love of God. As at firſt it was not our natural comlineſs or beauty that drew or engaged his Love to us; ſo neither will he ceaſe to love us when that beauty is gone, and we become objects of loathing to all Fleſh. When a Husband cannot endure to ſee a Wife, or a Wife her Husband; but ſaith of them that were once dear and pleaſant, as *Abraham* of his beloved *Sarah*, *Bury my dead out of my ſight*. Yet then the Lord delights in it as much as ever. The Gold-ſmith doth not value the Duſt of his Gold, as God values the Duſt of his Saints, for all theſe precious Particles are united to Chriſt.

Thirdly, As God's Love will be with you in the Grave, ſo God's Providence ſhall take order about your Graves. When it ſhall be digged for you. And be ſure he will not dig your Graves, till you are fit to be put into them. He will bring you thither in the beſt time, *Job* 5. 26. *Thou ſhalt come to thy Grave as a ſhock of Corn in its Seaſon.* You ſhall be ripe and ready before God houſe you there. It's ſaid of *David*, that *after he had ſerved his generation by the will of God, he fell aſleep*, Acts 13. 36. O what a holy and wiſe Will is that Will of God, that ſo orders our death! And how equal is it that our Will ſhould be concluded by it?

Fourthly, If you be in Chriſt, as God's Covenant holds with you in the Grave, his love is inſeparable from your Duſt, his Providence ſhall give order when it ſhall be digged for you; ſo in the next Place, his Pardons have looſed all the bonds of guilt from you, before you lie down in the Grave. So that you ſhall not die in your ſins. Ah Friends, what a Comfort is this? That you are the Lord's free-men in the Grave! Sin is a bad Bed-fellow, and a worſe Grave-fellow. It's a grievous threatning, *John* 8. 24. *Ye ſhall die in your ſins.* Better be caſt alive into a Pit among Dragons and Serpents, than dead into your Graves among your ſins. O what a terrible word is that, *Job* 20. 11. *His bones are full of the ſins of his youth, which ſhall lie down with him in the duſt.* But from the company of ſin in the Grave, all the Saints are delivered. God's full, free and final Pardons have ſhut guilt out of your Graves.

Fifthly, When ever you come to your Graves, you ſhall find the enmity of the Grave ſlain by Chriſt. It is no enemy; nay, you will find it friendly, a priviledged place to you. It will be as ſweet to you that are in Chriſt, as a ſoft Bed in a ſtill quiet Chamber, is to one that's weary and ſleepy. Therefore it's ſaid, 1 *Cor.* 3. 21, 22. *Death is yours:* Yours as a Priviledge: Your Friend. There you ſhall find ſweet reſt in Jeſus. Be hurried, pained, troubled no more.

Sixthly, To conclude, if in Chriſt; know this for your comfort, that your own Lord Jeſus Chriſt keeps the Keys of all the Chambers of death; and as he unlocks the door of Death, when he lets you in; ſo he will open it again for you, when you awake to let you out; and from the time he opens to let you in, till he opens to let you out, he himſelf wakes and watches by you while you ſleep there. ——— *I* (ſaith he) *have the Keys of Death.* O it's comfortable to hear the Keys gingle in his hand, *Rev.* 1. 18. O then, as you expect Peace or Reſt in the Chambers of Death, get Union with Chriſt. A Grave with Chriſt is a comfortable Place.

SERMON XXXVIII.

Serm.38.

Wherein four weighty ends of Chriſt's humiliation are opened and particularly applied.

ISAIAH LIII. 2.

He ſhall ſee the Travel of his Soul and be ſatisfied.

We are now arrived at the laſt Particular which we deſign'd to ſpeak to in Chriſt's *State of Humiliation*, namely, the *Deſigns* and bleſſed *Ends* for which he was ſo deeply abaſed. It's inconſiſtent with the Prudence of a common Agent to be at vaſt expences of time Time, Pains and Coſt; and not to propound to himſelf a deſign worthy of all thoſe Expences. And it is much leſs imaginable that Chriſt would ſo ſtupendiouſly abaſe himſelf, by ſtooping from the boſom of his Father to the ſtate of the dead, where our laſt Diſcourſe left him, if there had not been ſome excellent and glorious thing in his Eye, the attainment whereof might give him a content and ſatisfaction equivalent to all the ſorrows and abaſures he endured for it.

And ſo much is plainly carried in this Scripture. *He ſhall ſee the Travel of his Soul and be ſatisfied.* In which Words three things fall under our Conſideration.

עָמָל, ὠδίνω. Hæc vox & partum ſignificat, & dolorem parturientem *Strigel.*

Firſt, The travailing Pangs of Chriſt. So the Agonies of his Soul, and Torments of his Body are fitly call'd; not only becauſe of the ſharpneſs, and acuteneſs of them, being in that reſpect like the birth-pangs of a travailing Woman, for ſo this Word ſignifies; But alſo becauſe they forerun and make way for the Birth, which abundantly recompences all thoſe Labours. I ſhall not here inſiſt upon the Pangs and Agonies indured by Chriſt in the Garden, or upon the Croſs, which the Prophet ſtiles *the travail of his Soul*; having in the former Sermons opened it largely in its particulars; but paſs to the

Second Thing conſiderable in theſe Words, and that is the *aſſured Fruits*, and effects of this his Travail. *He ſhall ſee the travail of his Soul.* By ſeeing, underſtand the fruition, obtainment, or enjoyment of the ends of his ſufferings. He ſhall not ſhed his Blood upon an Hazard. His Deſign ſhall not miſcarry, but he ſhall certainly ſee the Ends he aimed at accompliſhed.

And *Thirdly*, This ſhall yield him great Satisfaction, as a *VVoman forgets her ſorrow, for joy that a Man is born into the world*, John 16. 21. He ſhall ſee it, and be *ſatisfied*. As God when he had finiſhed the Work of Creation, viewed that his work with pleaſure and ſatisfaction; ſo doth our exalted Redeemer with great contentment, behold the happy iſſues of his hard Sufferings. It affords pleaſure to a Man to ſee great Affairs, by orderly Conduct, brought to happy Iſſues. Much more doth it yield delight to Jeſus Chriſt, to ſee the reſults of that moſt profound Wiſdom and Love wherein he carried on Redemption-work. All runs into this;

Doct. *That all the bleſſed deſigns and ends for which the Lord Jeſus Chriſt humbled himſelf to the death of the Croſs, ſhall certainly be attained, to his full content and ſatisfaction.*

My preſent buſineſs is not to prove, that Chriſt ſhall certainly obtain what he died for, nor to open the great ſatisfaction and pleaſure which will riſe to him out of thoſe Iſſues of his Death; but to point at the principal ends of his Death, making ſome brief improvements, as we paſs along.

Firſt, Then let us enquire into the deſigns and ends of Chriſt's humiliation, at leaſt, the main and principal ones: And we ſhall find, that as the ſprinkling of the Typical Blood in the Old Teſtament, was done for four weighty Ends or uſes; anſwerably the precious and invaluable Blood of the Teſtator and Surety of the New Teſtament, is ſhed for four weighty Ends alſo.

Firſt, That Blood was ſhed and applied to *deliver* from danger, *Exod.* 12. 13. *And the blood ſhall be to you for a token upon the houſes where you are, and when I ſee the blood, I will paſs over you. And the Plague ſhall not be upon you, to deſtroy you when I ſmite the Land of* Egypt.

Per hunc ritum implicitè profitentur Hebræi, ſe liberandos ab æterna morte per Meſſiæ ſanguinem. *Vatab.*

Secondly, That Blood was ſhed to make an *attonement* betwixt God and the People, *Levit.* 4. 20. *And he ſhall do with the Bullock as he did with the Bullock for a Sin offering; ſo ſhall he do with this; and the Prieſt ſhall make an attonement for them, and it ſhall be forgiven them.*

Thirdly, That Blood was ſhed to *purifie* perſons from their ceremonial pollutions, *Lev.* 14. 6, 7. *He ſhall dip the Cedar wood, and Scarlet, and Hyſop with the living bird in the blood of the bird that was kill'd over the running water, and he ſhall ſprinkle upon him that is to be cleanſed from the Leproſie ſeven times; and ſhall pronounce him clean, and ſhall let the living bird looſe in the open field.*

Septies ſignificabat perfectam expiationem. Numerus hic perfectioni ſacer. *Menoch.*

Fourthly, That Blood was ſhed to *ratifie* and confirm the Teſtament or Covenant of God with the People, *Exod.* 24. 8. *And Moſes took the blood, and ſprinkled it on the people and ſaid, behold the blood of the Covenant, which the Lord hath made with you concerning all theſe words.* Theſe were the four main ends of ſhedding and ſprinkling that Typical blood. Suitably,

Effuſio & aſperſio ſanguinis ſignificat fœdus ſtabile fore, & firmum etiam cum vitæ diſcrimine. *Riv.*

Suitably, there are four principal Ends of ſhedding and applying Chriſt's Blood. As that Typical Blood was ſhed to deliver from danger, ſo this was ſhed to deliver from wrath, *even the wrath to come.* That was ſhed to make an attonement, ſo was this. That was ſhed to purifie Perſons from uncleanneſs, ſo was this. That was ſhed to confirm the Teſtament, ſo was this, As will appear in the particulars more at large.

Firſt, One principal deſign and end of ſhedding the Blood of Chriſt was *to deliver his people from danger*, *the danger of that wrath which burns down to the loweſt Hell.* So you find, 1 *Theſ.* 1. 10. *Even Jeſus who delivered us from the wrath to come.* Here our miſery is both *ſpecified*, and aggravated. Specifi'd in calling it *wrath*, a word of deep and dreadful ſignification. The damned beſt underſtand the importance of that word. And *aggravated* in calling it *wrath to come*, or coming wrath. Wrath to come, implies both the *futurity*, and *perpetuity* of this Wrath. It's wrath that ſhall certainly and inevitably come upon Sinners. As ſure as the night follows the day. As ſure as the Winter follows the Summer; ſo ſhall wrath follow ſin, and the pleaſures thereof. Yea, it's not only certainly future, but when it comes it will be abiding wrath, or wrath ſtill coming. When millions of Years and Ages are paſt and gone, this will ſtill be *wrath to come.* Ever-coming, as a River over-flowing.

Now from this *wrath to come*, hath Jeſus delivered his People by his Death. For that was the price laid down for their Redemption from the wrath of the great and terrible God, *Rom.* 5. 9. *Much more then being juſtified by his blood, we ſhall be ſaved from wrath through him.* The Blood of Jeſus was the price that ranſomed Man from this wrath. And it was ſhed not only to deliver them from *wrath to come*, but to deliver them freely, fully, diſtinguiſhingly, and wonderfully from it.

Firſt, *Freely*, by his own voluntary interpoſition and ſuſception of the mediatorial office, moved thereunto by his own Bowels of compaſſion; which yearned over his Elect in their miſery. The Saints were once a loſt generation, that had ſold themſelves, and their inheritance alſo; and had not wherewithal to redeem either: But they had a near Kinſman (even their elder Brother by the Mothers ſide) to whom the right of Redemption did belong; who being a mighty Man of wealth, the heir of all things, undertook to be their *Goell*; and out of his own proper ſubſtance to redeem both them and their inheritance. Them to be his own inheritance, *Eph.* 1. 10. And Heaven to be theirs, 1 *Pet.* 1. 4. All this he did moſt freely, when none made ſupplication to him. No ſighing of the Priſoners came before him. He deſign'd it for us before we had a being. And when the purpoſes of his Grace were come to their parturient fulneſs, then did he freely lay out the infinite treaſures of his Blood to purchaſe our deliverance from wrath.

Vide *Mr.* Caſe *his* Mount Piſgah, *p.* 85.

Secondly, Chriſt by death hath delivered his People *fully*. A full deliverance it is, both in reſpect of *Time* and *Degrees*. A full deliverance in reſpect of *Time.* It was not a *Reprieve*, but a *Deliverance.* He thought it not worth the ſhedding of his Blood to reſpite the execution for a while. Nay, in the procurement of their eternal deliverance from wrath, and in the purchaſe of their eternal inheritance, he hath but an even bargain, not a jot more than his Blood was worth. Therefore is he become *the Author of* [*Eternal Salvation*] *to them that obey him*, Heb. 5. 9. And as it is full in reſpect of *Time*, ſo likewiſe in reſpect of *Degrees.* He died not to procure a mitigation or abatement of the rigor or ſeverity of the ſentence, but to reſcue his People fully from all degrees of wrath. So that there is no condemnation to them that are in Chriſt, *Rom.* 8. 1. All the wrath of God to the laſt drop, was ſqueezed out into that bitter cup which Chriſt drank off, and wrung out the very dregs thereof.

Thirdly, This deliverance obtained for us by the death of Chriſt, is a *ſpecial* and diſtinguiſhing deliverance. Not common to all, but peculiar to ſome; and they by nature no better than thoſe that are left under wrath. Yea, as to natural diſpoſition, moral qualifications and external endowments oftentimes far inferior to them that periſh. How often do we find a moral righteouſneſs, an harmleſs innocency, a pretty ingenuity, a readineſs to all offices of love; in them that are notwithſtanding left under the dominion of other Luſts, and under the damning ſentence of the Law; whilſt on the other ſide, proud, peeviſh, ſenſual, moroſe, and unpoliſht natures, are choſen to be the ſubjects of this Salvation. *You ſee your calling brethren*, 1 Cor. 1. 26.

Fourthly, And laſtly, it is a *wonderful* Salvation. It would weary the arm of an Angel to write down all the wonders that are in this Salvation. That ever ſuch a Deſign ſhould be laid, ſuch a project of Grace contrived in the Heart of God; who might have ſuffered the whole ſpecies to periſh. That it ſhould only concern Man, and not the Angels, by nature more excellent than us; that Chriſt ſhould be pitcht upon to go forth upon this glorious Deſign. That he ſhould effect it in ſuch a way, by taking our nature and ſuffering the penalty of the Law therein. That our deliverance ſhould be wrought out and finiſht when the Redeemer and his deſign ſeem'd both to be loſt and periſhed. Theſe with many more are ſuch wonders as will take up eternity it ſelf to ſearch, admire, and adore them.

Before I part from this firſt end of the Death of Chriſt, give me leave to deduce two uſeful Corollaries from it, and then proceed to a ſecond.

Coroll. 1. Hath Chriſt by Death delivered his People from the wrath to come? *How ingrate and diſingenuous a thing muſt it be then for thoſe that have obtain'd ſuch a deliverance as this, to repine and grudge at thoſe light afflictions they ſuffer for a moment upon Chriſt's account in this world!*

Sir R. Barkley, in the Felicity of *Man*, p. 13.

Alas! What are theſe ſufferings, that we ſhould grudge at them? Are they like thoſe which the *Redeemer* ſuffered for our deliverance? Did ever any of us endure for him, what he endured for us? Or is there any thing you can ſuffer for Chriſt in this world, comparable to this *wrath to come*, which you muſt have endured, had he not by the price of his own Blood reſcued you from it?

Compare

Reader, wilt thou but make the compariſon in thine own thoughts in the following particulars, and then pronounce when thou haſt duly compared.

The Natures

Firſt, What is the wrath of Man, to the wrath of God? What is the Arm of a Creature, to the anger a Deity? Can Man thunder with an arm like God?

Subjects.

Secondly, What are the ſufferings of the vile body here, to the tortures of a Soul and Body in Hell? The torments of the Soul, are the very Soul of torments.

Duration.

Thirdly, What are the troubles of a moment, to that wrath which after millions of Years are gone, will ſtill be call'd *wrath to come*? O what compare betwixt a point of haſty time, and the interminable duration of vaſt Eternity?

Continuity.

Fourthly, What compare is there betwixt the intermitting Sorrows and Sufferings of this Life, and the continued uninterrupted *wrath to come*? Our troubles here are not conſtant, there are gracious relaxations, lucid intervals here; but the wrath to come allows not a moments eaſe, or mitigation.

Deſigns.

Fifthly, What light and eaſie troubles are thoſe which being put into the rank and order of adjuvant cauſes, work under the influence and bleſſing of the firſt cauſe to the everlaſting good of them that love God, compared with that *wrath to come*, out of which no good effects or iſſues are poſſible to proceed to the Souls on which it lies?

And Companions.

Sixthly, And laſtly, how much more comfortable is it, to ſuffer in fellowſhip with Chriſt and his Saints for righteouſneſs ſake; than to ſuffer with Devils and Reprobates for wickedneſs ſake? Grudge not then O ye that are delivered by Jeſus from wrath to come, at any thing ye do ſuffer or ſhall ſuffer from or for Chriſt, Chriſt in this world.

Coroll. 2. If Jeſus Chriſt hath delivered his People from the wrath to come, *how little comfort can any Man take in his preſent enjoyments and accommodations in the world, whilſt it remains a queſtion with him, whether he be deliver'd from the wrath to come?* It's well for preſent, but will it be ſo ſtill? Man is a proſpecting Creature, and it will not ſatiſfie him, that his preſent condition is comfortable, except he have ſome hope it ſhall be ſo hereafter. It can afford a Man little content that all is eaſie and pleaſant about him now; whilſt ſuch paſſages and terrible hints of *wrath to come* are given him by his own conſcience daily. Oh methinks ſuch a thought as this, *what if I am reſerved from the wrath to come?* Should be to him as the fingers appearing upon the Plaiſter of the Wall were to *Belteſhazzer* in the height of a Frolick. It's a cuſtom with ſome of the *Indians*, when they have taken a Priſoner (whom they intend not preſently to eat) to bring him with great Triumph into the Village, where he dwelleth that hath taken him; and placing him in the Houſe of one that was ſlain in the Wars, as it were to re-celebrate his Funerals, they give him his Wives or Siſters to attend on him, and uſe at his Pleaſure. They apparel him gorgeouſly, and feed him with all the dainty Meats that may be had; affording him all the Pleaſure that can be deviſed; when he hath paſt certain Months in all theſe Pleaſures, and like a Capon is made fat with delicate fare, they aſſemble themſelves upon ſome Feſtival Day, and in great Pomp bring him to the place of Execution, where they kill, and eat him.

Sir R. Barkley, in the Felicity of Man, p. 12, 13.

Such are all the Pleaſures and Enjoyments of the wicked, which feed them for the day of Slaughter. How little Stomach can a Man have to thoſe Dainties that underſtands the end and meaning of them! Give not ſleep therefore to thine Eyes, Reader, till thou have got good evidence, that thou art of that number whom *Jeſus hath delivered from wrath to come.* Till thou canſt ſay, he is a Jeſus to thee. This may be made out to thy ſatisfaction three ways.

Firſt, *If Jeſus have delivered thee from ſin, the cauſe of wrath, thou mayeſt conclude he hath delivered thee from wrath, the effect and fruits of ſin.* Upon this account the ſweet name of *Jeſus* was impoſed upon him, *Matth.* 1. 21. *Thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins.* Whilſt a Man lies under the dominion and guilt of ſin, he lies expoſed to *wrath to come*; and when he is delivered from the guilt and power of ſin, he is certainly delivered from the danger of this coming wrath. Where ſin is not imputed, wrath is not threatned.

Secondly, *If thy ſoul do ſet an ineſtimable value on Jeſus Chriſt, and be endeared to him upon the account of that inexpreſſible grace manifeſted in this deliverance, it's a good ſign thy ſoul hath a ſhare in it.* Mark what an Epithite the Saints give Chriſt upon this account, *Col.* 1. 12, 13. *Give thanks to the Father, who hath delivered us from the power of darkneſs, and tranſlated us into the Kingdom of his* [*dear*] *Son.* Chriſt is therefore *dear* and dear beyond all compare to his ſaved Ones. I remember it's ſtoried of the poor enthralled *Grecians*, that when *Titus Flaminius* had reſtored their ancient Liberties, and proclamation was to be made in the Market-place by an Herald; They ſo preſt to hear it, that the Herald was in great danger of being ſtifled and preſt to death among the People; but when the Proclamation was ended, there were heard ſuch ſhouts, and joyful Acclamations, that the very Birds of the Air fell down aſtoniſhed with the noiſe, while they continued to cry, σωτὴρ σωτὴρ, a Saviour, a Saviour: And all the following night they continued dancing and ſinging about his Pavilion.

Plutarch in vita. T. Flamini.

If ſuch a deliverance ſo indeared them to *Titus*: How ſhould the great deliverance from wrath to come, endear all the redeemed to love their dear *Jeſus*? This is the native effect of mercy on the Soul that hath felt it.

Thirdly, To conclude, *a diſpoſition and readineſs of mind to do, or endure any thing for Chriſt's ſake upon the account of this deliverance*

ance from the wrath to come; *is a good evidence you are ſo delivered*, Col. 1. 10, 11. *That we may walk worthy of the Lord to all pleaſing, being fruitful in every good work.* There's readineſs to do for Chriſt. *Strengthned with all might according to his glorious power, unto all patience and long-ſuffering with joyfulneſs.* There's a chearful readineſs to endure any thing for Chriſt. And how both theſe flow from the ſenſe of this great deliverance from wrath, the 12. *verſe* will in inform you, which was but now cited. Oh then be ſerioue and aſſiduous in the reſolution of this grand caſe. Till this be reſolved, nothing can be pleaſant to thy Soul.

End 2. As the Typical Blood was ſhed and ſprinkled to deliver from danger, ſo it was ſhed to make *attonement*, Levit. 4. 20. *He ſhall expiate* (we tranſlate attone) *the ſin*. The Word imports both. And the true meaning is, that by by the Blood of the Bullock, all whoſe efficacy ſtood in its relation to the Blood of Chriſt ſignified and ſhadowed by it; the People for whom it was ſhed, ſhould be reconciled to God by the expiation & remiſſion of their Sins. And what was ſhadowed in this Typical Blood, was really deſigned and accompliſht by Jeſus Chriſt in the ſhedding of his Blood.

Reconciliation of the Elect to God, is therefore another of thoſe beautiful Births which Chriſt travailed for. So you find it expreſly, *Rom.* 5. 10. *If when we were enemies, we were reconciled to God by the death of his Son.* This [if,] is not a word of doubting, but argumentation. The Apoſtle ſuppoſes it as a known truth, or principle yielded by all Chriſtians; that the death of Chriſt was to reconcile the Elect to God. And again he affirms it with like clearneſs. *Col.* 1. 20. *And having made peace by the blood of his Croſs, by him to reconcile all things.* And that this was a main and principal end deſigned both by the Father and Son in the humiliation of Chriſt, is plain from 2 *Cor.* 5. 18, 19. *God was in Chriſt reconciling the world to himſelf.* God filled the humanity with Grace and Authority. The Spirit of God was in him to qualifie him. The Authority of God was in him by Commiſſion, to make all he did valid. The grace and love of God to mankind was in him, and one of the principal effects in which it was manifeſted, was this deſign upon which he came, *viz.* To reconcile the world to God. Upon which ground Chriſt is called the *propitiation for our Sins*, 1 John 2. 2. Now, *Reconciliation* or attonement is nothing elſe but the making up of the ancient friendſhip betwixt God and Men which ſin had diſſolved, and ſo to reduce theſe Enemies into a ſtate of Concord and ſweet Agreement. And the means by which this bleſſed Deſign was effectually compaſſed, was by the death of Chriſt which made compleat ſatisfaction to God for the wrong we had done him. There was a Breach made by Sin betwixt God and Angels, but that Breach is never to be repaired or made up. Since as Chriſt took not on him their nature, ſo he never intended to be a Mediator of Reconciliation betwixt God and them. That will be an eternal Breach. But that which Chriſt deſigned as the end of his death was to reconcile God and Man. Not the whole *ſpecies* but a certain *number* whoſe names were given to Chriſt. Here I muſt briefly open. 1. How Chriſt's death Reconciles. 2. VVhy this Reconciliation is brought about by his death, rather than any other way. 3. VVhat are the Articles according to which it's made. And 4. VVhat manner of Reconciliation this is.

Reconciliare nihil aliud eſt quam amicitiam offenſione aliqua gravi diremptam reſarcire; & ſic inimicos in priſtinam concordiam reducere. B. Davenant in *Col.* 1. 20.

Firſt, *How Chriſt reconciles God and Men by his Death.* And it muſt needs be by the ſatiſfaction his Death made to the Juſtice of God for our ſins. And ſo, reparation being made, the enmity ceaſes. Hence it's ſaid, *Iſa.* 53. 5. *The chaſtiſement of our peace was upon him, and by his Stripes are we healed.* That is (as our *Engliſh* Annotators well ſenſe it.) He was chaſtized to procure our Peace by removal of our ſins that ſet God and us aſunder, the guilt thereof being diſcharged with the price of his Blood.

Now this Reconciliation is made and continued betwixt God and us, three ways; namely, by the *oblation* of Chriſt which was the price that procured it, and ſo we were *virtually* or meritoriouſly reconciled. By the *application* of Chriſt and his benefits to us through Faith, and ſo we are *actually* reconciled. And by the virtual *continuation* of the Sacrifice of Chriſt in Heaven, by his potent and eternal *interceſſion*, and ſo our ſtate of Reconciliation is *confirmed*, and all future Breaches prevented. But all depends as you ſee, upon the death of Chriſt. For had not Chriſt died, his death could never be applied to us, nor pleaded in Heaven for us. How the death of Chriſt meritoriouſly procures our Reconciliation, is evident from that fore-cited Scripture, *Rom.* 5. 10. *VVhen we were enemis we were reconciled to God by the death of his Son*, (i. e.) Chriſt's death did meritoriouſly or virtually reconcile us to God, who as to our ſtate were enemies long after that Reconciliation was made. That the *application* of Chriſt to us by Faith, makes that virtual Reconciliation to become actual is plain enough from *Eph.* 2. 16, 17. *And that he might reconcile both unto God in one body by the Croſs, having ſlain the enmity thereby. And came and preached peace to you that were afar off, and to them that were nigh. Now therefore* (*as it is added*, ver. 19.) *Ye are no more ſtrangers and foreigners, but fellow-Citizens with the Saints*, &c. And that this ſtate of Friendſhip is ſtill *continued* by Chriſt's interceſſion within the vail ſo that there can be no Breaches made upon the ſtate of our peace notwithſtanding all the daily provocations we give God by our ſins; is the comfortable truth which the Apoſtle plainly aſſerts, after he had given a neceſſary caution to prevent the abuſe of it, in 1 *Joh.* 2. 1, 2. *My little children, theſe things I write unto you that ye ſin not*; *and if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous*; *and he is the propitiation*, &c. Thus Chriſt reconciles us to God, by his Death.

Secondly, And if you enquire why this Reconciliation was made by the death of Chriſt, rather than any other way; ſatisfaction is at hand in theſe two Anſwers.

Firſt, That we can imagine no other way by which it could be compaſſed. And,

Secondly, If God could have *Reconciled* us as much by another way, yet he could not have *obliged* us ſo much by doing it in another way, as he hath by doing it this way. Surely none but he that was God manifeſt in our Fleſh, could offer a ſacrifice of ſufficient value to make God amends for the wrong done him by One Sin, much leſs for All the Sins of the Elect. And how God ſhould (eſpecially after a peremptory threatning of Death for Sin) readmit us into favour without full ſatisfaction, cannot be imagined. He is indeed inclin'd to acts of Mercy, but none muſt ſuppoſe him to exerciſe one Attribute, in prejudice to another. That his *Juſtice* muſt be *Eclipſed*, whilſt his *Mercy ſhines*. But allow the infinite Wiſdom could have found out another means of Reconciling us as much, can you imagine, that in any other way he could oblige us as much, as he hath done by Reconciling us to himſelf by the Death of his own Son? It cannot be thought poſſible. This therefore was the moſt effectual, juſt, honourable, and obliging way to make up the peace betwixt him and us.

Thirdly, This Reconciliation purchaſed by the Blood of Chriſt, is offered unto Men by the Goſpel, upon certain *Articles* and Conditions; upon the Performance whereof, it actually becomes theirs; and without which, notwithſtanding all that Chriſt hath done and ſuffered, the Breach ſtill continues betwixt them and God. And let no Man think this a derogation from the freeneſs and riches of Grace, for theſe things ſerve ſingularly to illuſtrate and commend the Grace of God to ſinners.

This 3
conviction to
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method
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Christ

As he conſulted his own Glory, in the terms on which he offers us our peace with him; ſo 'tis his Grace which brings up Souls to thoſe terms of Reconciliation. And ſurely he hath not ſuſpended the Mercy of our Reconciliation upon unreaſonable or impoſſible Conditions. He hath not ſaid, if you will do as much for me, *as you have done againſt me*, I will be at Peace with you: But the two grand Articles of Peace with God, are *Repentance* and *Faith*. In the firſt, we lay down Arms againſt God, and 'tis meet it ſhould be ſo, before he re-admits us into a ſtate of Peace and Favour; in the other, we accept Chriſt and Pardon through him with a thankful Heart, yielding up our ſelves to his Government. Which is equally reaſonable.

Theſe are the terms on which we are actually reconciled to God. *Let the wicked forſake his way, and the unrighteous man his thoughts; and let him turn to the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon.* So Rom. 5. 1. *Being juſtified by faith, we have peace with God.* And ſurely it would not become the Holy God to own as his Friend and Favourite, a Man that goes on perverſly and impenitently in the way of Sin; not ſo much as acknowledging, or once bewailing the wrong he hath done him, purpoſing to do ſo no more; or to receive into amity one that ſlights and rejects the Lord Jeſus, whoſe precious Blood was ſhed to procure, and purchaſe Peace and Pardon for Sinners.

But if there be any poor Soul, that ſaith in his Heart, it repents me for ſinning againſt God, and is ſincerly willing to come to Chriſt upon Goſpel-terms, he ſhall have Peace. And that Peace,

Fourthly, Is no common Peace. The Reconciliation which the Lord Jeſus died to procure for broken-hearted Believers, it is,

Firſt, A firm well-bottom'd Reconciliation, putting the reconciled Soul beyond all poſſibility of coming under God's wrath any more, *Iſa.* 54. 10. *Mountains may depart, and hills be removed, but the Covenant of this peace cannot be removed.* Chriſt is a ſurety by way of *Caution*, to prevent new Breaches, 2 *John* 1. 2.

Secondly, This Reconciliation with God, is the Fountain out of which all our other Comforts flow to us; this is plainly carried in thoſe words of *Eliphaz* to *Job*, Chap. 22. 21. *Acquaint now thy ſelf with him, and be at peace, thereby good ſhall come unto thee.* As Trade flouriſhes, and Riches come in when Peace is made betwixt States and Kingdoms: So all Spiritual and Temporal Mercies flow into our Boſoms, when once we are reconciled to God. What the Comfort of ſuch a Peace will be in a day of ſtraights and dangers, and what it will be valued at in a dying day, who but he that feels it can tell? And yet ſuch an one cannot fully declare it, for it paſſes all underſtanding, *Phil.* 4. 7. We ſhall now make ſome improvement of this, and paſs on to the third end of the Death of Chriſt.

Infer. 1. *If Chriſt died to Reconcile God and Man: How horrid an evil then is Sin! And how terrible was that breach made betwixt God and the Creature by it, which could no other way be made up but by the death of the Son of God!* I remember I have read, that when a great chaſm or breach was made in the earth by an Earthquake, and the *Oracle* was conſulted how it might be cloſed; this anſwer was returned, *That Breach can never be cloſed, except ſomething of great worth to be thrown into it.* Such a Breach was that which Sin made, it could never be reconciled but by the Death of Jeſus Chriſt, the moſt excellent thing in all the Creation.

Infer. 2. *How ſad is the ſtate of all ſuch as are not comprized in the Articles of Peace with God!* The impenitent Unbeliever is excepted. God is not Reconciled to him: And if God be his Enemy, how little avails it, who is his Friend? For, if God be a Man's Enemy, he hath an Almighty Enemy in him, whoſe very frown is deſtruction, *Deut.* 32. 40, 41, 42. *I lift up my hand to Heaven and ſay, I live for ever. If I whet my glittering Sword, and my hand take hold on Judgment; I will render vengeance to my enemies, and I will reward them that hate me. I will make mine Arrows drunk with Blood, (and my Sword ſhall devour fleſh) and that with the blood of the Slain and the Captives, from the beginning of Revenge upon the Enemy.*

Yea, he is an *unavoidable* Enemy. Fly to the utmoſt parts of the Earth, there ſhall his Hand reach thee, as it is, *Pſal.* 139. 10. The wings of the Morning cannot carry thee out of his reach. If God be your Enemy, you have an immortal Enemy, who lives for ever to avenge himſelf upon his Adverſaries. And what wilt thou do when thou art in *Saul's* caſe, 1 *Sam.* 28. 15, 16. Alas, whither wilt thou turn? To whom wilt thou complain? But what wilt thou do when thou ſhalt ſtand at the Bar, and ſee that God, who is thine Enemy, upon the Throne? Sad is their Caſe indeed, who are not comprehended in the Articles of Peace with God.

Infer. 3. If Chriſt died to Reconcile us to God, *give diligence to clear up to your own Souls, your intereſt in this Reconciliation.* If Chriſt thought it worth his Blood to purchaſe it, it's worth your care and pains to clear it. And what can better evidence it than your conſcientious tenderneſs of Sin, leſt you make new Breaches. Ah, if Reconciled, you will ſay, as *Ezra.* 9. 14. *And now our God, ſeeing thou haſt given us ſuch a deliverance as this; ſhould we again break thy Commandments?* If Reconciled to God, his Friends will be your Friends, and his Enemies your Enemies. If God be your Friend, you will be diligent to pleaſe him, *Joh.* 15. 10, 14. He that makes not Peace with God, is an Enemy to his own Soul. And he that is at Peace, but takes no pains to clear it, is an Enemy to his own Comfort. But I muſt paſs from this to the third End of Chriſt's Death.

End 3. You have ſeen two of thoſe beautiful Births of Chriſt's Travail, and lo, a third cometh, namely, *The Sanctification of his People.* Typical Blood was ſhed, as you heard, to purifie them that were unclean, and ſo was the Blood of Chriſt ſhed to purge away the Sins of his People; ſo ſpeaks the Apoſtle expreſly, *Eph.* 5. 25, 26. *Chriſt gave himſelf for the Church, that he might ſanctifie and cleanſe it.* And ſo he tells us himſelf, *Joh.* 17. 19. *And for their ſakes I ſanctifie my ſelf,* (i. e.) conſecrate or devote my ſelf to death, *that they alſo might be ſanctified through the truth.* Upon the account of this benefit received by the Blood of Chriſt, is that *Doxlogy,* which in a lower ſtrain is now ſounded in the Churches, but will be matter of the Lambs Song in Heaven, *Rev.* 1. 5, 6. To him that loved us and waſhed us from our Sins, in his own Blood——be Glory and Honour for ever. Now, there is a two-fold evil in Sin, the *guilt* of it, and the *pollution* of it. Juſtification properly cures the former, Sanctification the latter; but both Juſtification and Sanctification flow unto ſinners out of the Death of Chriſt. And though it's proper to ſay the Spirit ſanctifies, yet it is certain it was the Blood of Chriſt that procured for us the Spirit of Sanctification. Had not Chriſt died the Spirit had never come down from Heaven upon any ſuch Deſign.

The pouring forth of Chriſt's Blood for us, obtained the pouring forth of the Spirit of Holineſs upon us. Therefore the Spirit is ſaid to *Come in his name, and to take of his and ſhew it unto us.* Hence it's ſaid, 1 *Joh.* 5. 6. *He came both by Blood and by Water,* by Blood waſhing away the Guilt, by Water purifying from the Filth of Sin. Now this Fruit of Chriſt's Death, even our Sanctification, is a moſt incomparable Mercy. For, do but conſider a few particular Excellencies of Holineſs.

Firſt, Holineſs is the Image and Glory of God. His Image, *Col.* 3. 10. and his Glory, *Exod.* 15. 11. *Who is like unto thee, O Lord, glorious in Holineſs?* Now, when the guilt and filth of Sin is waſht off, and the Beauty of God put upon the Soul in Sanctification, O what a Beautiful Creature is the Soul now. So lovely in the Eyes of Chriſt, even in its imperfect Holineſs, that he ſaith, *Cant.* 6. 5. Turn away thine Eyes from me, for they have overcome me. So we render it, but the Hebrew word ſignifies, they have made me proud, or puffed me up. It's a Beam of Divine Glory upon the Creature, enamouring the very Heart of Chriſt.

הרהיבני

Secondly, As it's the Souls higheſt beauty, ſo it's the Souls beſt evidence for Heaven. *Bleſſed are the pure in heart, for they ſhall ſee God,* Mat. 5. 8. *And without Holineſs no man ſhall ſee God,* Heb. 12. 14. No gifts no duties, no natural endowments will evidence a right in Heaven, but the leaſt meaſure of true Holineſs will ſecure Heaven to the Soul.

Thirdly, As Holineſs is the Souls beſt evidence for Heaven, ſo it's a continual ſpring of Comfort to it in the way thither. The pureſt and ſweeteſt Pleaſures in this World, are the reſults of Holineſs. Till we come to live Holily we never live comfortably. Heaven is Epitomized in Holineſs.

Fourthly, And to ſay no more; It is the peculiar mark by which God hath viſibly diſtinguiſhed his own, from other Men, *Pſal.* 4. 3. *The Lord hath ſet apart him that is Godly for himſelf,* q. d. this is the Man, and that the Woman, to whom I intend to be good for ever. This is a Man for me. O Holineſs, how ſurpaſſingly glorious art thou!

Infer. 1. Did Chriſt die to Sanctifie his People, how deep then is the pollution of Sin, that nothing but the Blood of Chriſt can cleanſe it! All the Tears of a Penitent Sinner, ſhould he ſhed as many as there have fallen drops of Rain ſince the Creation, to this day, cannot waſh away one ſin. The everlaſting burnings in Hell, cannot purifie the flaming Conſcience from the leaſt ſin. O gueſs at the wound by the largeneſs and length of this Tent that follows the mortal Weapon, Sin.

Infer. 2. Did Chriſt die to ſanctifie his People? Behold then the Love of a Saviour. *He loved us, and waſhed us from our Sin in his own Blood.* He did not ſhed the Blood of Beaſts, as the Prieſts of old did, but his own Blood, *Heb.* 9. 12. And that no common, but precious Blood, 1 *Pet.* 1. 19. The Blood of God; one drop of which out-values the Blood that runs in the veins of all *Adams* Poſterity. And not ſome of that Blood, but all; to the laſt Drop. He bled every vein dry for us; and what remain'd lodg'd about the Heart of dead Jeſus, was let out by that Bloody Spear which pierced the *Pericardium*: So that he beſtow'd the whole Treaſure of his Blood upon us. And thus liberal was he of his Blood to us when we were Enemies. This then is that Heavenly *Pelican* that feeds his young with his own Blood. O what manner of Love is this! But I muſt haſten.

End 4. *As Chriſt died to ſanctifie his People: So he dyed alſo to confirm the New Teſtament to all thoſe ſanctified ones.* So it was in the Type, *Exod.* 24. 8. And ſo it is in the Text. *This is the New Teſtament in my Blood,* Mat. 26. 28. (*i. e.*) ratified and confirmed by my Blood. For, where a Teſtament is, there muſt alſo of neceſſity be the death of the Teſtator, *Heb.* 9. 16. ſo that now all the bleſſings and benefits bequeathed to Believers in the laſt Will and Teſtament of Chriſt, are abundantly confirmed and ſecured to them by his Death. Yea, he died on purpoſe to make that Teſtament in force to them. Men make their Wills and Teſtaments, and Chriſt makes his. What they bequeath, and give in their Wills, is a free and voluntary act, they cannot be compelled to do it. And what is bequeathed to us in this Teſtament of Chriſt, is altogether a free and voluntary donation. Other Teſtators uſe to bequeath their Eſtates to their Wives and Children, and near Relations; ſo doth this Teſtator, all is ſettled upon his Spouſe the Church. Upon Believers, his Children. A ſtranger intermeddles not with theſe Mercies. They give all their goods and eſtates that can that way be conveyed to their Friends that ſurvive them. Chriſt giveth to his Church in this New Teſtament three ſorts of Goods.

Nullo præſentis metu periculi, *Cooks Inſtit.* l.3.cap.10.

Firſt, All Temporal good things, 1 *Tim.* 6. 1. *Mat.* 6. 33. (i. e.) the Comfort and Bleſſing of all, though not the poſſeſſion of much. As having nothing, and yet poſſeſſing all things, 2 *Cor.* 6. 10.

Secondly, All Spiritual good things are bequeathed to them in this Teſtament, as *Remiſſion* of Sin, and Acceptation with God, which are contained in their Juſtification, *Rom.* 3. 24, 25, 26. *Sanctification* of their Natures, both *initial* and progreſſive, 1 *Cor.* 1. 30. Adoption into the family of God, *Gal.* 3. 26. The Miniſtry of Angels, *Heb.* 1. 14. Intereſt in all the Promiſes, 2 *Pet.* 1. 4. Thus all ſpiritual good things are in Chriſt's Teſtament conveyed to them. And as all Temporal, and Spiritual, ſo

Thirdly, All eternal good things. Heaven, Glory, and eternal Life, *Rom.* 8. 10, 11. No ſuch bequeſts as theſe were ever found in the Teſtaments of Princes. That which Kings and Nobles ſettle by Will upon their Heirs, are but trifles to what Chriſt hath conferred in the New Teſtament upon his People. And all this is confirmed and ratified by the death of Chriſt, ſo that the Promiſe is ſure, and the Eſtate indefeaſible to all the Heirs of Promiſe.

How the Death of Chriſt confirmed the New Teſtament is worth our enquiry. The *Socinians* as they allow no other end of Chriſt's Death, but the confirmation of the New Teſtament, ſo they affirm he did it only by way of *Teſtimony*, or witneſs-bearing in his death. But this is a vile derogation from the efficacy of Chriſt's Blood, to bring it down into an equality with the Blood of Martyrs. As if there were no more in it, than was in their Blood.

But know, Reader, Chriſt died not only or principally to confirm the Teſtament by his Blood, as witneſs to the Truth of thoſe Things, but his Death ratified it as the death of a Teſtator, which makes the New Teſtament irrevocable. And ſo Chriſt is called in this Text. Look as when a Man hath made his Will, and is Dead, that Will is preſently in force, and can never be recall'd. Beſides, the Will of the Dead is ſacred with Men. They dare not croſs it. It's certain the laſt Will and Teſtament of Chriſt is moſt ſacred, and God will never annul, or make it void. Moreover, it is not with Chriſt as with other Teſtators, who die, and muſt truſt the performance of their Wills with their Executors, but as he died to put it in force, ſo he lives again to be the Executor of his own Teſtament. And all power to fulfil his Will, is now in his own hands, *Rev.* 1. 18.

Infer. 1. Did Chriſt die to confirm the New Teſtament, in which ſuch Legacies are bequeathed to Believers. How are all Believers concerned then, to prove the Will of dead Jeſus! My meaning is, to clear their Title to the Mercies contained in this bleſſed Teſtament. And this may be done two ways. By clearing to our ſelves our Covenant-Relations to Chriſt. And by diſcovering thoſe ſpecial Covenant-Impreſſions upon our Hearts to which the Promiſes therein contained do belong.

The Probat of Chriſt's laſt Will and Teſtament.

Firſt, Examine your Relations to Chriſt. Are you his *Spouſes*, have you forſaken all for him, *Pſal.* 45. 10. Are you ready to take your lot with him as it falls in proſperity or adverſity, *Jer.* 2. 2. And are you Loyal to Chriſt? *Thou ſhalt be for me, and not for another*, Hoſ. 3. 3. Do you yield obedience to him as your Head and Husband, *Eph.* 6. 24. Then you may be confident you are intereſted in the benefits and bleſſings of Chriſt's laſt Will and Teſtament, for can you imagine, Chriſt will make a Teſtament, and forget his Spouſe? It cann't be. If he ſo loved the Church, as to give himſelf for her, much more what he hath is ſettled on her. Again, are you his ſpiritual Seed, his Children be Regeneration? Are you born of the Spirit? *John* 3. Do you reſemble Chriſt in Holineſs? 1 *Pet.* 1. 14, 15. Do you find a reverential fear of Chriſt carrying you to obey him in all things? *Mal.* 1. 6. Are you led by the Spirit of Chriſt, *As many as are ſo led, they are the Sons of God*, Rom. 8. 14. To conclude, have you, the *Spirit of Adoption*, inabling you to cry, *Abba Father*? Gal 4. 6. That is, helping you in a gracious manner, with reverence mixt with filial confidence to open your Hearts ſpiritually to your Father on all occaſions? If ſo, you are children, and if children, doubt not but you have a rich Legacy in Chriſt's laſt Will and Teſtament. He would not Seal up his Teſtament and forget his dear Children.

Secondly, You may diſcern your intereſt in the New Teſtament or Covenant, (for they are ſubſtantially the ſame thing) by the new Covenant-impreſſions that are made on your Hearts, which are ſo many clear evidences of your right to the benefits it contains. Such are ſpiritual Illuminations, *Jer.* 31. 34. Gracious ſoftneſs and tenderneſs of Heart, *Ezek.* 11. 19. The awful dread and fear of God, *Jer.* 32. 40. The Copy or tranſcript of his Laws on your Hearts in gracious correſpondent Principles, *Jer.* 31. 33. Theſe things ſpeak you the Children of the Covenant, the Perſons on whom all theſe great things are ſettled.

Infer. 2. To conclude, it is the indiſpenſible duty of all on whom Chriſt hath ſettled ſuch Mercies, *to admire his Love*, and *walk anſwerably* to it.

Firſt, Admire the Love of Chriſt. O how intenſe and ardent was the love of Jeſus! Who deſigned for you ſuch an inheritance, with ſuch a ſettlement of it upon you! Theſe are the Mercies with which his Love had travailed big from Eternity, and now he ſees the Travail of his Soul, and you alſo have ſeen ſomewhat of it this day. Before, this Love let all the Saints fall down aſtoniſhed, humbly profeſſing, that they owe themſelves and all they are or ſhall be worth to eternity, to this Love.

Secondly, And be ſure you walk becoming Perſons for whom Chriſt hath done ſuch great things. Comfort your ſelves under preſent abaſures with your ſpiritual Priviledges, *Jam.* 2. 5. And let all your rejoycing be in Chriſt, and what you have in him, whilſt others are bleſſing themſelves in Vanity. Thus we have finiſhed the ſtate of Chriſt's Humiliation, and thence proceed to the ſecond ſtate of his Exaltation.

An Introduction to the State of Exaltation.

HAving finiſhed what I deſigned to ſpeak to about the Work of Redemption, ſo far as it was carried on by Chriſt in his humble State, we ſhall now view that bleſſed Work as it is further *advanced* and *perfected* in *his ſtate of Exaltation.*

The whole of that Work was not to be finiſhed on Earth in a ſtate of ſuffering and abaſure, therefore the Apoſtle makes his *Exaltation* in order to the finiſhing of the remainder of his Work, ſo neceſſary a part of his Prieſthood, that without it he could not have been a Prieſt, *Heb.* 8. 4. *If he were on earth, he ſhould not be a prieſt*, (i. e.) if he ſhould have continued always here, and had not been raiſed again from the dead, and taken up into glory, *he could not have been a compleat and perfect Prieſt.*

For look as it was not enough for the Sacrifice to be ſlain without, and his Blood left there; but after it was ſhed without, it muſt be carried within the vail into the moſt holy place before the Lord, *Heb.* 9. 7. So it was not ſufficient that Chriſt ſhed his own Blood on earth, except he carry it before the Lord into Heaven, and there perform his *interceſſion work* for us.

Moreover, God the Father ſtood engaged in a ſolemn Covenant, to reward him for his deep humiliation, with a moſt glorious and illuſtrious advancement, *Iſa.* 49. 5, 6. 7. And how God (as it became him) made this good to Chriſt, the Apoſtle very clearly expreſſes it, *Phil.* 2. 9.

Yea, Juſtice required it ſhould be ſo. For how could our Surety be detained in the Priſon of the Grave, when the debt for which he was impriſoned was by him fully diſcharged, ſo that the Law of God muſt acknowledge it ſelf to be fully ſatisfied in all its claims and demands. His Reſurrection from the Dead was therefore but his diſcharge or acquittance upon full payment. Which could not in Juſtice be denied him.

And indeed God the Father loſt nothing by it, for there never was a more glorious manifeſtation made of the name of God to the World than was made in that Work. Therefore it's ſaid, *Phil.* 2. 11. Speaking of one of the deſigns of Chriſt's Exaltation, it was (ſaith the Apoſtle) *That every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the Glory of God the Father.* O how is the Love of God to poor ſinners illuſtriouſly, yea aſtoniſhingly diſplayed in Chriſt's Exaltation. When to ſhew the Complacency and Delight which he took in our recovery, he hath openly declar'd to the World that his exalting Chriſt to all that Glory ſuch as no meer Creature ever was or can be exalted to, was beſtowed upon him as a reward for that Work, that moſt grateful Work of our Redemption, *Phil.* 2. 9. Wherefore God alſo hath *highly exalted* him; there is an *Emphatical Pleonaſmus* in that word, our *Engliſh* is too flat to deliver out the elegancy of the Original, it is *Super-Exaltation.* The *Syriack* renders it, he hath multiplied his Sublimity. The *Arabick*, he hath heightened him with an height. *Juſtin*, he hath famouſly exalted him. Higher he cannot raiſe him, a greater Argument of his high ſatisfaction and content in the recovery of poor ſinners cannot be given. For this therefore God the Father ſhall have Glory and Honour aſcribed to him in Heaven to all Eternity.

ὑπερύψωσε, Pleonaſmus Emphaticus, *Hierom.* Multiplicavit ſublimitatem ejus. *Arab.* Sublimitate Sublimavit eum, *Syr.* Inſigniter extulit, *Juſtin.* Secundum eandem naturam dicitur exaltatus, ſecundum quam humiliatus fuit, *Zanch.*

Now this ſingular Exaltation of Jeſus Chriſt as it properly reſpects his humane Nature, which alone is capable of advancement, for in reſpect of his divine Nature he never ceaſed to be the moſt high. So it was done to him as a common Perſon, and as the head of all Believers, their repreſentative in this as well as in his other Works. God therein ſhewing what in due time he intends to do with the Perſons of his Elect, after they in Conformity to Chriſt have ſuffered a while. What ever God the Father intendeth to do in us or for us, he hath firſt done it to the Perſon of our *repreſentative, Jeſus Chriſt.* And this, if you obſerve, the Scriptures carry in very clear and plain Expreſſions through all the degrees and ſteps of Chriſt's *Exaltation, viz.* his *Reſurrection, Aſcenſion, Seſſion* at the right hand of God. And turning to *Judge* the World. Of which I purpoſe to ſpeak diſtinctly in the following Sermons.

He aroſe from the dead as a common Perſon, *Col.* 3. 1. *If ye then be riſen with Chriſt,* ſaith the Apoſtle; ſo that the Saints have Communion and Fellowſhip with him in his Reſurrection.

He aſcended into Heaven as a common Perſon, for ſo it's ſaid in *Eph.* 2. 6. *He hath raiſed us up*, or exalted us together with Chriſt. He ſits at God's right hand as a common Perſon, for ſo it follows in the next Clauſe, *and hath made us ſit together in heavenly places in Chriſt Jeſus.* We ſit there in our Repreſentative. And when he ſhall come again to judge the World, the Saints ſhall come with him. So 'tis propheſied, *Zech.* 14. 6. *The Lord my God ſhall come, and all the Saints with thee.* And as they ſhall come with Chriſt from Heaven, ſo they ſhall ſit on Thrones with him, judging, by way of ſuffrage. They ſhall be Aſſeſſors with the Judge, 1 *Cor.* 6. 2. This deſerves a ſpecial Remark, that all this honour is given to Chriſt, as our Head and Repreſentative, for thence reſults abundance of comfort to the people of God. Carry it therefore along with you in your Thoughts throughout the whole of Chriſt's advancement. Think when you ſhall hear that Chriſt is riſen from the dead, and is in all that Glory and Authority in Heaven. How ſure the Salvation of his redeemed is. *For if when we were Enemies, we were reconciled to God, by the death of his Son, much more being reconciled; we ſhall be ſaved by his Life.* Surely it cannot be ſuppoſed but he is *able to ſave to the uttermoſt all them that come to God by him: ſeeing he ever lives to make interceſſion*, Heb. 7. 25. Think how ſafe the People of God in this World are, whoſe Head is in Heaven. It was a comfortable Expreſſion of one of the Fathers, encouraging himſelf and others with this truth in a dark day. Come (ſaid he) why do we tremble thus, do we not ſee our Head above Water? If he live, believers cannot die, *John* 14. 19. *Becauſe I live, ye ſhall live alſo.*

And let no Man's Heart ſuggeſt a ſuſpicious Thought to him, that this wonderful Advancement of Chriſt may cauſe him to forget his poor People, groaning here below under Sin and Miſery. For the Temper and Diſpoſition of his faithful and tender heart is not changed with his Condition. He bears the ſame reſpect to us, as when he dwelt among us. For indeed he there lives and acts upon our account, *Heb.* 7. 25. 1 *John* 2. 1, 2.

And how ſeaſonable and comfortable will the Meditations of Chriſt's Exaltation be to the Believer, when ſickneſs hath waſted thy Body, withered it's Beauty, and God is bringing thee to the duſt of death. Ah think then, that that *vile Body ſhall be confirmed to the glorious Body of Chriſt*, *Phil.* 3. 21. As God hath glorified and highly exalted his Son, *whoſe form was marr'd more than any man's*, ſo will he exalt thee alſo. I do not ſay to a parity or equality in Glory with Chriſt, for in Heaven he will be diſcerned and diſtinguiſhed by his peculiar Glory, from all the Angels and Saints; as the Sun is known by its excellent Glory from the leſſer Stars. But we ſhall be conformed to this glorious Head, according to the proportion of Members. O whither will Love mount the Believer in that Day!

Having ſpoken this much of Chriſt's exalted ſtate to caſt ſome general light upon it, and engage your Attentions to it, I ſhall now, according to the degrees of this his wonderful Exaltation, briefly open it under the fore-mentioned Heads, *viz.* His Reſurrection, Aſcenſion, Seſſion at the Father's right Hand, and his Return to judge the World.

Serm. 39.

Wherein the Reſurrection of Chriſt with its influences upon the Saints reſurrection is clearly opened and comfortably applied, being the firſt ſtep of his Exaltation.

SERMON XXXIX.

MATTH. XXVIII. 6.

He is not here, for he is riſen; as he ſaid, come, ſee the place where the Lord lay.

We have finiſhed the Doctrine of Chriſt's Humiliation, wherein the Sun of Righteouſneſs appeared to you as a ſetting Sun, gone out of ſight; but as the Sun when it is gone down to us, begins a new day in another part of the World, ſo Chriſt having finiſhed his courſe and work in this World, riſes again, and that in order to the acting another glorious part of his work in the World above. In his death he was upon the matter totally eclipſed, but in his reſurrection he begins to recover his Light and Glory again. God never intended that the darling of his Soul ſhould be loſt in an obſcure Sepulchre. An Angel deſcends from Heaven to roll away the ſtone, and with it the reproach of his death. And to be the heavenly Herald to proclaim his Reſurrection to the two *Marys*, whoſe love to Chriſt had at this time drawn them to viſit the Sepulchre, where they lately left him.

At this time (the Lord being newly riſen) the keepers were trembling, and become as dead Men. So great was the terrible Majeſty and awful ſolemnity attending Chriſt's Reſurrection: But to encourage theſe good Souls, the Angel prevents them with theſe good tidings: *He is not here, for he is riſen, as he ſaid; come, ſee the place where the lord lay:* q. d. Be not troubled, though you have not the end you came for, *one ſight more of your dear, tho' dead Jeſus*; yet you have not loſt your labour; for, to your eternal comfort, I tell you, *he is riſen, as he ſaid.* And to put it out of doubt, come hither, and ſatisfie your ſelves, *See the place where the Lord lay.*

In which Word we have both a Declaration and Confirmation of the Reſurrection of Chriſt from the dead.

Firſt, A Declaration of it by the Angel, both *Negatively* and *Affirmatively.* Negatively, *He is not here.* Here indeed you laid him, here you left him, and here you thought to find him as you left him; but you are happily miſtaken. *He is not here.* However, this giving them no ſatisfaction, for he might continue dead ſtill, though removed to another Place, as indeed they ſuſpected he was, *John* 20. 13. Therefore his reſurrection is declared Poſitively and Affirmatively; *He is riſen*, ἠγέρθε, the word imports the active Power, or ſelf-quickning Principle by which Chriſt raiſed himſelf from the ſtate of the dead. Which *Luke* takes notice of alſo, *Acts* 1. 3. Where he ſaith, *He ſhewed*, or preſented, *himſelf alive after his paſſion.* It was the divine Nature or God-head of Chriſt which revived and raiſed the Man-hood.

Argumentum quo probatum Chriſtum ſeipſum ſuſcitaſſe vi propria petitur ex ipſa Reſurrectionis activitate, Chriſtus ἠγέρθε ſurrexit, *Matth.* 28. 6. παρέστησεν ἑαυτὸν ζῶντα, *Acts* 1. 3. Maccov. loc. Com. *p.* 874.

Secondly, Here is alſo a plain Confirmation of Chriſt's Reſurrection, and that, *Firſt*, From Chriſt's own Prediction; *He is riſen, as he ſaid.* He foretold that which I declare to be now fulfilled. Let it not therefore ſeem incredible to you. *Secondly*, By their own ſight; *Come, ſee the place where the Lord lay.* The Grave hath loſt its Gueſt; it's now empty; Death hath loſt its Prey. It received, but could not retain him. *Come, ſee the place where the Lord lay.* Thus the Reſurrection of Chriſt is declared, and confirmed. Hence our Obſervation is,

Doct. *That our Lord Jeſus Chriſt, by the almighty Power of his own God-head, revived, and roſe from the Dead; to the Terror and Conſternation of his Enemies, and the unſpeakable Conſolation of Believers.*

That our Lord Jeſus Chriſt, though Laid, was not Loſt in the Grave; but the third Day revived and roſe again, is a Truth confirmed to us by many infallible Proofs, as *Luke* witneſſeth, *Acts* 1. 3. We have Teſtimonies of it both from Heaven and Earth, and both infallible. From Heaven, we have the Teſtimony of Angels; and to the Teſtimony of an Angel all Credit is due; for Angels are holy Creatures and cannot deceive us. The Angel tells the two *Marys* in the Text, *He is riſen.* We have Teſtimonies of it from Men, holy Men, who were Eye-witneſſes of this Truth, to whom he ſhew'd himſelf alive by the ſpace of forty days after his Reſurrection, by no leſs than * nine ſolemn Apparitions to them. Sometime five hundred Brethren ſaw him at once, 1 *Cor.* 15. 6. Theſe were holy Perſons who durſt not deceive, and who confirmed their Teſtimony with their Blood. So that no point of religion is of more confeſſed truth, and infallible certainty than this before us.

* *Joh* 20.14
rk 16.12
*b.*20. 19.
*Cor.*15.6.
*Cor.*15.7.
*Cor.*15.8.
bn 7. 26.
*b.*21.1,2.
ke 24.36

And bleſſed be God it is ſo. For if it were not, then were *the Goſpel in vain*, 1 Cor. 15. 14. Seeing it hangs the whole weight of our Faith, Hope and Salvation upon Chriſt as riſen from the dead. If this were not ſo, then would the holy and divinely inſpired Apoſtles be found *falſe witneſſes*, 1 Cor. 15. 15. For they all with one Mouth conſtantly and to the death affirmed it. If Chriſt be not riſen, *then are believers yet in their ſins*, 1 Cor. 15. 17. For our Juſtification is truly aſcribed to the Reſurrection of Chriſt, *Rom.* 4. 25. While Chriſt was dying, and continued in the ſtate of the dead, the price of our Redemption was all that while but in paying, the payment was compleated when he revived and roſe again. Therefore for Chriſt to have continued always in the ſtate of the dead, had been never to have compleatly ſatisfied; hence the whole force and weight of our Juſtification depends upon his Reſurrection. Nay, had not Chriſt riſen, *the dead had periſhed*, 1 *Cor.* 15. 17. Even the dead who died in the Faith of Chriſt, and of whoſe Salvation there now remains no ground to doubt. Moreover,

In morte erat ſolutio in motu, aut ut aiunt, in fieri; verum in Reſurrectione completa fuit, unde noſtri juſtificatio ſeu à debito abſolutio, non morti, ſed Reſurrectioni Apoſtolo merito tribuatur, *&c.* *Maccov. loc. Com. p.* 869.

Had he not revived, and riſen from the dead, how could all the *Types* that prefigured it have been ſatisfied? Surely they muſt have ſtood as inſignificant things in the Scriptures, and ſo muſt all the predictions of his Reſurrection, by which it was ſo plainly foretold. See *Matth.* 12. 40. *Luke* 24. 46. *Pſalm* 16. 10. 1 *Cor.* 15. 4.

To conclude: Had he not riſen from the dead, how could he have been inſtall'd in that glory whereof he is now poſſeſſed in Heaven, and which was promiſed him before the world was upon the account of his death and ſufferings? *For to this end Chriſt both dyed, and roſe, and revived that he might be Lord both of the dead, and living*, Rom. 14. 9. And that in this ſtate of dominion and glorious advancement, he might powerfully apply the vertues and benefits of his Blood to us which elſe had been as a precious Cordial ſpilt upon the ground.

So then, there remains no doubt at all of the certainty of Chriſt's Reſurrection, it was ſo, and upon all accounts it muſt needs be ſo, for you ſee how great a weight the Scriptures hangs upon this nail. And bleſſed be God it's a nail faſtned in a ſure place. I need ſpend no more words to confirm it, but rather chooſe to explain and open the nature and manner of his Reſurrection, which I ſhall do by ſhewing you four or five properties of it. And the firſt is this.

Firſt, Chriſt roſe from the dead with awful Majeſty. So you find it in *Matth.* 28. 2, 3, 4. *And behold there was a great Earthquake, for the Angel of the Lord deſcended from Heaven, & came and rolled back the ſtone from the door, and ſat upon it, his countenance was like lightning, &*

raiment as white as ſnow, and for fear of him the keepers did ſhake, and became as dead men. Humane infirmity was not able to bear ſuch Heavenly Majeſty as intended the buſineſs of that morning. Nature ſank under it. This Earthquake was, as one calls it, *Triumphale Signum*: A ſign of Triumph or token of Victory given by Chriſt, not only to the Keepers and the neighbouring City, but to the whole World, that he had overcome Death in its own Dominions, and like a Conqueror lifted up his head above all his Enemies. So when the Lord fought from Heaven for his People, and gave them a glorious, though but temporal deliverance; ſee how the Propheteſs drives on the triumph in that Rhetorical Song, *Judg.* 5. 4, 5. Alluding to the moſt awful appearance of God, at the giving of the Law. *Lord, when thou wenteſt out of* Seir, *when thou marchedſt out of the field of* Edom, *the earth trembled, and the Heavens dropped, the clouds alſo dropped water. The Mountains melted before the Lord, even that* Sinai, *from before the Lord God of* Iſrael. Our Lord Jeſus went out of the Grave in like manner, and marched out of that bloody field with a Pomp and Majeſty becoming ſo great a Conqueror.

Eſt incedere cum pompa & Majeſtate.

Secondly, And to increaſe the ſplendor of that day, and drive on the triumph, his Reſurrection was attended with the Reſurrection of many of the Saints who had ſlept in their Graves till then, and then were awakned and raiſed to attend the Lord at his riſing. So you read, *Matth.* 27. 52, 53. *And the Graves were opened, and many bodies of the Saints which ſlept aroſe, and came out of the Graves, after his Reſurrection; and went into the holy City, and appeared unto many.* This wonder was deſigned both to adorn the Reſurrection of Chriſt, and to give a ſpecimen or handſel of our Reſurrection; which alſo is to be in the vertue of his. This indeed was the Reſurrection of Saints, and none but Saints, the Reſurrection of many Saints, yet it was but a ſpecial Reſurrection, intended only to ſhew what God will one day do for all his Saints. And for preſent to give Teſtimony of Chriſt's Reſurrection, from the dead. They were ſeen and known of many in the City, who doubtleſs never thought to have ſeen them any more in this World. To enquire curiouſly as ſome do, who they were, what diſcourſe they had with thoſe to whom they appeared, and what became of them afterwards, is a vain thing. God hath caſt a vail of ſilence and ſecreſie upon theſe things, that we might content our ſelves with the written word, and he that *will not believe Moſes and the Prophets, neither will he believe tho' one riſe from the dead*, as theſe Saints did.

Thirdly, As Chriſt roſe from the dead with thoſe *Satellites*, or attendants, who acompanied him at his Reſurrection; ſo it was by the Power of his own God-head that he quickned and raiſed himſelf; and by the vertue of his Reſurrection were they raiſed alſo who accompained him. It was not the *Angel* who rolled back the ſtone that revived him in the Sepulchre but he reſumed his own life, ſo he tells us, *John* 10. 18. *I lay down my life that I may take it again.* Hence 1 *Pet.* 3. 18. He is ſaid to be put to death in the fleſh, but quickned by the Spirit, (*i. e.*) by the power of his God-head or Divine Nature, which is oppoſed there to fleſh or his humane nature. By the eternal Spirit he offered himſelf up to God when he died, *Heb.* 9. 14. (i. e.) by his own God-head, not the third Perſon in the Trinity, for then it could not have been aſcribed to him as his own act, that he offer'd up himſelf. And by the ſame Spirit he was quickned again.

And therefore the Apoſtle well obſerves, *Rom.* 1. 4. *That he was declared to be the Son of God with power, by his Reſurrection from the dead.* Now if he had been raiſed by the power of the Father or Spirit only, and not by his own; how could he be declared by his Reſurrection to be the Son of God? What more had appeared in him than in others? For others are raiſed by the power of God, if that were all. So that in this reſpect alſo it was a marvellous Reſurrection. Never any did, or ſhall riſe as Chriſt roſe by a ſelf-quickning Principle. For though many dead Saints roſe at that time alſo; yet it was by the vertue of Chriſt's Reſurrection that their Graves were opened, and their Bodies quickned. In which reſpect he ſaith, *John* 11. 25. when he raiſed dead *Lazarus*, *I am the Reſurrection and the Life.* (i. e.) the principle of Life and quickning, by which the dead Saints are raiſed.

Fourthly, And therefore it may be truly affirmed, that tho' ſome dead Saints were raiſed to life before the Reſurrection of Chriſt, yet that Chriſt is *the firſt-born from the dead*, as he is call'd, *Col.* 1. 18. For though *Lazarus* and others were raiſed, yet not by themſelves, but by Chriſt. It was by his vertue and power, not their own. And though they were raiſed to life, yet they died again. Death recovered them again, but Chriſt dieth no more. *Death hath no Dominion over him.* He was the firſt that opened the womb of the Earth, the Firſt-born from the dead, that in all things he might have the preheminence.

Fifthly, But laſtly, Chriſt roſe as a publick or common Perſon. *As the firſt fruits of them that ſleep*, 1 *Cor.* 15. 20. I deſire this may be well underſtood; for upon this account it is that our Reſurrection is ſecured to us by the Reſurrection of Chriſt; and not a Reſurrection only, but a bleſſed and happy one, for the firſt-fruits, both aſſured and ſanctified the whole Crop or Harveſt.

Now that Chriſt did riſe as a publick Perſon repreſenting and comprehending all the Elect, who are called *the children of the Reſurrection*, is plain from *Eph.* 2. 6. Where we are ſaid to be riſen with or in him. So that as we are ſaid to die in *Adam*, (who alſo was a common Perſon) as the Branches die in the death of the Root; ſo we are ſaid to be raiſed from Death in Chriſt, who is the head, root and repreſentative of all his Elect Seed. And why is he called the *firſt-born*, and *firſt-begotten from the dead*, but with reſpect to the whole number of the Elect, that are to be born from the Dead in their time and or-

Genus humanum in parente primo, velut in radice putruit, *Greg.*

order alſo, and as ſure as the whole harveſt follows the firſt-fruits, ſo ſhall the general Reſurrection of the Saints to life Eternal, follow this Birth, of the firſt-born from the dead.

It ſhall ſurely follow it, I ſay, and that not only as a *conſequent* follows an *antecedent*, but as an *effect* follows its proper *cauſe*. Now there is a three-fold cauſality or influence that Chriſt's Reſurrection hath upon the Saints Reſurrection, of which it is both the *Meritorious*, *Efficient*, and *Exemplary* cauſe.

Firſt, The Reſurrection of Chriſt, is the *Meritorious* cauſe of the Saints Reſurrection, as it compleated his Satisfaction, and finiſhed his Payment, and ſo our Juſtification is properly aſſigned to it, as before was noted from *Rom.* 4. 25. This his Reſurrection was the receiving of the Acquittance, the cancelling of the Bond. And had not this been done, we had ſtill been in our Sins, as he ſpeaks, 1 *Cor.* 15. 7. And ſo our guilt had been ſtill a Bar to our happy Reſurrection. But now, the price being paid in his Death, which payment was finiſhed when he Revived; and the diſcharge then received for us, now there is nothing lies in Bar againſt our Reſurrection to Eternal Life.

Secondly, As it is the Meritorious cauſe of our Reſurrection, ſo it is the *Efficient cauſe* of it alſo. For when the time ſhall come, that the Saints ſhall riſe out of the duſt, they ſhall be raiſed by Chriſt, as their Head, in whom the *effective principle* of their Life is. *Your life is hid with Chriſt in God*, as it is *Col.* 3. 3. As when a Man awakes out of his ſleep, the animal Spirits ſeated in the brain, being ſet at liberty by the digeſtion of thoſe Vapours that bound them up, do play freely through every part and member of the Body, ſo Chriſt, the Believers myſtical-head, being quickned; the Spirit of Life, which is in him, ſhall be diffuſed through all his Members to quicken them alſo in the morning of the Reſurrection. Hence the warm animating dew of Chriſt's Reſurrection is ſaid to be to our Bodies, as the dew of the Morning is to the withered languiſhing Plants which revive by it, *Iſa.* 26. 19. *Thy dew is as the dew of Herbs*; and then it follows, *the earth ſhall caſt forth her dead.* So that by the ſame Faith we put Chriſt's Reſurrection into the *Premiſes*, we may put the Believers Reſurrection into the *Concluſion*. And therefore the Apoſtle makes them convertibles, reaſoning forward, from Chriſt's to ours; and back again from ours to his, 1 *Cor.* 15. 12, 13. Which is alſo the ſenſe of that Scripture, *Rom.* 8. 10, 11. *And if Chriſt be in you, the body indeed is dead becauſe of ſin*; *but the ſpirit is life becauſe of righteouſneſs*, (i. e.) though you are really united to Chriſt by the Spirit, yet your Bodies muſt die as well as other Mens; but your Souls ſhall be preſently upon your diſſolution ſwallowed up in Life. And then it follows, *verſe* 11. *But if the ſpirit of him that raiſed up Jeſus from the dead, dwell in you*; *he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies, by his Spirit that dwelleth in you.* (i. e.) though your Bodies muſt die, yet they ſhall live again in the Reſurrection; and that by vertue of the Spirit of Chriſt which dwelleth in you; and is the Bond of your myſtical union with him your head. You ſhall not be raiſed as others are, by a meer word of Power, but by the ſpirit of Life dwelling in Chriſt your head, which is a choice prerogative indeed.

Proximum inſtrumentum ſive ſedes ſomni eſt cerebrum, utpote in quo ſpiritus animales frigeſiunt & condenſantur, aut etiam reſolvuntur & diſſipantur proxime, tanquam in propria ſpirituum animalium officina, & in quo etiam radices nervorum obſtruuntur, per vapores, ne ſpiritus animales ſenſui Communi ſervire aut in partes reliquas inferiores corporis propagari libere poſſint, *Keckerm. Syſt. Phyſ.* p. (mihi) 441.

Thirdly, Chriſt's Reſurrection is not only the meritorious and efficient cauſe, but it is alſo the *exemplary* cauſe, or pattern of our Reſurrection. He being the firſt and beſt, is therefore the pattern and meaſure of all the reſt. So you read, *Phil.* 3. 21. *Who ſhall change our vile body that it may be faſhioned like unto his glorious body.* Now the *Conformity* of our Reſurrection to Chriſt's, ſtands in the following particulars. Chriſt's Body was raiſed ſubſtantially the ſame, ſo will ours. His Body was raiſed firſt; ſo will ours be raiſed before the reſt of the dead. —— His Body was wonderfully improved by the Reſurrection; ſo will ours. His Body was raiſed to be glorified; and ſo will ours.

Optimum in unoquoque genere eſt regula et menſura cæterorum

Firſt, Chriſt's Body was raiſed ſubſtantially the ſame that it was before; and ſo will ours. Not another, but the ſame Body. Upon this very reaſon the Apoſtle uſes that identical expreſſion, 1 *Cor.* 15. 53. *This corruptible muſt put on incorruptible, and this mortal immortality.* Pointing as it were to his own Body when he ſpake it the ſame Body I ſay, and that not only *Specifically* the ſame, (for indeed no other Species of fleſh is ſo priviledged) but the ſame *numerically*, that very Body, not a new or another Body in its ſtead. So that it ſhall be both the *what* it was, and the *who* it was. And indeed to deny this, is to deny the Reſurrection it ſelf. For ſhould God prepare another Body to be raiſed inſtead of this, it would not be a Reſurrection but a Creation; for *non Reſurrectio dici poterit, ubi non reſurgit quod cecidit.* That can't be call'd a Reſurrection, where one thing falls and another thing riſes, as *Gregory* long ſince pertinently obſerved.

Secondly, His Body was raiſed, not by a word of Power from the Father, but by his own Spirit. So will ours. Indeed the power of God ſhall go forth to unburrough ſinners, and fetch them forcibly out of their Graves; but the Reſurrection of the Saints is to be affected another way; as I opened but now to you. Even by his Spirit which now dwelleth in them. That very Spirit of Chriſt which affected their ſpiritual Reſurrection from ſin, ſhall effect their corporal Reſurrection alſo from the Grave.

Thirdly, His Body was raiſed firſt, he had in this as well as in other things the preheminence in the Reſurrection, 1 *Theſ.* 4. 16. *The dead in Chriſt ſhall riſe firſt.* They are to attend the Lord at his coming, and will be knockt up ſooner than the reſt of the World to attend on that ſervice. As the *Sheriff* with his Men go forth to meet the Judge, before the Jaylor brings forth his Priſoners.

Fourthly, Chriſt's Body was marvellouſly improved by the Reſurrection, and ſo will ours. It fell in weakneſs, but was raiſed in Power, no more capable of ſorrows, pains, and diſhonours. In like manner our Bodies, are *ſown in weakneſs*, *but raiſed in ſtrength*, *ſown in diſhonour*, *raiſed in glory*. *Sown natural Bodies*, *raiſed ſpiritual Bodies*, as the Apoſtle ſpeaks, 1 *Cor.* 15. 43, 44. Spiritual Bodies not *properly* but *Analogically*. No diſtempers hang about glorified Bodies, nor are they thence-forth ſubject to any of thoſe natural neceſſities, to which they are now tied. There are no flaws, defects, or deformities in the Children of the Reſurrection. What members are now defective, or deformed, will then be reſtored to their perfect being and beauty, for if the univerſal death of all parts be reſcinded by the Reſurrection, how much more the partial death of any ſingle member? As *Tertullian* ſpeaks, and from thenceforth they are free from the Law of Mortality, *they can die no more*, Luke 20. 35, 36. Thus ſhall they be improved by their Reſurrection.

Membri detruncatio vel obtuſio nonne mors membri eſt? Si univerſalis mors Reſurrectione reſcinditur, quanto majus portionalis! *Tert. de Reſur.*

Fifthly, To conclude, Chriſt's Body was raiſed from the Dead to be glorified, and crowned with honour. Oh it was a joyful day to him, and ſo will the Reſurrection of the Saints be to them, the day of the gladneſs of their Hearts. It will be ſaid to them in that morning, *awake and ſing ye that dwell in the duſt*, as *Iſa.* 26. 19. O how comfortable will be the meeting betwixt the glorified Soul, and its new raiſed Body. Much more comfortable than that of *Jacob's* and *Joſeph's* after twenty years abſence, *Gen.* 46. 29. Or that of *David's* with *Jonathan* when he came out of the Cave to him, 1 *Sam.* 20. 41. Or that of the Father of the Prodigal with his Son, who *was dead, and is alive, was loſt, and is found.* As he ſpeaks, *Luke* 15. And there are three things will make it ſo.

Firſt, The gratifications of the Soul by the ſatisfaction of its natural appetite of union with its own Body. For even glorified Souls in Heaven have ſuch an appetition, and deſire of re-union. Indeed the Angels who are pure Spirits, as they never had union with, ſo they have no inclination to matter; but Souls are otherwiſe tempered & diſpoſed. We are all ſenſible of its affection to the Body now in its compounded ſtate, we feel the tender care it hath for the Body, the ſympathy with it, and loathneſs to be ſeparated from it. It's ſaid, 1 *Cor.* 5. 6. *To be at home in the body*. And had not God implanted ſuch an inclination to this its Tabernacle in it, it would not have paid that due reſpect it owes the body while it inhabited in it, nor have regarded what became of it when it left it. This inclination remains ſtill with it in Heaven, it reckons not it ſelf compleatly happy till its old dear Companion and Partner be with it, and to that ſenſe ſome underſtand thoſe Words, *Job* 14. 14. *All the days of my appointed time*, (i. e.) of the time appointed for my body to remain in the Grave, *will I wait till my change*, (viz. that which will be made by the Reſurrection) *come*, for it's manifeſt enough he ſpeaks there of the Reſurrection. Now, when this its inclination to its own body, its longings and hankerings after it are gratified with a ſight and enjoyment of it again, oh what a comfortable meeting will this make it! Eſpecially if we conſider,

Secondly, The excellent temper and ſtate in which they ſhall meet each other. For as the body ſhall be raiſed with all the improvements and endowments imaginable which may render it amiable and every way deſirable, ſo the Soul comes down immediately from God out of Heaven ſhining in its holineſs and glory. It comes perfumed out of thoſe Ivory Palaces, with a ſtrong ſcent of Heaven upon it. And thus it re-enters its body and animates it again. But,

Thirdly, And principally, that wherein the chief Joy of this meeting conſiſts, is the end for which the glorified Soul comes down to quicken and repoſſeſs it, Namely, *to meet the Lord*, and *ever to be with the Lord.* To receive a full reward, for all the labours and ſervices it performed to God in this World. This muſt needs make that day, a day of Triumph and Exaltation. It comes out of the Grave, as *Joſeph* out of his Priſon to be advanced to higheſt honour. O do but imagine what an extaſie of Joy, and raviſhing Pleaſure it will be for a Soul, thus to reſume its own body, and ſay as it were unto it, come away my dear, my ancient friend, who ſervedſt, and ſufferedſt with me in the World; come along with me to meet the Lord, in whoſe preſence I have been ever ſince I parted with thee. Now thy bountiful Lord hath remembred thee alſo, and the day of thy glorification is come. Surely it will be a joful awaking. For do but imagine what a Joy it is for dear Friends to meet after long ſeparation, how do they uſe to give demonſtrations of their love and delight in each other, by Embraces, Kiſſes, Tears, *&c.* Or frame but to your ſelves a Notion of perfect Health, when a ſprightly vivacity runs through every part; and the Spirits do, as 'twere, dance before us, when we go about any buſineſs; eſpecially to ſuch a buſineſs as the buſineſs of that Day will be; to receive a Crown and a Kingdom. Do but imagine then what a Sun-ſhine Morning this will be, and how the Pains and Agonies, cold Sweats and bitter Groans at parting will be recompenced by the Joy of ſuch a Meeting?

And thus I have ſhewed you the certainty of Chriſt's Reſurrection the nature and properties of it, the threefold influence it hath on the Saints Reſurrection, and the conformity of ours into his in theſe five reſpects. His body roſe ſubſtantially the ſame, ſo ſhall ours: his body was raiſed by the Spirit, ſo ſhall ours. Not by the God-head of Chriſt as his was, but by the Spirit who is the bond of our union with Chriſt. He was raiſed as the firſt-begotten from the dead, ſo the dead in Chriſt ſhall riſe firſt. His body was improved by the Reſurrection, ſo ſhall ours. From the conſideration of all which, *Infer.* 1. *We infer, That if Chriſt was thus raiſed from the Dead, then death is fairly overcome, and ſwallowed up in victory.* Were it not ſo, it had never let Chriſt eſcape out of the Grave. The Prey of the terrible had never been thus reſcued out of its paws. *Death* is a dreadful enemy, it defies all the Sons and Daughters of *Adam.* None durſt cope with this King of Terrors, but Chriſt, and he by dying, went into the very den of this Dragon, fought with it, and foiled it in the Grave, its own territories and dominions, and came off a Conqueror. For as the Apoſtle ſpeaks, *Acts* 2. 24. *It was impoſſible it ſhould hold or detain him.* Never did death meet with its over-match before it met with Chriſt, and he conquering it for us, and in our Names, riſing as our repreſentative, now every ſingle Saint triumphs over it as a vanquiſht enemy, 1 *Cor.* 15. 55. *O death where is thy ſting? O grave where is thy victory? Thanks be to God, who hath given us the victory through our Lord Jeſus Chriſt.* Thus like *Joſhua*, they ſet the foot of Faith upon the neck of that King, and with an Holy Scorn deride its power. *O death where is thy ſting?* If it be objected that its ſaid, 1 *Cor.* 15. 26. *The laſt enemy that is to be deſtroyed is Death.* And if ſo, then it ſhould ſeem the Victory is not yet atchieved, and ſo we do but boaſt before the victory. It is at hand to reply, that the Victory over Death, obtained by Chriſt'sReſurrection, is two-fold, either *perſonal* and *incompleat*, or *general* and *compleat*. He actually overcame it at his Reſurrection in his own Perſon perfectly and vertually for us, as our head; but at the general Reſurrection of the Saints (which his Reſurrection as the firſt-fruits aſſures them of) then its utterly vanquiſht, and deſtroyed. Till then it will exerciſe ſome little power over the Bodies of the Saints, in which reſpect its called the *laſt enemy.* For ſin, the chief enemy that let it in, that was conquered utterly and eradicated when they died; but Death holds their Bodies in the Grave, till the coming of Chriſt; and then it is utterly to be Vanquiſhed. For after that they can die no more, *Luke* 20. 35. *And then ſhall be brought to paſs, that ſaying that is written, death is ſwallowed up in Victory. Then,* and not till then, will that conqueſt be fully compleated in our Perſons though it be already ſo in Chriſt's, incompleatly in ours, and then compleatly and fully for ever. For the ſame word which ſignifies *Victory*, doth alſo ſignifie *Perpetuity*, and in this place a final or perpetual conqueſt. And indeed it drives but a poor trade for preſent, ſmiting only with its Dart, not with its Sting, and that but the Believers body alſo, and the body but for a time remains under it neither. So that there is no reaſon why a Believer ſhould ſtand in a ſlaviſh fear of it.

How far ſhort do we come of the primitive Chriſtians whoſe Faith in the Reſurrection, and contempt of Death, Cyprian *thus expreſſes,* Mente integra fide firma, virtute robuſta, parati ad omnem Dei voluntatem ſimus pavore mortis omni excluſo; immortalitatem quæ ſequitur cogitamus. Et cum accerſitionis propria dies venerit, incunctanter & libenter ad dominum ipſo vocante venimus. *Cypr. Sect.* 5. *de lapſ.* Quod interim morimur, ad immortalitatem morte tranſgredimur non eſt exitus, ſed tranſitus, &c. *Cypr.* ubi ſup. Abſorpta eſt mors *εἰς νῖκος* in perpetuam ex Hebræo נֶצַח quod & victoriam ſignificat & perpetuitatem. *Claſſ. Rhet. ſac.* p. 408.

Infer. 2. Is Chriſt, and hath his Reſurrection ſuch a potent and comfortable influence into the Reſurrection of the Saints? *Then it is the duty, and will be the wiſdom of the people of God ſo to govern, diſpoſe, and imploy their bodies as becomes Men and Women that underſtand what glory is prepared for them at the Reſurrection of the Juſt.* Particularly,

Firſt, Be not fondly tender of them, but imploy and uſe them for God here. How many good duties are loſt and ſpoiled by ſinful indulgence to our bodies? Alas! We are generally more ſolicitous to live long, than to live uſefully. How many Saints have active vigorous bodies, yet God hath little ſervice from them. If your Bodies were animated by ſome other Souls that love God more than you do, and burn with holy zeal to his ſervice, more work would be done for God by your bodies in a day, than is now done in a month. To have an able healthy body,and not uſe it for God for fear of hurting it, is as if one ſhould give you a ſtrong and ſtately Horſe, upon condition you muſt not work,or ride him. Wherein is the mercy of having a body except it be employed for God? Will not its reward at the Reſurrection be ſufficient for all the pains you now put it to in his ſervice?

Secondly, See that you preſerve the due honour of your Bodies. *Poſſeſs them in ſantification and honour,* 1 Theſſ. 4. 4. *O let not theſe eyes be now defiled with ſin, by which you ſhall ſee God.* Thoſe ears be in-lets to vanity, which ſhall hear the *Alleujahs* of the bleſſed. God hath deſigned honour for your bodies, O make them not either the *inſtruments*, or *objects* of ſin. There are ſins againſt the body, 1 *Cor.* 6. 18. Preſerve your bodies from thoſe defilements, for they are the temples of God: *If any man defile the Temple of God, him will God deſtroy,* 1 Cor. 3. 17.

Thirdly, Let not the contentment and accommodation of your bodies draw your Souls into ſnares, and bring them under the power of Temptations to ſin. This is a very common caſe. O how many thouſands of precious Souls periſh eternally, for the ſatisfaction of a vile body for a moment? Their Souls muſt, becauſe their bodies cannot ſuffer. It is recorded to the Immortal honour of thoſe worthies in *Heb.* 11. 35. *That they accepted not deliverance, that they might obtain a better Reſurrection.* They might have had a Temporal Reſurrection from death, to life; from reproach, to honour; from poverty, to riches; from pains, to pleaſure; but upon ſuch terms they judge it not worth acceptance. They would not expoſe their Souls, to ſecure their Bodies. They had the ſame natural affections that other Men have. They were made of as tender fleſh as we are, but ſuch was the care they had of their Souls, and the hope of a better Reſurrection; that they liſtned not to the complaints and whinings of Bodies. O that we were all in the ſame reſolutions with them.

Nemo poteſt in hæc vita & in futura gaudere; neceſſe eſt unam amittat, qui alteram vult poſſidere, *Aug.*

Fourthly, Withhold not upon the pretence of the wants your own bodies may be in, that which God and Conſcience bids you to communi-

cate for the refreſhment of the Saints; whoſe preſent neceſſities require your aſſiſtance. O be not too indulgent to your own fleſh, and cruel to others. Certainly the conſideration of that reward which ſhall be given you at the Reſurrection, for every act of Chriſtian Charity, is the greateſt ſpur and incentive in the world to it. And to that end it's urged as a motive to Charity, *Luke* 14. 13, 14. *When thou makeſt a feaſt, call the poor, the maimed, the lame, the blind, and thou ſhalt be bleſſed; for they cannot recompence thee, for thou ſhalt be recompenſed at the Reſurrection of the Juſt.* It was the opinion of an eminent modern Divine, that no Man living fully underſtands and believes that Scripture, *Matth.* 25. 40. *In as much as ye have done it to one of the leaſt of theſe my brethren; ye have done it unto me.* How few Saints would be expoſed to daily wants and neceſſities, if that Scripture were but fully underſtood and believed?

Mr. *Marſhal.*

Infer. 3. Is Chriſt riſen from the dead, and that as a publick Perſon and repreſentative of believers? *How are we all concerned then to ſecure our ſelves an intereſt in Chriſt, and conſequently to this bleſſed Reſurrection?* What conſolation would be left in this world, if the hope of the Reſurrection were taken away? 'Tis this bleſſed hope that muſt ſupport you under all the *Troubles* of life, and in the *Agonies of Death.* The ſecuring of a bleſſed Reſurrection to your ſelves, is therefore the moſt deep concernment you have in this World. And it may be ſecured to your ſelves, if upon ſerious heart-examination you can diſcover the following Evidences.

Evidence 1. *Firſt, If you are regenerated Creatures*, brought forth in a new nature to God, for we are *begotten again to a lively hope, by the Reſurrection of Jeſus Chriſt from the dead.* Chriſt's Reſurrection is the ground-work of our hope. And the new birth is our title or evidence of our intereſt in it. So that until our Souls are partakers of the ſpiritual Reſurrection from the death of ſin, we can have no aſſurance our Bodies ſhall be partakers of that bleſſed Reſurrection to life.

Bleſſed and Holy (ſaith the Spirit) *is he that hath part in the firſt Reſurrection; on ſuch the ſecond death hath no power*, Rev. 20. 6. Never let unregenerated Souls expect a comfortable meeting with their bodies again. Riſe they ſhall by God's terrible Citation, at the ſound of the laſt trump, but not to the ſame end that the Saints ariſe, nor by the ſame Principle. They to whom the Spirit is now a principle of *Sanctification*, to them he will be the principle of a joyful *Reſurrection.* See then that you get gracious Souls now, or never expect glorious Bodies then.

Evid. 2. *If you be dead with Chriſt, you ſhall live again by the life of Chriſt. If we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his Reſurrection*, Rom. *6.* 5. σύμφυτοι, *Planted together*; ſome refer it to believers themſelves, Jews, and Gentiles are planted together in Chriſt. So *Eraſmus*, believers grow together like Branches upon the ſame root; which ſhould powerfully inforce the great Goſpel duty of unity among themſelves. But I would rather underſtand it with reference to Chriſt, and Believers; with whom Believers are in other Scriptures ſaid to ſuffer together, and be glorified together, to die together, and live together, to be Crucified together, and buried together, all noting the Communion they have with Chriſt, both in his death and in his life. Now if the power of Chriſt's death, (*i. e.*) the mortifying influence of it have been upon our hearts; killing their their Luſts, deading their affections, and flattering their appeties to the Creature; then the power of his life, or Reſurrection ſhall come like the animating due upon our dead withered Bodies to revive and raiſe them up to live with him in glory.

In unum concreſcere vel coaleſcere.

Evid. 3. *If your hearts and affections be now with Chriſt in Heaven, your bodies in due time ſhall be there alſo*, and conformed to his glorious Body. So you find it, *Phil.* 3. 20, 21. *For our converſation is in Heaven, from whence we look for the Saviour; the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his own glorious Body.* The body is here called vile, or the body of our vileneſs. Not as God *made* it, but as ſin hath *marred* it. Not *abſolutely* and in it ſelf, but *relatively*, and in compariſon of what it will be in its ſecond edition, at the Reſurrection. Then thoſe ſcattered Bones, and diſperſed Duſt, like pieces of old broken battered Silver, will be new caſt, and wrought in the beſt and neweſt faſhion; even like to Chriſt's glorious Body. Whereof we have this evidence, that our converſation is already heavenly. The temper, frame, and diſpoſition of our Souls is already ſo; therefore the frame and temper of our Bodies in due time ſhall be ſo.

Τὸ σῶμα ταπεινώσεώς.

Evid. 4. *If you ſtrive now by any means to attain the Reſurrection of the dead, no doubt but you ſhall then attain, what you now ſtrive for.* This was *Paul's* great Ambition, *that by any means, he might attain the Reſurrection of the dead*, Phil. 3. 11. He means not ſimply a Reſurrection from the dead, for that all Men ſhall attain whether they ſtrive for it, or no. But by a *metonymy* of the *Subject*, for the *Adjunct*; he intends that compleat holineſs and perfection which ſhall attend the ſtate of the Reſurrection, ſo it is expounded, *ver.* 12. So then, if God have raiſed in your hearts a vehement deſire, and aſſiduous endeavour after a perfect freedom from ſin, and full Conformity to God in the beauties of Holineſs; that very love of Holineſs, your preſent Pantings, and tendencies after Perfection, ſpeaks you to be Perſons deſigned for it.

Evid. 5. *If you are ſuch as do good in your Generation.* If you be fruitful and uſeful Men and Women in the World, you ſhall have part in this bleſſed Reſurrection, *Joh.* 5. 29. *All that are in the Graves ſhall hear his voice, and ſhall come forth; they that have done good, unto the Reſurrection of Life.* Now it is not every act *materially* good, that entitles a Man to this Priviledge; but the ſame requſites that the School-men aſſign to make a good Prayer, are alſo neceſſary to every

Si bonus bona faci benè ad b num.

good work. The Perſon, Matter, Manner and End muſt be good. Nor is it any ſingle good Act, but a *Series* and *Courſe* of Holy Actions, that is here meant. What a Spur ſhould this be to us all, as (indeed the Apoſtle makes it, cloſing up the Doctrine of the Reſurrection with this ſolemn Exhortation, 1 *Cor.* 15. *laſt*, with which I alſo cloſe mine) *Therefore, my beloved thren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord; for as much as you know, that your labour is not in vain in the Lord.*

Thanks be to God for his unſpeakable Gift.

SERMON XL.

Serm. 40.

Wherein the Aſcenſion of Chriſt is opened and variouſly improved being the ſecond ſtep of his Exaltation.

JOHN XX. 17.

Jeſus ſaith unto her, Touch me not; for I am not yet aſcended to my Father: But go to my Brethren, and ſay unto them, I aſcend unto my Father, and your Father; and to my God, and your God.

IN all the former Sermons we have been following Chriſt thro' his Humiliation, from the time that he left the bleſſed boſom of his Father: And now having finiſhed the whole Courſe of his Obedience on Earth, and riſen again from the dead, we muſt in this Diſcourſe follow him back again into Heaven; and lodge him in that boſom of ineffable Delight and Love, which for our ſakes he ſo freely left. For it was not his end in riſing from the dead, to live ſuch a low animal Life as this is; but to live a moſt glorious Life as an enthroned King in Heaven; upon which ſtate he was now ready to enter, as he tells *Mary* in the Text, and bids her tell it to the Diſciples, *Go tell my Brethren, that I aſcend to my Father*, &c.

Volebat Maria Chriſtum amplecti, præ nimio ſcilicet amore ejus, & gaudio quod ruſum in carne præſentem vidiſſet. *Bucer. in loc.*

In the former Verſes you find *Mary* waiting at Chriſt's Sepulchre in a very penſive frame; exceedingly troubled becauſe ſhe knew not what was become of Chriſt, *v.* 15. In the next Verſe Chriſt calls her by her Name, *Mary*; ſhe knowing the Voice, turned her ſelf, and anſwered, *Raboni.* And as a Soul tranſported with Joy, ruſhes into his Arms, as deſirous to claſp and embrace him. But Jeſus ſaid, *Touch me not*, &c.

In which words we have Chriſt's Inhibition, *Touch me not*: Strange that Chriſt who rendred himſelf ſo kind and tender to all, that not only admitted, but commanded *Thomas* to put his finger into his wounds, ſhould forbid *Mary* to touch him; but this was not for want of love to *Mary*; for he gives another reaſon for it preſently, *I am not yet aſcended*; i. e. ſay ſome, the time for embracing will be when we are in Heaven. Then, and there ſhall be the place and time, we ſhall embrace one another for evermover. So *Auguſtin.* Or thou doteſt too much upon my preſent ſtate, as if I had now attained the very ἀκμὴ, culminating point of my Exaltation. When as yet I am not aſcended; ſo *Camero* and *Calvin* expound it. Or Laſtly, Chriſt would ſignifie hereby, that it was not his Will and Pleaſure in ſo great a juncture of things as this, to ſpend time now in expreſſing (this way) her affections to him; but rather to ſhew it by haſting about his Service. Which is,

The *ſecond* thing obſervable, *viz.* his Injunction upon *Mary*, to carry the Tidings of his Reſurrection to the Diſciples. In which Injunction we have,

Firſt, The Perſons to whom this Meſſage was ſent, *my Brethren*, ſo he calls the Diſciples. A ſweet Compellation, and full of Love. Much like that of *Joſeph* to his Brethren, *Gen.* 45. 4. Save only that there is much more tenderneſs in this than that; for he twits them in the ſame breath with what they had done againſt him; *I am* Joſeph *your Brother, whom ye ſold*; but in this it is, *Go tell my Brethren*, without the leaſt mention of their Cowardize or Unkindneſs. And,

Secondly, The Meſſage it ſelf. *Tell my Brethren, I aſcend to my Father, and your Father; to my God, and your God*; ἀναβαίνω, *I aſcend.* It's put in the preſent Tenſe, as if he had been aſcending; though he did not aſcend in ſome Weeks after this; but he ſo expreſſes it, to ſhew what was the next part of his work, which he was to act in Heaven for them; and how much his heart was ſet upon it, and longed to be about it, *I aſcend to my father, and your father; to my God and your God*: Not our Father, or God in Common: But mine and yours in a different manner. Yours by right of *dominion*, mine (in reference to my humane Nature) not only by right of Creation, tho' ſo too; but alſo by ſpecial Covenant and *Confederation.* By *Predeſtination* of my Manhood to the Grace of perſonal union, by *deſignation* of me to the glorious Office of Mediator. *My Father*, as I am God, by *eternal generation.* As Man, by collation of the Grace of Union. And your Father by ſpiritual Adoption and *Regeneration.* Thus

Mr. Henry Jeanes 2d *part of the Mixture of Scholaſtical and Practical Divinity page* 273.

he is my God and your God; my Father, and your Father. This is the ſubſtance of that comfortable meſſage, ſent by *Mary* to the penſive Diſciples. Hence the Obſervation is,

Doct. *That our Lord Jeſus did not only riſe from the dead, but alſo aſcended into Heaven; there to diſpatch all that remained to be done for the compleating the Salvation of his People.*

So much the Apoſtle plainly witneſſeth, *Eph.* 4. 10. *He that deſcended, is the ſame alſo that aſcended up, far above all Heavens* (i. e.) all the aſpectable Heavens. A full and faithful account whereof the ſeveral Evangeliſts have given us, *Mark* 16. 19. *Luke* 24. 51. This is ſometimes called his *going away*, as *John* 16. 7. Sometimes his *being exalted*, Acts 2. 33. Somtimes his *being made higher than the Heavens*, Heb. 7. 26. And ſometimes his *entring within the vail*, Heb. 6. 19, 20. All which are but ſo many *Synonymous* Phraſes expreſſing his aſcenſion in a very pleaſant variety.

Now for the opening this act of Chriſt, we will bind up the whole in the ſatisfaction of theſe ſix Queſtions. 1. Who aſcended? 2. Whence did he aſcend. 3. Whither? 4. When? 5. How? And laſtly, Why did he aſcend? And theſe will take in what is needful for you to be acquainted with in this point.

Aſcenſio totius fuit perſonæ, naturæ tamen divin non convenit niſi figurate. Sed humanæ nature maxime proprie convenit, &c. *Ameſ. Med.* p. 114.

Firſt, Who aſcended: This the Apoſtle anſwers, *Eph.* 4. 10. *The ſame that deſcended*, viz. Chriſt. And himſelf tells us in the Text, *I aſcend*. And though the aſcenſion were of Chriſt's whole Perſon, yet it was but a figurative and improper expreſſion with reſpect to his divine Nature, but it agrees moſt properly to the humanity of Chriſt, which really changed places and conditions by it. And hence it is that that it's ſaid, *John* 16. 28. *I came forth from the father, and am come into the world; again, I leave the world, and go to my father.* He goes away, and we ſee him no more. As God, he is ſpiritually with us ſtill; even to the end of the world. But as a man, *the Heavens muſt contain him till the reſtitution of all things*, Acts 3. 21.

Secondly, Whence Chriſt aſcended?

I anſwer, more generally, he is ſaid to aſcend from this world, to leave the world. That is the *terminus a quo*, John 16. 28. But more particularly, it was from *mount Olivet*, near unto *Jeruſalem*. The very place where he began his laſt ſorrowful Tragedy. There where his heart began to be ſadded, there is it now made glad. O what a difference was there betwixt the frame Chriſt was in, in that Mount before his Paſſion, and this he is now in, at his aſcenſion! But,

Thirdly, Whither did he aſcend?

It's manifeſt it was into the third Heavens. The Throne of God, and place of the bleſſed. Where all the Saints ſhall be with him for ever. It's ſaid to be far above all Heavens. That is, the Heavens which we ſee, for they are but the pavement of that ſtately Palace of the great King. He is gone (ſaith the Apoſtle) *within the vail* (i. e.) into the moſt holy Place. And into his Father's Houſe, *John* 14. 2. And he is alſo ſaid to go to the *place where he was before*, John 6. 62. Back again to that ſweet and glorious boſom of delight and love from whence at his incarnation he came.

Fourthly, When did Chriſt aſcend? Was it preſently as ſoon as he roſe from the dead?

No, not ſo, for *after his Reſurrection* (ſaith *Luke*) *he was ſeen of them forty days, ſpeaking of the things pertaining to the Kingdom of God.* And truly the care and love of Chriſt to his People was very manifeſt in this his ſtay with them. He had ineffable glory prepared for him in Heaven, and awaiting his coming; but he will not go to poſſeſs it, till he had ſetled all things for the good of his Church here. For in this time he confirmed the truth of his Reſurrection, gave charge to the Apoſtles concerning the Diſcipline and order of his Houſe, or Kingdom; which was but needful, ſince he intended that their Acts ſhould be rules to future Churches. So long it was neceſſary he ſhould ſtay. And when he had ſet all things in order, he would ſtay no longer, leſt he ſhould ſeem to affect a terrene life. And beſides, he had work of great concernment to do for us in the other world. He deſired to be no longer here, than he had work to do for God, and Souls. A good pattern for the Saints.

Diſcipulorum infirmitas hujus interſtitu [illegible] m poſtu labat. *Ameſ.*

Ne terrenam vitam videretur meditare *Ameſ.*

Fifthly, How did Chriſt aſcend into Heaven?

Here it's worthy our Obſervation, that Chriſt aſcended as a *publick perſon*, or fore-runner in our Names, and upon our accounts. So it's ſaid expreſly, *Heb.* 6. 20. Speaking of the moſt holy place within the vail; *Whither* (ſaith he) *the fore-runner is for us entred.* His entring into Heaven as our fore-runner implies, both his *publick capacity*, and *predecency*.

Conſolationem ſummam hoc ingreſſu nobis monſtrat, neque enim ſua, ſed noſtra cauſa, ut de cœlo deſcendit; ita cœlum occupavit; ut nobis ibi locum atque domicilium pararet. *Pareus in LA.*

Firſt, His *publick capacity*, as one that went upon our buſineſs to God. So he himſelf ſpeaks, *Joh.* 14. 2. *I go before to prepare a place for you.* To take poſſeſſion of Heaven in our Names. The *fore-runner* hath reſpect to others that were to come to Heaven after him in their ſeveral Gnerations; for whom he hath taken up manſions, which are kept for them againſt their coming.

Secondly, It notes *predecency*, he is our *forerunner*, but he himſelf had no *fore-runner*. Never any entred into Heaven before him, but ſuch as entred in the Name, and through the vertue of his Merits. He was the firſt that ever entred Heaven *directly immediately* in his own name, and upon his own account. But all the Fathers who died before him, entred in his Name. To the holieſt of them all God would have ſaid as *Eliſha* to *Jehoram*, 2 *Kings* 3. 14. Were it not that I had reſpect to the perſon of my Son, in whoſe name and right you come; I would not look upon you. You muſt back again, Heaven were no place for you. No not for you *Abraham*, nor for you *Moſes*.

Secondly, He aſcended *Triumphantly* into Heaven. To this good Expoſitors refer that which in the *Type* is ſpoken of *David*, when he lodged the *Ark* in its own place, with muſical inſtruments and ſhoutings; but to Chriſt, in the *Antitype*, when he was received up *Triumphantly* into Glory, *Pſal.* 47. 5. *God is gone up with a ſhout, the Lord with the ſound of a Trumpet; ſing praiſes to God, ſing praiſes; ſing praiſes unto our King, ſing praiſes.*

Molerus in loc. Geirus. Ainsworth.

A Cloud is prepared as a Royal Chariot to carry up the King of Glory to his princely Pavilion,

Mr. Caſe in his Piſgah.

Luk. 24.51. lion. *A cloud received him out of their ſight.* And then a Royal Guard of mighty Angels ſurround the Chariot, if not for ſupport, yet for greater ſtate and ſolemnity of their Lord's Aſcenſion. And oh what Jubilations of the bleſſed Angels were heard in Heaven! How was the whole City of God moved at his coming! For look as when *he brought his firſt-begotten into the world, he ſaid, Let all the Angels of God worſhip him,* Heb. 1. 6. So at his return thither again, when he had finiſhed Redemption Work, there were no leſs demonſtrations given by thoſe bleſſed Creatures of their delight and joy in it. The very Heavens ecchoed and reſounded on that account. Yea, the triumph is not ended at this day, nor ever ſhall.

'Tis ſaid, *Dan.* 7. 13, 14. *I ſaw* (ſaith the Prophet) *in the night viſions, and behold one like the Son of man came with the clouds of Heaven; and came to the ancient of days, and they brought him near before him. And there was given him, dominion, and glory, and a kingdom; that all people, nations and languages ſhould ſerve him.* This Viſion of *Daniel*'s was accompliſht in Chriſt's Aſcenſion, when they, *i. e.* the Angels brought him to the *ancient of days, i. e.* to God the Father, who to expreſs his welcome to Chriſt, gave him Glory and a Kingdom. And ſo 'tis and ought to be expounded. The Father received him with open Arms, rejoycing exceedingly to ſee him again in Heaven; therefore God is ſaid *to receive him up into Glory,* 1 *Tim.* 3. 16. For that, which with reſpect to Chriſt, is call'd *Aſcenſion,* is with reſpect to the Father, call'd *Aſſumption.* He went up, and the Father received him. Yea, received ſo as none ever was received before him, or ſhall be received after him.

Vide Deodate and English *Annot. &c.*

Thirdly, Chriſt aſcended *munificently,* ſhedding forth abundantly ineſtimable Gifts upon his Church at his Aſcenſion. As in the Roman Triumphs they did *Spargere miſſilia,* beſtow their Largeſſes upon the People; ſo did our Lord when he aſcended, *wherefore he ſaith, when he aſcended up on high, he led captivity captive; and gave gifts unto men.* The Place to which the Apoſtle refers, is *Pſalm* 68. 17, 18. where you have both the Triumph and Munificence with which Chriſt went up excellently ſet forth together.

Solent principes poſt Victoriam dum Triumphant, magna munera & pecunias in populum ſibi triumphanti gratulantem et Jubilantem, ſpargere. *Zanch.*

The chariots of God (ſaith the Pſalmiſt) *are twenty thouſand, even thouſands of Angels; the Lord is among them, as in* Sinai, *in the holy place. Thou haſt aſcended on high, thou haſt led captivity captive, thou haſt received gifts for men; Yea, for the rebellious alſo, that God might dwell among them.* Which words in their literal Senſe are a Celebration of that famous Victory and Triumph of *David,* over the Enemies of God, recorded, 2 *Sam.* 8. Theſe conquered Enemies bring him ſeveral ſorts of Preſents, all which he dedicated to the Lord. The Spiritual Senſe is, that juſt ſo our Lord Jeſus Chriſt, when he had overcome by his death on the Croſs, and now triumphed in his Aſcenſion, he takes the Parts and Gifts of his Enemies, and gives them by their converſion to the Church, for its uſe and ſervice. Thus he received Gifts even for the *Rebellious, i. e.* ſanctifies the natural Gifts, and Faculties of ſuch as hated his People before, dedicating them to the Lord in his Peoples Service. Thus (as one obſerves) *Tertullian, Origen, Auſtin* and *Jerome,* came into *Canaan,* laden with Ægyptian Gold. Meaning, they came into the Church richly laden with Natural Learning and Abilities. *Auſtin* was a *Manichee, Cyprian* a *Magician,* learned *Bradwardine,* a ſcornful, proud Naturaliſt, who once ſaid, when he read *Paul*'s Epiſtles, *Dedignabar eſſe parvulus.* He ſcorned ſuch childiſh things, but afterwards became a very uſeful man in the Church of God. And even *Paul* himſelf, was as fierce an Enemy to the Church, as breathed on Earth; till Chriſt gave him into its boſom by Converſion; and then no meer Man ever did the Lord and his People greater Service than he. Men of all ſorts: Greater and ſmaller Lights, have been given to the Church. Officers of all ſorts were given it by Chriſt. Extraordinary and temporary, as Prophets, Apoſtles, Evangeliſts; ordinary and ſtanding, as Paſtors and Teachers, which remain to this day, *Eph.* 4. 8, 9. And thoſe ſtars are fixed in the Church-heaven, by a moſt firm Eſtabliſhment, 1 *Cor.* 12. 28. Thouſands now in Heaven, and thouſands on Earth alſo, are bleſſing Chriſt at this Day for theſe his Aſcenſion Gifts.

Molerus in loc. Geirus. Ayſworth.

citas doctores eccleſia iam inter os qui populum tuum oerunt & perquuntur; & binde mulex hoſtibus is, ad hoc gnum adcis. *Mol. loc.*

Mr. Caſe in his Piſgah.

Fourthly, Our Lord Jeſus Chriſt aſcended moſt comfortably, for whilſt he was bleſſing his People, he was parted from them, *Luke* 24. 50, 51. Therein making good to them what is ſaid of him, *John* 13, 1. *Having loved his own, he loved them to the end.* There was a great deal of Love manifeſted by Chriſt in this very laſt Act of his, in this world. The laſt ſight they had of him in this world was a moſt ſweet and encouraging one. They heard nothing from his lips but Love, they ſaw nothing in his face but Love; till he mounted his triumphant Chariot, and was taken out of their ſight.

Surely theſe bleſſings at parting were ſweet and rich ones. For the Matter of them, they were the Mercies which his Blood had ſo lately purchaſed for them. And for their Extent, they were not only intended for them, who had the happineſs to be upon the place with him from whence he aſcended; but they reach us, as well as them; and will reach the laſt Saint that ſhall be upon the Earth, till he come again. For they were but Repreſentatives of the future Churches, *Matth.* 28. 20. And in bleſſing them, he bleſſed us alſo. And by this we may be ſatisfied that Chriſt carried an heart full of Love to his People away with him to Heaven; ſince his Love ſo abounded in the laſt Act that ever he did in this world. And left ſuch a demonſtration of his tenderneſs with them at parting.

Fifthly, He aſcended, as well as roſe again, by his own Power. He was not meerly paſſive, in that his Aſcenſion, but it was his own Act. *He went to Heaven.* Therefore 'tis ſaid, *Acts* 1. 10. *He went up,* viz. by his own divine Power. And this plainly evinceth him to be God, for no meer Creature ever mounted it ſelf from Earth, far above all heavens, as Chriſt did.

Cauſa hujus aſcenſionis fuit virtus Divina .... ſed accedebat inſuper conditio corporis glorificati; quod æque ſurſum fertur atq; deorſum. *Ameſ.*

Sixthly, And Laſtly, why did Chriſt aſcend? I anſwer: His Aſcenſion was neceſſary upon many and great Accounts. For, *Firſt*, If Chriſt had not aſcended, he could not have interceded as now he doth in Heaven for us. And do but take away Chriſt's Interceſſion, and you ſtarve the hope of the Saints. For what have we to ſuccour our ſelves with, under the daily ſurprizes of Sin, but this, *That if any man ſin, we have an Advocate* [with the Father] mark that, *with the father*. A Friend upon the place: One that abides there, on purpoſe to tranſact all our Affairs, and as a Surety for the peace betwixt God and us.

Secondly, If Chriſt had not aſcended, you could not have entred into Heaven, when you die. For he went to *prepare a place for you*, John 14. 2. He was (as I ſaid before) the firſt that entred into Heaven directly and in his own Name; and had he not done ſo, we could not have entred (when we die) in his Name. The *fore-runner* made way for all that are coming on in their ſeveral generations after him. Nor could your Bodies have aſcended after their Reſurrection, but in the vertue of Chriſt's Aſcenſion. For he aſcended (as was ſaid before) in the capacity of our Head, and Repreſentative. To his Father and our Father. For us and himſelf too.

Thirdly, If Chriſt had not aſcended, he could not have been *inaugurated* and *inſtalled* in the Glory he now enjoys in Heaven. This world is not the place where perfect Felicity and Glory dwells. And then how had the promiſe of the Father been made good to him? Or our Glory (which conſiſts in being with and conformed to him) where had it been? *Ought not Chriſt to ſuffer, and to enter into his glory?* Luke 24. 25.

Fourthly, If Chriſt had not aſcended, how could we have been ſatisfied that his payment on the Croſs made full ſatisfaction to God? and that now God hath no more Bills to bring in againſt us? how is it that the Spirit convinceth the world of righteouſneſs, *John* 16. 9, 10. But from Chriſt's going to the Father, and returning hither no more; which gives Evidence of God's full content and ſatisfaction both with his Perſon and Work.

Fifthly, How ſhould we have enjoyed the great bleſſings of the Spirit and Ordinances, if Chriſt had not aſcended? And ſurely we could not have been without either. If Chriſt had not gone away, *the comforter had not come*, Joh. 16. 7. He begins where Chriſt finiſhed. For he takes of his, and ſhews it to us, *John* 16. 14. And therefore it's ſaid, *John* 7. 39. *The Holy Ghoſt was not given becauſe Jeſus was not yet glorified.* He was then given as a ſanctifying Spirit, but not given, in that meaſure as afterward he was, to furniſh and qualifie Men with Gifts, for ſervice. And indeed by Chriſt's Aſcenſion both his ſanctifying and his miniſtring Gifts, were ſhed forth more commonly, and more abundantly upon Men. Theſe fell from him when he aſcended, as *Elijah*'s Mantle did from him, ſo that whatſoever good of Converſion, Edification, Support or Comfort you receive from ſpiritual Ordinances he hath ſhed forth that, which you now ſee and feel. *'Tis the fruit of Chriſt's Aſcenſion.*

Sixthly, And laſtly, if Chriſt had not aſcended, how had all the Types and Prophecies that figured and foretold it been fulfilled? *And the Scriptures cannot be broken*, John 10. 35. So that upon all theſe accounts it was expedient that he ſhould go away. It was for his glory, and for our advantage. Though we loſt the comfort of his bodily preſence by it, yet if *we loved him, we would rejoyce becauſe he went to the Father*, John 14. *verſe* 28. We ought to have rejoyced in his advancement, tho' it had been to our loſs; but when it is ſo much for our benefit as well as his glory; it's matter of Joy on both ſides that he is aſcended to his Father and our Father; to his God and to our God. From the ſeveral bleſſings flowing to us out of Chriſt's Aſcenſion, it was that he charged his people not to be troubled at his leaving of them, *Joh.* 14. And hence learn.

Infer. 1. *Did Chriſt aſcend into Heaven? Is our Jeſus, our treaſure indeed there? Where then ſhould the hearts of believers be, but in Heaven where their Lord their Life is?* Surely Saints, it is not good that your Love and your Lord ſhould be in two ſeveral Countries, ſaid one that is now with him. Up, up, after your Lover, that he and you may be together. Chriſtians you aſcended with him virtually when he aſcended; you ſhall aſcend to him perſonally hereafter, oh that you would aſcend to him ſpiritually in acts of Faith, Love and Deſires daily. *Surſum Corda*, up with your hearts, was the form uſed by the ancient Church, at the Sacrament. How good were it if we could ſay with the Apoſtle, *Phil.* 3. 21. *Our Converſation is in Heaven from whence we look for a Saviour.* An heart aſcendant, is the beſt evidence of your intereſt in Chriſt's aſcenſion.

Infer. 2. Did Chriſt go to Heaven as a fore-runner? *What haſte ſhould we make to follow him?* He ran to Heaven; he ran thither before us. Did he run to glory, and ſhall we linger? Did he flee as an Eagle towards Heaven, and we creep like Snails? Come Chriſtians, *lay aſide every weight, and the ſin that doth ſo eaſily beſet you, and run with patience the race ſet before you, looking unto Jeſus*, Heb. 12. 1, 2. The Captain of our Salvation is entred within the gates of the new *Jeruſalem*, and calls to us out of heaven, to haſten to him; propoſing the greateſt incouragements to them that are following after him, ſaying, *he that overcomes ſhall ſit with me in my throne, as I alſo overcame, and am ſet down with my Father in his throne*, Rev. 3. 22. *How tedious ſhould it ſeem to us to live ſo long at a diſtance from our Lord Jeſus!*

Infer. 3. Did Chriſt aſcend ſo triumphantly, leading Captivity Captive? *How little reaſon then have believers to fear their conquered enemies. Sin, Satan and every enemy was in that day led away in triumph, dragged at Chriſt's Chariot wheels. Brought after him as it were in Chains.* 'Tis a lovely ſight to ſee the necks of thoſe Tyrants under the foot of our *Joſhua*. He made at that day *an open ſhew of them*, Col. 2. 15. Their ſtrength is broken for ever In this he ſhewed himſelf more than a conqueror; for he *conquered and triumphed too*. *Satan was then trod under his feet.* And he hath promiſed to tread him under our feet alſo, and that ſhortly, *Rom.* 16. 20. Some power our enemies yet retain, the Serpent may bruiſe our heel, but Chriſt hath cruſht his head.

Infer. 4. Did Chriſt aſcend ſo munificently, ſhedding forth ſo many mercies upon his People? Mercies of ineſtimable value reſerved on purpoſe to adorn that day? *O then ſee that you abuſe not thoſe precious aſcenſion gifts of Chriſt, but value and improve them, as the choiceſt mercies.* Now the Aſcenſion gifts, as I told you, are either the *Ordinances* and *Officers* of the Church (for he then gave them Paſtors and Teachers) or the *Spirit* that furniſht the Church with all its gifts. *Beware you abuſe not nither of theſe.*

Firſt, Abuſe not the *Ordinances* and *Officers* of Chriſt. This is a ſin that no Nation is plunged deeper into the guilt of, than this Nation And no Age more than this. —— Surely God hath *written to us the great things of his Law, and we have accounted them ſmall things.* We have been looſe, wanton, ſceptical profeſſors for the moſt part; that have had nice and coy ſtomachs that could not reliſh plain wholeſom truths; except ſo and ſo modified to our humours. For this the Lord hath a Controverſie with the Nation, and by a ſore Judgment he hath begun to rebuke this ſin already. And I doubt before he make an end, plain truths will down with us; and we ſhall bleſs God for them.

Secondly, But in the next place, ſee that you abuſe not the Spirit, whom Chriſt hath ſent from Heaven at his aſcenſion, to ſupply his bodily abſence among us, and is the great pledge of his care for, and tender love to his people. Now take heed that you don't vex him by your diſobedience. Nor grieve him by your unkindneſſes. Nor quench him by your ſinful neglects of duty, or abuſe of light. O deal kindly with the Spirit, and obey his voice. Comply with his Deſigns, and yield up your ſelves to his guidance and conduct. Methinks to be intreated by the Love of the Spirit, *Rom.* 15. 30. ſhould be as great an Argument as to be intreated *for Chriſts ſake.* Now to perſwade all the Saints to be tender of grieving the Spirit, by ſin; let me urge a few Conſiderations proper to the point under hand. And

Conſid. 1. *Firſt, He was the firſt and principal mercy that Chriſt received for you, at his firſt entrance into Heaven.* It was the firſt thing he asked of God, when he came to heaven. So he ſpeaks, *John* 14. 16, 17. *I will pray the father, and he ſhall give you another Comforter; that he may abide with you.* No ſooner had he ſet foot upon the place, but the firſt thing, the great thing that was upon his heart to ask the Father for us, was, that the Spirit might be forthwith diſpatcht, and ſent down to his People. So that the Spirit is *the firſt-born of mercies.* And deſerves the firſt place in our hearts, and eſteems.

Conſid. 2. *Secondly, The Spirit comes not in his own name to us* (tho' if ſo, he deſerves a dear welcome for his own ſake, and for the benefits we receive by him which are ineſtimable) *but he comes to us in the name, and in the loves both of the Father, and Son.* As one authorized and delegated by them. Bringing his *Credentials* under both their hands and ſeals, *John* 15. 26. *But when the Comforter is come, whom I will ſend to you from the Father.* Mark, I will ſend him from the Father, and in *John* 14. 26. The Father is ſaid to *ſend him in Chriſt's name.* So that he is the meſſenger that comes from both theſe great and holy Perſons. And if you have any Love for the God that made you, any kindneſs for Chriſt that he died for you; ſhew it by your obedience to the Spirit that comes from 'em both; and in both their names to us; & who will be both offended and grieved if you grieve him. O therefore give him an entertainment *worthy* of one that comes to you in the name of the Lord. In the Father's name, and in the Son's name.

Conſid. 3. *Thirdly*, But that is not the only conſideration that ſhould cauſe you to beware of grieving the Spirit, becauſe he is ſent in the name of ſuch great and dear Perſons to you, but *He deſerves better entertainment than any of the Saints give him, for his own ſake, and upon his own account*, and that upon a double ſcore, *viz.* Of his *Nature* and *Office.*

Firſt, On the account of his Nature; for he is God, Coequal with the Father and Son in Nature, and dignity, 2 *Sam.* 23. 23. *The Spirit of the Lord ſpake by me, and his word was in my tongue; the God of Iſrael ſaid; the Rock of Iſrael ſpake to me.* So that you ſee he is God. The rock of *Iſrael.* God *omnipotent*, for he created all things, *Gen.* 1. 2. God *omnipreſent*, filling all things, *Pſal.* 139. 7. God *omniſcient*, who knows your hearts, *Rom.* 9. 1. Beware of him therefore, and grieve him not, for in ſo doing, you grieve God.

Secondly, Upon the account of his *Office*, and the benefits we receive by him. We are obliged even on the ſcore of gratitude and ingenuity to obey him. For he is ſent in the quality of an *Advocate*, to help us to pray. To indite our requeſts for us. To teach us what, and how to ask of God, *Rom.* 8. 26. He comes to us as a comforter, *John* 14. 16. And none like him.
His work is to take of Chriſt's, *and ſhew it to us*,
(i. e.) to take of his Death, Reſurrection, Aſ-
cenſion, yea, of his very preſent interceſſion in *John* 16. 14.
Heaven and ſhew it to us. He can be with us
in a moment, he can (as One well obſerves) tell
you what were the very laſt thoughts Chriſt *Mr.* Tho.
was thinking in heaven about you. It was he Goodwin.
that formed the body of Chriſt in the Womb,
and ſo prepared him to be a ſacrifice for us. *Luke* 1. 35.
He filled that humanity with his unexampled *Iſa.* 61. 1.
fulneſs. So fitting and anointing him for the *Col.* 1. 19.
diſcharge of his Office.

'Tis he that puts efficacy into the Ordinances,
and without him they would be but a dead let-
ter. 'Twas he that bleſſed them to your convi- 2 *Cor.* 9. 6.
ction, and converſion. For if *Angels* had been the *John* 16. 9.
preachers, no converſion had followed, without 1 *Pet.* 1. 12.
the Spirit. 'Tis he that is the *vinculum unionis*, 1 *John* 3. 24.
bond of union betwixt Chriſt and your Souls; *Rom.* 8. 9.
without which you could never have had inter- *Rom.* 8. 26
eſt in Chriſt, or communion with Chriſt. 'Twas
he that ſo often hath helped your infirmities, *John* 14. 26.
when you knew not what to ſay. Comforted *Ezek.* 36. 17.
your hearts when they were overwhelmed with-
in you, and you knew not what to do. Preſerved
you many thouſand times from ſin and ruin
when you have been upon the ſlippery brink of

it in temptations. 'Tis he (in his ſanctifying Work) that is the beſt evidence your ſouls have for Heaven. 'Twere endleſs to enumerate the mercies you have by him. And now, Reader, doſt thou not bluſh to think how unworthy thou haſt treated ſuch a Friend? for which of all theſe his Offices or Benefits doſt thou grieve and quench him? O grieve not the holy Spirit, whom Chriſt ſent as ſoon as ever he came to Heaven, in his Father's Name, and in his own Name, to perform all theſe Offices for you.

Infer. 5. Is Chriſt aſcended to the Father as our Fore-runner? *Then the door of Salvation ſtands open to all believers, and by vertue of Chriſt's aſcenſion; they alſo ſhall aſcend after him, far above all viſible Heavens.* O my Friends, what place hath Chriſt prepared and taken up for you! What a ſplendid Habitation hath he provided for you! *God is not aſhamed to be called your God; for he hath prepared for you a City*, Heb. 11. 16. In that City Chriſt hath provided Manſions, and reſting Places for your everlaſting abode, *John* 14. 2. and keeps them for you till your coming. O how auguſt and glorious a dwelling is that, where Sun Moon and Stars ſhall ſhine as much below your feet as they are now above your heads? Yea, ſuch is the Love Chriſt hath to the Believer, that (as one ſaith) if thou only hadſt been the choſen of God, Chriſt would have built that Houſe for himſelf and thee: Now 'tis for himſelf, for thee and for many more who ſhall inherit with thee. God ſend us a joyful meeting within the vail, with our Fore-runner; and ſweeten our paſſage into it, with many a foreſight and fore-taſte thereof. And mean time, let the Love of a Saviour inflame our Hearts, ſo that when ever we caſt a look towards that place, where our Fore-runner is for us entred; our Souls may ſay with melting affections, *Thanks be to God for Jeſus Chriſt*; and again, *Bleſſed be God for his unſpeakable Gift.*

Spei futuræ noſtræ hæreditatis in capite noſtro pleniſſime confirmatur et nos cum eo in cœlis collacati ſumus. *Synop. purioris Theol. Diſp.* 28. *p*342

SERMON XLI.

Serm. 41.

Wherein Chriſt's ſitting at Gods right hand is explain'd and apply'd, being the 3d ſtep of his glorious exaltation.

HEB. I. 3. Part of the Verſe.

--- *When he had by himſelf, purged our ſins, ſat down at the right hand of the Majeſty on high.*

CHriſt being return'd again to his Father, having finiſhed his whole work on Earth, is there bid by the Father to ſit down in the Seat of Honour and Reſt. A Seat prepared for him at God's right hand, that makes it honourable, and all his enemies as a footſtool under his feet, that makes it eaſie. How much is the ſtate and condition of Jeſus Chriſt changed in a few days! Here he groaned, wept, laboured, ſuffered, ſweat, yea, ſweat blood, and found no reſt in this world; but when he comes to Heaven, there he enters into reſt. Sits down for ever in the higheſt, and eaſieſt Throne prepared by the Father for him, when he had done his work. *When he had by himſelf purged our ſins, he ſat down*, &c.

The ſcope of this Epiſtle is to demonſtrate Chriſt to be the fulneſs of all Legal Types and Ceremonies, and that whatever light glimmered to the world through them, yet it was but as the light of the day-ſtar, to the light of this Sun.

In this Chapter Chriſt, the ſubject of the Epiſtle is deſcribed, and particularly in this 3d Verſe, he is deſcribed three ways.

Firſt, By his eſſential, and primæval glory and dignity he is ἀπαύγασμα, the brightneſs of his Father's glory, the very ſplendor of glory, the very refulgency of that Son of Glory. The primary reaſon of that appellation is with reſpect to his eternal and ineffable generation, light of light, as the *Nicene* Creed expreſſes it. As a beam of light proceeding from the Sun. And the ſecondary reaſon of it is with reſpect to Men, for look as the Sun communicates its light & influence to us by its beams, which it projects; ſo doth God communicate his goodneſs, and manifeſt himſelf to us by Chriſt. Yea, he is the *expreſs Image*, or Character of his perſon. Not as the impreſſed Image of the Seal upon the Wax but as the engraving in the Seal it ſelf. Thus he is deſcribed by his eſſential Glory.

Ratio appellationis primaria eſt reſpectu patris cœleſtis a quo ab æterno, per ineffabilem generationem inſtar luminis, de lumine reſplenduit, ſecundaria reſpectu hominum &c. *Glaſ. Rhet. p.* 174.

χαράττειν inſculpere dicitur, non tam imaginem ex ſigillo ceræ impreſſam, quam ipſum ſigillum denotare. *Glaſ. Rhet. ſac. p*159

Secondly, He is deſcribed by the work he wrought here on earth in his humbled ſtate, and it was a glorious work, and that wrought out by his own ſingle hand, *when he had by himſelf purged our ſins.* A work that all Angels in Heaven could not do, but Chriſt did it.

Thirdly, And laſtly, He is deſcribed by his glory, the which (as a reward of that work) he now enjoys in Heaven. *When he had by himſelf purged our ſins, he ſate down on the right hand of the Majeſty on high*, (i. e.) the Lord cloathed him with the greateſt power, and higheſt honour, that Heaven it ſelf could afford; for ſo much this phraſe of *ſitting down on the right hand of Majeſty* imports, as will appear in the explication of this point, which is the reſult of this clauſe, *viz.*

Doct. *That when our Lord Jeſus Chriſt had finiſhed his work on earth, he was placed in the ſeat of the higheſt honour, and authority; at the right hand of God in Heaven.*

This truth is transformingly glorious. *Stephen* had but a glimpſe of Chriſt at his Father's right hand, and it cauſed *his face to ſhine, as it had been the face of an Angel*, Acts 7. 56. this his high advancement was foretold and promiſed before the work of redemption was taken in hand, *Pſal.* 100. 1. *The Lord ſaid unto my Lord, ſit thou at my right hand, until I make thine enemies thy footſtool.* And this promiſe was punctually performed to Chriſt after his Reſurrection and aſcenſion, in his ſupream exaltation far above all created beings in Heaven and Earth, *Epheſ.* 1. 20, 21, 22. We ſhall here open two things in the doctrinal part, *viz.* what is meant by God's right hand, and what is implied in Chriſt's ſitting there, with his enemies for a footſtool.

Firſt, What are we to underſtand here by God's right hand? Its obvious enough, that the expreſſion is not proper, but figurative and borrowed. God hath no hand, right or left; but its a condeſcending expreſſion, wherein God ſtoops to the Creatures underſtanding, and by it he would have us to underſtand *honour*, *power*, and *nearneſs*.

Firſt, The right hand of honour, the upper hand, where we place thoſe whom we highly eſteem and honour. So *Solomon* placed his Mother in a ſeat, at his right hand, 1 *Kings* 2.19. So in token of honour God ſets Chriſt at his right hand; which on that account in the Text is called the right hand of *Majeſty*. God hath therein expreſt more favour, delight and honour to Jeſus Chriſt, than ever he did to any Creature. *To which of the Angels ſaid he at any time, ſit thou on my right hand?* Heb. 1.13.

extram Pa- is nomina- us gloriam honorem eitatis, in a, cum fili- Dei ante ecula extite- is, tanquam eus in excel- is; Patri con- ſubſtantialis, oſtremis mporibus ncarnatus, etiam cum corpore conſe- dit. *Damaſc. Lib.* 4. *c.* 2. *de* *fide,*

Secondly, The right hand is the hand of power: We call it the *weapon hand*, and the *working hand*. And the ſetting of Chriſt there, imports his exaltation to the higheſt authority, and moſt ſupream dominion. Not that God the Father hath put himſelf out of his Authority, and advanced Chriſt above himſelf; no, *for in that he ſaith he hath put all things under him, it is manifeſt, that he is excepted which did put all things under him*, 1 Cor. 15. 27. But to ſit as an enthroned King, at God's right hand, imports power. Yea, the moſt ſovereign and ſupream power; and ſo Chriſt himſelf calls the hand at which he ſits, *Mat.* 26. 64. *Hereafter ye ſhall ſee the Son of Man ſitting on the right hand of power.*

Thirdly, And as it ſignifies honour and power, ſo nearneſs in place, as we uſe to ſay *at ones elbow*, and ſo it is applied to Chriſt, in *Pſal.* 110. 5. *The Lord at thy right hand, ſhall ſtrike through Kings in the day of his Wrath*; that is, the Lord who is very near thee, preſent with thee, he ſhall ſubdue thine enemies. This is that then we are to underſtand by God's right hand. Honour, power, and nearneſs.

Secondly, In the next place let us ſee what is implied in Chriſt's ſitting at God's right hand, with his enemies for his footſtool. And if we attently conſider, we ſhall find that it implies and imports divers great and weighty things in it. As.

Firſt, It implies *the Complement and Perfection of Chriſt's work, that he came into the world about.* After his work was ended, then he ſat down and reſted from thoſe labours, *Heb.* 10. 11, 12. *Every Prieſt ſtandeth daily miniſtring, and offering oftentimes the ſame ſacrifices; which can never take away ſins; but this Man when he had once offered one ſacrifice for ſins; for ever ſate down on the right hand of God.* Here he aſſigns a double difference betwixt *Chriſt* and the *Levitical Prieſts*; they *ſtand*, which is the poſture of Servants; he *ſits*, which is the poſture of a Lord. They ſtand daily, becauſe their ſacrifices cannot take away ſin; he did his work fully, by one offering; and after that ſits, or reſts for ever in Heaven. And this (as accurate and judicious Dr. *Reynolds* obſerves) was excellently figured to us in the *Ark*, which was a lively *Type* of Jeſus Chriſt, and particularly in this, it had rings by which it was carried up and down, till at laſt it reſted in *Solomon's* Temple, with glorious and triumphal ſolemnity, *Pſal.* 132. 8, 9. 2 *Chron.* 5. 13. So Chriſt, while he was here on earth, being anointed with the Holy Ghoſt and Wiſdom, went about doing good, *Acts* 10. 38. and having ceaſed from his works, did at laſt enter into his reſt, *Heb.* 5. 10. which is the heavenly Temple, *Rev.* 11. 19.

Edward olds *in* 110. *p.* 6.

Secondly, His ſitting down at God's right hand, notes the high content and ſatisfaction of God the Father in him, and in his work. *The Lord ſaid to my Lord, ſit thou at my right hand*; the words are brought in as the Words of the Father, welcoming Chriſt to Heaven; and (as it were) congratulating the happy accompliſhment of his moſt difficult work. And it is as if he had ſaid, *O my Son, what ſhall be done for thee this day? Thou haſt finiſhed a great work, and in all the parts of it acquitted thy ſelf as an able and faithful ſervant to me; what honours ſhall I now beſtow upon thee? the higheſt glory in Heaven, is not too high for thee; come, ſit at my right hand.* O how well is he pleaſed with Chriſt, and what he hath done! He delighted greatly to behold him here at his work on earth, and by a voice from the excellent glory he told him ſo, when he called out of Heaven to him, ſaying, *Thou art my beloved Son in whom I am well pleaſed*, 2 Pet. 1. 17. and himſelf tells us, Joh. 10. 17. *Therefore doth my Father love me, becauſe I lay down my life*, &c. for it was a work that the heart of God had been upon from Eternity. He took infinite delight in it.

Sedent qui à labore quieſcunt, et ab eo recreant ſe, *Gen.* 18. 1. quo ſenſu quidam accipiunt quod de Chriſto dicitur. Sedere ad dextram Dei, (*i. e.*) in Cœlis apud Deum in aterna illa beatitudine quieſcere à laboribus ac miſeriis quibus ſeſe ultro pro nobis ſubjecerat. *Rev. in verbum. ſedere.*

Thirdly, Chriſt's ſitting down at Gods right hand in heaven, notes *the advancement of Chriſt's humane nature to the higheſt honour; even the to be the object of adoration to Angels and Men.* For it is properly his humane nature that is the ſubject of all this honour and advancement; and being advanced to the right hand of Majeſty, its become an object of worſhip and adoration. Not ſimply as it is fleſh and blood, but as it is perſonally united to the ſecond perſon, and enthroned in the ſupream glory of Heaven. O here's the myſtery, that fleſh and blood, ſhould ever be advanced to the higheſt throne of Majeſty, and being there inſtalled in that glory, we may now direct our Worſhip to him as *God-man*; and to this end was his humanity ſo advanced, that it might be adored and worſhipped by all. *The Father hath committed all Judgment to the Son, that all men ſhould honour the Son, even as they honour the Father.* And the Father will accept of no honour divided from his honour. Therefore it's added in the next clauſe, *he that honoureth not the Son, honoureth not the Father which hath ſent him*, John 5. 22, 23. Hence the Apoſtles in the ſalutations of their Epiſtles, beg for grace, mercy and peace from God the Father, and our Lord Jeſus Chriſt; and in their *valedictions*, they deſire the grace of our Lord Jeſus Chriſt to the Churches.

Fourthly, It imports the ſovereignty and ſupremacy of Chriſt over all. The inveſtiture of Chriſt with authority over the Empire of both Worlds: For this belongs to him that ſits down upon this throne. When the Father ſaid to him, ſit at my right hand, he did therein deliver to him the *diſpenſation* and *œconomy* of the Kingdom

Significat ergo hec ſeſſio Chriſti ad dextram patris, non proprie gloriam illams et regnum naturale, quod filio Dei cum patre ab eterno fuit commune; hoc enim pacto etiam ſpiritus ſanctus ad dextram Dei ſedet; ſed regnum œconomicum et voluntarium, in quo tanquam θεάνθρωπος et mediator noſter, ad eccleſie ſue collectionem ac defenſionem a patre eſt conſtitutus. *Synopſ. pur. Theol. Diſp.* 28. *p.* 343.

dom. Put the awful ſcepter of government into his hand, and ſo the Apoſtle interprets and underſtands it, 1 *Cor.* 15. 25. *He muſt reign, till he have put all his enemies under his feet.* And to this purpoſe the ſame Apoſtle accommodates, (if not expounds) the words of the Plamiſt, *thou madeſt him a little lower than the Angels*, (i. e.) in reſpect of his humbled State on earth, *thou crownedſt him with glory and honour, and didſt ſet him over the work of thy hands, thou haſt put all things in ſubjection under his feet*, Heb. 2. 7, 8. He is over the Spiritual Kingdom, the Church, abſolute Lord there, *Matt.* 28. 18, 19, 20. He alſo is Lord over the providential Kingdom, the whole world, *Pſal.* 110. 2. and this providential Kingdom, being ſubordinate to his ſpiritual Kingdom, he orders and rules this, for the advantage and benefit of that, *Eph.* 1. 22.

Aurel Vict. Qui Conſtantini toties perterurit urbem; ſub Tamberlino ſella Caniſque fuit.

Fifthly, To ſit at Gods right hand with his enemies for a footſtool, *implies Chriſt to be a Conqueror over all his enemies.* To have ones enemies under his feet, notes perfect conqueſt, and compleat victory. As when *Joſhua* ſet his foot upon the necks of the Kings: So *Tamberlane* made proud *Bajazet* his footſtool. They trampled his name, and his Saints under their feet, and Chriſt will tread them under his feet. 'Tis true indeed, this victory is yet incompleat, and inconſummate; for now *we ſee not yet all things put under him*, (ſaith the Apoſtle) *but we ſee Jeſus Crowned with glory and honour*, and that's enough. Enough to ſhew the power of his enemies is now broken; and though they make ſome oppoſition ſtill, yet it is to no purpoſe at all; for he is ſo infinitely above them, that they muſt fall before him. It is not with Chriſt as it was with *Abijah*, againſt whom *Jeroboam* prevailed becauſe he was young and tender hearted, and could not withſtand them. His *incapacity* and *weakneſs* gave the watchful enemy an advantage over him. I ſay, 'tis not ſo with Chriſt, he is at God's right hand. And all the power of God ſtands ready bent to ſtrike through his enemies, as it is, *Pſal.* 110. 5.

Mr. T. Caſe *his Piſgah, part.* 3. *p.* 21.

Sixthly, Chriſt's ſitting in Heaven notes to us the great and wonderful change that is made upon the ſtate and condition of Chriſt, ſince his aſcenſion into Heaven. Ah, 'tis far otherwiſe with him now, than it was in the days of his humiliation here on earth. *Quantum mutatus ab illo!* Oh what a wonderful change hath heaven made upon him! It were good (as a Worthy of our ſpeaks) to compare in our thoughts the Abaſement of Chriſt, and his Exaltation together; as it were in Columes, one over againſt the other. He was born in a Stable, but now he reigns in his Royal Palace. Then he had a *Manger* for his Cradle, but now he ſits on a Chair of State. Then Oxen and Aſſes were his companions, now thouſands of Saints, and ten thouſand of Angels miniſter round about his Throne. Then in contempt they call'd him the *Carpenter's Son*, now he obtains a more excellent name than *Angels.* Then he was led away into the Wilderneſs to to be tempted of the Devil, now it is proclaimed before him, *Let all the Angels of God worſhip him.* Then he had not a place to lay his Head on, now he is exalted to be Heir of all things. In his ſtate of humiliation, *he endured the contradiction of ſinners*; in his ſtate of Exaltation, *he is adored and admired of Saints and Angels.* Then *he had no form nor comlineſs*; *and when we ſaw him, there was no Beauty why we ſhould deſire him:* Now the beauty of his countenance ſhall ſend forth ſuch glorious beams, that ſhall dazle the Eyes of all the Cœleſtial inhabitants round about him, &c.

O what a change is here! Here he ſweat but there he ſits. Here he groaned, but there he triumphs. Here he lay upon the ground, there he ſits in the throne of glory. When he came to Heaven, his Father did as it were thus beſpeak him.

My dear Son, *what an hard travail haſt thou had of it? What a world of woe haſt thou paſt thro', in the ſtrength of thy love to me, and mine Elect? Thou haſt been hungry, thirſty and weary; ſcourged, crucified and reproached: Ah what bad uſage haſt thou had in the ungrateful world! Not a days reſt and comfort ſince thou wenteſt out from me; but now thy ſuffering days are accompliſhed; now thy reſt is come, reſt for evermore. Henceforth ſit at my right hand. Henceforth thou ſhalt groan, weep, or bleed no more. Sit thou at my right hand.*

Seventhly, Chriſt's ſitting at God's right hand, *implies the advancement of Believers to the higheſt Honour:* For this Seſſion of Chriſt's, reſpects them; and there he ſits as our Repreſentative, in which regard we are made to ſit with him in heavenly Places, as the Apoſtle ſpeaks, *Eph.* 2. 6. How ſecure may we be (ſaith *Tertullian*) who do now already poſſeſs the Kingdom? meaning in our Head, Chriſt. This (ſaith another) is all my Hope, and all my Confidence, namely, that we have a Portion in that Fleſh and Blood of Chriſt, which is ſo exalted, and therefore where he reigns, we ſhall reign; where our Fleſh is glorified, we ſhall be glorified. Surely, it's matter of exceeding Joy, to believe that Chriſt our Head, our Fleſh and Blood, is in all this Glory at his Father's right hand. *Thus we have open'd the ſenſe & importance of Chriſt's ſitting at his Father's right hand.* Hence we infer.

Infer. 1. Is this ſo great an honour to Chriſt, to ſit enthroned at God's right hand? *What honour then is reſerved in Heaven for thoſe that are faithful to Chriſt now on the Earth?* Chriſt prayed, and his Prayer was heard, *John* 17. 24. *That we may be with him, to behold the glory that God hath given him*; and what Heart can conceive the felicity of ſuch a ſight? It made *Stephen*'s Face ſhine as the Face of an *Angel*, when he had but a glimpſe of Chriſt at his Father's Right-hand. *Thine eyes ſhall ſee the King in his beauty*, Iſa. 33. 7. which reſpected *Hezekiah* in the *Type*, *Chriſt* in the *Truth*. But, this is not all, though this be much, to be Spectators of Chriſt in his Throne of Glory; we ſhall not only ſee him in his Throne, but alſo ſit with him enthroned in Glory. To behold him is much, but to ſit with him is more. I remember it was the ſaying of a heavenly Chriſtian, now with Chriſt, *I would far rather look but through the hole of Chriſt's Door, to ſee but one half of his faireſt and moſt comely* Face, [*for he looks like Heaven*] *ſuppoſe I ſhould never win it, to ſee his Excellency*

lency and Glory to the full; *than to enjoy the Flower, the Bloom and chiefeſt Excellency of the Glory and Riches of ten Worlds.* And you know how the *Queen* of the *South* fainted at the ſight of *Solomon* in his Glory. But this ſight you ſhall have of Chriſt, will change you into his likeneſs. *We ſhall be like him* (ſaith the Apoſtle) *for we ſhall ſee him as he is*, 1 John 3. 2. He will place us as it were in his own Throne with him. So runs the Promiſe, *Rev.* 3. 21. *To him that overcometh, I will grant to ſit with me in my throne*; *even as I alſo overcame, and am ſet down with my father in his throne*; and ſo 2 T*im.* 2. 12. *If we ſuffer with him, we ſhall alſo reign with him.* The Father ſet Chriſt on his right hand, and Chriſt will ſet the Saints on his right hand. So you know the Sheep are placed by the Angels, at the great day, *Matt.* 25. and ſo the Church under the Figure of the Daughter of *Ægypt* whom *Solomon* married, is placed *on the King's right hand, in Gold of Ophyr*, Pſal. 45. This Honour have all the Saints. O amazing Love! What, we ſet on Thrones, while as good as we by nature howl in Flames! O what manner of Love is this! Theſe Expreſſions indeed do not intend, that the Saints ſhall be ſet in higher Glory than Chriſt; or that they ſhall have a Parity of Glory with Chriſt; for in all things he muſt have the preheminence: but they note the great honour that Chriſt will put upon the Saints; as alſo, that his Glory ſhall be their Glory in Heaven. As the Glory of the Husband redounds to the Wife; and again, their Glory will be his Glory, 2 *Theſ.* 1. 10 And ſo it will be a ſocial Glory. O it's admirable to think, whither free Grace hath already mounted up poor Duſt and Aſhes!

Uxor ſplendeſcit in radiis Mariti.

To think how nearly we are related now to this Royal Princely Jeſus! but how much higher are the deſigns of Grace that are not yet come to their parturient fulneſs, they look beyond all this that we now know! *Now are we the Sons of God, but it doth not yet appear what we ſhall be*, 1 John 3. 2. Ah what Reaſon have you to honour Chriſt on Earth, who is preparing ſuch Honours for you in Heaven!

Infer. 2. *Is Jeſus Chriſt thus enthroned in Heaven, then how impoſſible is it, that ever his intereſt ſhould miſcarry or ſink on Earth?* The Church hath many ſubtle and potent Enemies. True, but as *Haman* could not prevail againſt the *Jews* whilſt *Heſter* their Friend ſpake for them to the King, no more can they, whilſt our *Jeſus* ſits at his and our Fathers right hand. Will he ſuffer his Enemies that are under his Feet, to riſe up and pull out his Eyes think you? Surely they that touch his People, *touch the very apple of his eye*, Zech. 2. 8. *He muſt reign till all his enemies are under his feet*, 1 Cor. 15. 25. The Enemy under his Feet, ſhall not deſtroy the Children in his Arms. He ſits in Heaven on purpoſe to manage all to the Advantage of his Church, *Epheſ.* 1. 22. Are our Enemies powerful; lo our King *ſits on the right hand of power*. Are they ſubtil and deep in their Contrivance; he that ſits on the Throne, over-looks all they do. Heaven overlooks Hell. *He that ſits in the Heavens beholds*, and derides their attempts, *Pſal.* 2. 4. He may permit his Enemies to ſtraighten them in one place, but it ſhall be for their enlargement in another. For 'tis with the Church, as it is with the Sea; what it loſes in one place, it gets in another; and ſo really loſes nothing. He may ſuffer them alſo to diſtreſs us in outwards, but that ſhall be recompenced with inward and better Mercies; and ſo we ſhall loſe nothing by that. A Foot-ſtool you know is uſeful to him that treads on it, and ſerves to lift him up the higher; ſo ſhall Chriſt's Enemies be to him, and his; albeit they think not ſo. What ſingular Benefits the Oppoſitions of his Enemies, occaſion to his People; I have * elſewhere diſcovered, to which I refer my Reader, and paſs to the

* *A Saint indeed.* p. 64, 65, 66.

Infer. 3. Is Chriſt ſet down on the right hand of the Majeſty in Heaven? *O with what awful Reverence ſhould we approach him in the Duties of his Worſhip!* Away with light and low thoughts of Chriſt. Away with formal, irreverent, and careleſs Frames in praying, hearing, Receiving, yea, in conferring and ſpeaking of Chriſt. Away with all deadneſs, and drowſineſs in Duties; for he is a *great King* with whom you have to do. A King to whom the Kings of the Earth are but as little bits of Clay. Lo the Angels cover their Faces in his Preſence. He is an adorable Majeſty.

When *John* had a Viſion of this enthroned King, about ſixty Years after his Aſcenſion; ſuch was the over-powering Glory of Chriſt, *as the Sun when it ſhineth in its ſtrength*; that when he ſaw him, he fell at his Feet as dead, and died it's like he had, if Chriſt had not laid his hand on him, and ſaid, *fear not, I am the firſt and the laſt*; *I am he that liveth, and was dead, and behold I am alive for evermore*, Rev. 1. 17, 18. When he appeared to *Saul* in the way to *Damaſcus*, it was in Glory above the Glory of the Sun, which over-powered him alſo, and laid him as one dead upon the Ground.

O that you did but know what a glorious Lord you Worſhip and Serve. Who makes the very *place of his Feet glorious*, where-ever he comes. Surely *He is greatly to be feared in the Aſſembly of his Saintt, and to be had in reverence of all that are round about him.* There is indeed a ταῤῥησία boldneſs or free Liberty of Speech allowed to the Saints, *Eph.* 3. 12. But no rudeneſs, or irreverence. We may indeed come as the Children of a King come to the Father, who is both their awful Sovereign, and tender Father; which double Relation cauſes a due mixture of Love and Reverence in their Hearts, when they come before him. You may be *Free*, but not *Rude* in his Preſence. Though he be your Father, Brother, Friend; yet the diſtance betwixt him and you is *infinite*.

Infer. 4. *If Chriſt be ſo glorioully advanced in the higheſt Throne, then none need to reckon themſelves diſhonoured, by ſuffering the vileſt for his ſake.* The very Chains and Sufferings of Chriſt have a Glory in them. Hence *Moſes eſteemed the very reproaches of Chriſt greater riches than the treaſures of Ægypt*, Heb. 11. 26. He ſaw an excellency in the very worſt things of Chriſt, his Reproaches and Sufferings, as made him leap out of his Honours and Riches into them. He did not (as one ſaith) only *endure the reproaches of Chriſt*, but count-

Non ignominioſum eſt nobis pati quod Chriſtus paſſus eſt; nec vobis glorioſum facere quod fecit Judas, *Hierony.* *Dr.* Manton on *Jam. p.* 228.

ed them *Treaſures.* To be reckoned among his Honours, and things of value. So *Thuanus* reports of *Ludovicus Marſacus*, a noble Knight of *France*, when he was led with other *Martyrs*, that were bound with Cords, to Execution; and he for his Dignity was not bound, he cried, give me my Chain too, let me be a Knight of the ſame Order. Diſgrace it ſelf is honourable, when 'tis endured for the *Lord of Glory*. And ſurely there is (as one phraſeth it) a little Paradiſe, a young Heaven in ſufferings for Chriſt. If there were nothing elſe in it, but that they are endured on his Account, it would richly reward all we can endure for him; but if we conſider how exceeding kind Chriſt is to them that count it their Glory to be abaſed for him; that though he be always kind to his People, (yet if we may ſo ſpeak) he overcometh himſelf in kindneſs, when they ſuffer for him; it ſhould make Men in Love with his Reproaches.

Cur et non me quoq; torque donas? Et inſignis hujus ordinis militem creas? *Thuan. Hiſt.*

Infer. 5. *If Chriſt ſate not down to reſt in Heaven, till he had finiſh'd his Work on Earth; then 'tis in vain for us to think of reſt, till we have finiſhed our Work, as Chriſt alſo did his.*

How willing are we to find reſt here! To Dream of that which Chriſt never found in this World, nor any ever found before us. O think not of reſting, till you have done working and done ſinning. Your life and your labours muſt end together. *Write* (ſaith the Spirit) *bleſſed are the dead that die in the Lord, for they reſt from their labours*, Rev. 14. 13. Here you muſt have the *Sweat*, and there the *Sweet*. 'Tis too much to have two Heavens. Here you muſt be content to dwell in the *Tents of Kedar* hereafter you ſhall be *within the curtains of Solomon*. Heaven is the place of which it may be truly ſaid, That *there the weary be at reſt*. O think not of ſitting down on this ſide Heaven. There are four things will keep the Saints from ſitting down on Earth, to reſt, *viz.* Grace, Corruption, Devils, and wicked Men.

Firſt, *Grace* will not ſuffer you to reſt here. It's tendencies are beyond this World. It will be looking and longing for the bleſſed Hope. A gracious perſon takes himſelf for a Pilgrim, ſeeking a better Country, and is always ſuſpicious of danger in every place and ſtate. It's ſtill beating up the ſluggiſh heart with ſuch language as that, *Mica.* 2. 10. *Ariſe, depart, this is not thy reſt, for it is polluted.* It's farther tendencies and continual Jealouſies will keep you from ſitting long ſtill in this World.

Secondly, Your *Corruptions* will keep you from reſt here. They will continually exerciſe your Spirits, and keep you upon your watch. Saints have their hands filled with work by their own hearts every day. Sometimes to prevent ſin; & ſometimes to lament it. And always to watch and fear, to mortifie and kill it. Sin will not long ſuffer you to be quiet, *Rom.* 7. 21, 22, 23, 24. And if a bad heart will not break your reſt here, then

Thirdly, There is a buſie Devil will do it. He will find you work enough with his Temptations, and Suggeſtions, and except you can ſleep quietly in his arms, as the wicked do, there's no reſt to be expected. *Your adverſary, the Devil, goeth about as a roaring Lion, ſeeking whom he may devour; whom reſiſt*, 1 Pet. 5. 8.

Fourthly, Nor will his Servants and Inſtruments let you be quiet on this ſide Heaven. Their very Name ſpeaks their turbulent Diſpoſition. *My Soul* (ſaith the holy Man) *is among Lions, and I lie even among them that are ſet on fire, even the Sons of Men, whoſe Teeth are Spears and Arrows*, Pſalm 57. 4. Well then, be content to enter into your reſt, as Chriſt did into his. He ſweat, then ſate, and ſo muſt you.

רָשָׁע Inquietum eſſe. Turbulentus.

SERMON XLII.

Serm. 42. *Wherein Chriſt coming to Judgment, being the 4th and laſt degree of his exaltation, is open'd and improved.*

ACTS X. 42. *And he commanded us to preach unto the people, and to teſtifie, that it is he which was ordained by God to be the Judge of quick and dead.*

CHriſt enthroned in the higheſt glory in Heaven, is there to abide for the effectual and ſucceſsful Government both of the world and of the Church, until the number given him by the Father before the world was, and purchaſed by the blood of the Croſs be gathered in; and then cometh the Judgment of the great day, which will perfectly ſeparate the precious from the vile; put the redeemed in full poſſeſſion of the purchaſe of his blood in Heaven, and *then ſhall he deliver up the Kingdom to his Father, that God may be all in all.*

This laſt act of Chriſt, namely, his Judging the world, is a ſpecial part of his Exaltation and honour, beſtowed upon him, *becauſe he is the Son of Man*, John 5. 27. In that day ſhall his glory, as King and abſolute Lord, ſhine forth as the Sun when it ſhineth in its ſtrength. O what an honour will it be to the Man Chriſt Jeſus, who ſtood arraigned and condemned at *Pilate*'s Bar, to ſit upon the great white Throne ſurrounded with thouſands, and ten thouſands of Angels! Men and Devils waiting upon him to receive their final ſentence from his mouth. In this will the glory of Chriſt's Sovereignty and power be eminently and illuſtriouſly diſplayed, before Angels and Men. And this is that great truth, which *he commanded to be preached and teſtified to the people; namely, that it is he which is ordained of God, to be the Judge of quick and dead.*

Ad regiam dignitatem pertinet illa poteſtas qua, Chriſtus factus eſt judex omnium hominum et angelorum. *Ameſ. med.* p. 117.

Wherein we have four things to be diſtinctly conſidered, *viz.* The Subject, Object, Fountain, and Truth of the ſupream Judiciary Authority.

Firſt, The Subject of it, *Chriſt*; 'tis he that's ordained to be Judge. Judgment is the Act of the whole undivided Trinity. The Father and Spirit judge, as well as Chriſt, in reſpect of authority and conſent, but 'tis the act of Chriſt in reſpect of viſible management, and execution and ſo it's his *per proprietatem*, by *propriety*, the Father having conferred it upon him, as the Son of Man; but not his *per appropriationem*, ſo as to exclude either the Father or Spirit from their Authority, for they judge by him. Se-

Secondly, The *Object* of Chriſt's Judiciary authority. The *quick and dead*, (i. e.) all that at his coming do live, or ever had lived. This is the *Object perſonal*. All the Men and Women that ever ſprang from *Adam*, all the Apoſtate Spirits that fell from Heaven, and are reſerved in Chains to the Judgment of this great day. And in this perſonal object, is included the *Real Object*, viz. all the actions, both ſecret, and open, that ever they did, 2 *Cor.* 5. 5. *Rom.* 2. 16.

ὡρισμένος. Definitus ſeu conſtitutus.

Thirdly, The *Fountain* of this delegated authority, which is God the Father; for he hath ordained Chriſt to be the Judge. He is appointed, *ſc.* as the Son of Man to this Honourable office and work. The word notes, a firm eſtabliſhment of Chriſt in that Office by his Father. He is now by right of Redemption, Lord and King. He enacts Laws for Government, then he comes to judge of mens obedience and diſobedience to his Laws.

Fourthly, And laſtly, here is the infallible *Truth*, or unqueſtionable certainty of all this. *He gave us commandment to preach and teſtifie it to the People.* We had it in charge from his own mouth; and dare not hide it. Hence the point of Doctrine is plainly this,

Doct. *That our Lord Jeſus Chriſt is ordained by God the Father, to be the Judge of quick and dead.*

This truth ſtands upon the firm baſis of Scripture-Authority. You have it from his own hand, *John* 5. 22. *The Father judgeth no man, but hath committed all Judgment to the Son.* viz. in the Senſe before given. And ſo the Apoſtle, *Acts* 17. 31. *He hath appointed a day in the which he will judge the world in righteouſneſs, by the Man whom he hath ordained; whereof he hath given aſſurance*, &c. And again, *Rom.* 2. 16. *in the day when God ſhall judge the ſecrets of Men by Jeſus Chriſt.* Three things will be opened here. *Firſt*, The certainty of a Judgment to come. *Secondly*, The quality and nature of it. *Thirdly*, That it's a ſpecial part of Chriſt's Exaltation to be appointed Judge in this day.

The certainty of a Judgment.

Firſt, The certainy of a Judgment. This is a truth of firmer eſtabliſhment than Heaven and Earth. It's no deviſed fable, no cunning artifice to keep the world in awe; but a thing as confeſſedly true, as it is awfully ſolemn. For,

Firſt, As the Scriptures fore-mentioned (with theſe, 2 *Cor.* 5. 10. *Eccleſ.* 12. 14. *Matt.* 12. 36. and many other, the true and faithful ſayings of God) do very plainly reveal it: So the Juſtice and Righteouſneſs of God require it ſhould be ſo. For the Judge of all the Earth will do right, *Gen.* 18. 25. Now righteouſneſs it ſelf requires that a difference be made betwixt the righteous and the wicked; *Say ye to the righteous, it ſhall be well with him; woe to the wicked, it ſhall be ill with him*, Iſa. 3. 10. But no ſuch diſtinction is generally and fully made betwixt one another in this world. Yea, rather the wicked proſper, and the righteous periſh, *There is a juſt man, that periſheth in his righteouſneſs, and there is a wicked man, that prolongeth his life in his wickedneſs*, Eccleſ. 7. 15. Yea, not only in, but for his righteouſneſs, as it may be fairly rendred.

Here the *wicked devoureth the Man that is more righteouſs than himſelf*, *Hab.* 1. 14. As the fiſhes of the Sea, where the great and ſtrong ſwallow up the ſmall and weak. And even in Courts of Judicature, where the innocent might expect relief; there they often meet with the worſt oppreſſions. How fairly and juſtly therefore doth a wiſe Man infer a Judgment to come from this conſideration? *Eccleſ.* 3. 16, 17. *I ſaw under the Sun the place of Judgment, that wickedneſs was there, and the place of righteouſneſs, that iniquity was there; I ſaid in my heart, God ſhall judge the righteous and the wicked; for there is a time there for every purpoſe, and for every work*, q. d. the Judgment to come is the only relief and ſupport left to poor innocents, to quiet and comfort themſelves withal. To the ſame purpoſe alſo is that, *James* 5. 6, 7. *Ye have condemned, and killed the Juſt; and he doth not reſiſt you; be patient therefore brethren, unto the coming of the Lord.* It is confeſt, that ſometimes God vindicates his providence againſt the Atheiſm of the world, by particular ſtrokes upon the wicked; but this is but rare. And as the Father well obſerves, if no ſin were puniſhed here, no providence would be believed; again, if every ſin were openly puniſhed here, no Judgment hereafter could be expected. Beſides,

In tanta injuria confugi ad Dei Judicium in quo pronunciabit qui ſunt juſti, qui ſontes. *Druſius.* Hoc malo remedium oppoſui. *Merc.* Contra illam injuſtitiam conſolabar me hac cogatione quod Deus omnes judicaret. *Geirus.* Si nullum peccatum manifeſta plecteretur pœna; nullum eſſe divinam providentiam crederetur. Rurſum ſi omne peccatum aperte puniretur, nullum fore Judicium crederetur. *Aug.*

Secondly, Man is a reaſonable being, and every reaſonable being, is an accountable being. He is a capable ſubject of moral Government. His actions have relation to a Law. He is ſwayed by rewards and puniſhments. He acts by counſel, and therefore of his actions he muſt expect to give an account, as it is *Rom.* 14. 12. *So then every one of us, ſhall give an account of himſelf to God.* Eſpecially if we add, that all the gifts of body, mind, eſtate, time, *&c.* are ſo many Talents, concredited and betruſted to him by God, and every one of us hath one Talent at leaſt; therefore a time to render an account for all theſe Talents will come, *Mat.* 25. 14, 15. We are but Stewards, and Stewards muſt give an account in order whereto, there muſt be a great *audit* day.

Thirdly, And what need we ſeek evidence of this truth, further than our own conſcience? Lo, it is a truth engraven legibly upon every mans own breaſt. Every one hath a kind of little Tribunal, or privy Seſſions in his own conſcience, which both accuſes, and excuſes for good and evil, which it could never do, were there not a future Judgment of which it is now conſcious to it ſelf. In this Court Records are now kept of all that we do, even of our ſecret actions & thoughts, which never yet took air; but if no Judgment, what need of records? nor let any imagine, that this may be but the fruit of education and diſcourſe. We have heard of ſuch things, and ſo are ſcared by them. For if ſo, how comes it to obtain ſo univerſally? who could be the Author of ſuch a common deception?

Reader, bethink thy ſelf a little; if thou hadſt a mind (as one ſaith) to impoſe a lie upon all the world, what courſe wouldſt thou take? How wouldſt thou lay the deſign? Or why doſt thou in this caſe imagine, what thou knoweſt not how to imagine? 'Tis evident that the very conſciences of the Heathens, have theſe Offices of accuſing and excuſing, *Rom.* 2. 15. And tis as hard to imagine (as an ingenious Author † ſpeaks) that a general Cheat ſhould bow down the Backs of all Mankind, and induce ſo many

Mr. Howes *bleſſedneſs of the right.* p. 343.

† *Sir* Charles Woolſelys *Unreaſonableneſs of Atheiſm* p. 76.

many Doubts and Fears, and Troubles amongſt them; and gave an interruption to the whole courſe of their corrupt living, and that there ſhould be no account of it? And therefore it's undoubted that ſuch a day will come. But I ſhall rather chuſe in the

The quality of the Judgment.

Second place, to open the Nature and manner of this Judgment, than to ſpend more time in proving a truth, that cannot be denied without violence offered to a mans own light. If then the Queſtion be, what manner of Judgment will this be? I anſwer.

Firſt, *It will be a great, and awful day.* It's called the *Judgment of the great day*, Jude 6. Three things will make it ſo, the *manner* of Chriſt's coming. The work he comes about. And the *iſſues* or *events* of that work. The *manner* of Chriſt's coming will be awfully ſolemn, *For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the Trump of God; and the dead in Chriſt ſhall riſe firſt. Then we which are alive and remain, ſhall be caught together with them in the Clouds, to meet the Lord in the air*, &c. 1 Theſ. 4. 16, 17. Here Chriſt breaks out of Heaven with the ſhouts of Angels ἐν κελεύματι, it ſignifies ſuch a ſhout (ſaith one) as is to be heard among Seamen, when after a long and dangerous Voyage they firſt deſcry Land; crying a loud with united voices, *A ſhore, A ſhore.* As the Poet deſcribes the *Italians* when they ſaw their native Country, lifted up their Voices, and making the Heavens ring again with *Italy, Italy*; or as Armies ſhout when the ſignal of Battle is given. Above all which (as ſome expound it) ſhall the voice of the *Archangel* be diſtinctly heard. And after this ſhout, *the Trump of God* ſhall ſound. By this Tremendous blaſt, ſinners will be affrighted out of their Graves, but to the Saints it will carry no more terrour than the roaring of Cannons, when Armies of Friends approach a beſieged City, for the relief of them that be within. The dead being raiſed, they ſhall be gathered before the great Throne on which Chriſt ſhall ſit in his Glory; and there be divided exactly to the right and left hand of Chriſt, by the Angels. Here will be the greateſt Aſſembly that ever met. Where *Adam* may ſee his numerous off-ſpring, even as the ſand upon the Sea-ſhore which no Man can number. And never was there ſuch a perfect diviſion made (how many diviſions ſoever have been in the world) none was ever like it. The Saints in this great *Oecumenical aſſize* (as the Author ſtiles it) ſhall meet the Lord in the Air, and there the Judge ſhall ſit upon the Throne; and all the Saints ſhall be placed upon bright clouds, as on Seats or Scaffolds round about him; the wicked remaining below upon the Earth, there to receive their final Doom and Sentence.

Caſe *his Piſgah.*

Italiam, Italiam læto clamore ſalutant. *Virgil. Æneid.*

The Preparatives will make it awful. And much more will the *work it ſelf* that Chriſt comes about make it ſo. For it is *to Judge the ſecrets of Men*, Rom. 2. 16. To ſever the Tares from the Wheat. To make every Mans *whites* and *blacks* appear. And according as they are found in that Trial, to be ſentenced to their everlaſting and immutable ſtate. O what a ſolemn thing is this!

And no leſs will the *Execution of the Sentence* on both parts, make it a great and ſolemn Day. The heart of Man cannot conceive what impreſſion the voice of Chriſt from the Throne will make both upon believers, and unbelievers.

Imagine Chriſt upon his glorious Throne, ſurrounded with Myriads and Legions of Angels, his Royal Guard; a poor unbeliever trembling at the Bar. An exact ſcrutiny made into his heart and life. The dreadful Sentence given. And then a *cry*. And then his delivering them over to the Executioners of eternal Vengeance, never, never to ſee a glimpſe of hope or mercy any more.

Imagine Chriſt, like the General of an Army, mentioning with honour in the head of all the hoſts of Heaven and Earth, all the ſervices that the Saints have done for him in this world. Then ſententially juſtifying them by open Proclamation. Then mounting with him to the third Heaven, and entring the Gates of that City of God, in that noble train of Saints and Angels intermixed. And ſo for ever to be with the Lord. O what a great day muſt this be.

Secondly, As it will be an awful and ſolemn Judgment, ſo it will be, a *Critical* and *Exact* Judgment. Every Man will be weighed to his ounces and drams. The name of the Judge is καρδιογνώστης the ſearcher of hearts. The Judge hath eyes as flames of Fire, which pierce to the dividing of the heart and reins. It's ſaid, *Matt.* 12. 36. That Men ſhall then *give an account of every idle word that they ſhall ſpeak.* It's a day that will perfectly fan the World. No Hypocrite can eſcape. Juſtice holds the ballances in an even hand. Chriſt will go to work ſo exactly, that ſome Divines of good note, think the day of Judgment will laſt as long as this day of the Goſpel's adminiſtration hath or ſhall laſt.

Thirdly, It will be an *Univerſal Judgment*, 2 Cor. 5. 10. *We muſt all appear before the Judgment Seat of Chriſt.* And *Rom.* 14. 12. *Every one of us ſhall give an account of himſelf to God.* Thoſe that were under the Law, and thoſe that having no Law, were a Law to themſelves, *Rom.* 2. 12. Thoſe that had many Talents, and he that had but one Talent, muſt appear at this Bar; thoſe that were carried from the Cradle to the Grave, with him that ſtooped for Age. The rich, and poor; the Father and the Child; the Maſter and the Servant; the Believer, and Unbeliever muſt ſtand forth in that day. I ſaw the dead both ſmall and great ſtand before God, and the Books were opened, *Rev.* 20. 12.

Fourthly, It will be a Judgment full of *convictive clearneſs.* All things will be ſo ſifted to bran (as we ſay) that the Sentence of Chriſt both on Saints and Sinners ſhall be applauded. *Righteous art thou O Lord, becauſe thou haſt judged thus.* His Judgments will be as the light that goeth forth. So that thoſe poor ſinners whom he will condemn, ſhall be firſt αὐτοκατάκριτοι ſelf condemned. Their own conſciencies ſhall be forced to confeſs, that there is not one drop of injuſtice in all that Sea of wrath, into which they are to be caſt.

Fifthly, And laſtly, *It will be a ſupream and final Judgment*, from which lies no Appeal. For it is the Sentence of the Higheſt, *and only Lord.* For as the ultimate reſolution of *Faith* is into the Word, and truth of God, ſo the ultimate

Ad Dei verbum ſit ultima reſolutio fidei, ad Dei tribunalem ultima reſolutio judicii.

ultimate reſolution of *Juſtice* is into the Judgment of God. This Judgment is ſupream and imperial. For Chriſt is the *only potentate*, 1 Tim. 6. 5. And therefore the Sentence once paſt, its Execution is infallible. And ſo you find it in that judicious proceſs, *Mat.* 25. *ult.* Juſt after the Sentence is pronounced by Chriſt, it is immediately added, *thoſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal.* This is the Judgment of the great Day.

That this Judgment makes for Chriſt's Honour.

Thirdly, In the laſt place, I muſt inform you, that God in ordaining Chriſt to be the Judge, hath very highly exalted him. This will be very much for his honour. For in this Chriſt's Royal dignity will be illuſtrated beyond what-ever it was ſince he took our Nature, till that Day. Now he will appear in his Glory. For

Firſt. This Act of Judging pertaining properly to the kingly Office, Chriſt will be glorified as much in his kingly Office, as he hath been in either of the other. We find but ſome few glimpſes of the kingly Office, breaking forth in this World; as his riding with *Hoſannahs* into *Jeruſalem*. His whipping the buyers and ſellers out of the Temple. His Title upon the Croſs, &c. But theſe were but faint Beams: Now that Office will ſhine in its Glory, as the Sun in the midſt of the Heavens. For what were the *Hoſannahs* of little Children, in the Streets of *Jeruſalem*, to the Shouts and Acclamations of thouſands of Angels, and ten thouſands of Saints? What was his whipping the prophane out of the Temple, to his turning the wicked into Hell; and ſending his Angels to gather out of his Kingdom every thing that offendeth? What was a Title written by his Judge, and fixed on the ignominious Tree, to the name that ſhall be now ſeen on his Veſture, and on his Thigh; *Lord of Lords, and King of Kings*?

Secondly, This will be a diſplay of his Glory in the higheſt, before the whole World. For there will be preſent at once and together all the Inhabitants of Heaven and Earth, and Hell. Angels muſt be there to attend and miniſter; thoſe gliſtering Courtiers of Heaven muſt attend his Perſon. So that Heaven will for a time, be left empty of all its Inhabitants. Men and Devils muſt be there to be judged. And before this great Aſſembly, will Chriſt appear in Royal Majeſty that Day. He will (*to allude to that Text*, Iſa. 24. 23.) reign before his Ancients gloriouſly. *For he will come to be glorified in his Saints, and to be admired in all them that believe*, 2 Theſ. 1. 10. The Inhabitants of the three Regions, Heaven, Earth and Hell, ſhall rejoyce or tremble before him that Day. And acknowledge him to be ſupream Lord and King.

Thirdly, This will roll away for ever the Reproach of his Death. For *Pilate* and the *High-Prieſt* that judged him at their Bars, ſhall now ſtand quivering at his Bar; with *Herod* that ſet him at nought, the Souldiers and Officers that traduced and abuſed him. There they that reviled him on the Croſs wagging their Heads, will ſtand with trembling Knees before his Throne. For *every eye ſhall ſee him, and they alſo that pierced him*, Rev. 1. 7. O what a contemptible Perſon was Chriſt in their Eyes once? As a Worm, and no Man. Every vile Wretch could freely tread and trample on him; but now ſuch will be the brightneſs of his Glory, ſuch the awful Beams of Majeſty, that the wicked ſhall not ſtand in his preſence, or be able to riſe up (as that Word imports, *Pſal.* 1. 5.) before him. So that this will be a full and univerſal vindication of the Death of Chriſt, from all that contempt and ignominy that attended it. We next improve it.

Ad Dei verbum ſit ultima reſolutio fidei, ad Dei tribunalem ultima reſolutio judicii.

לו יקבין

Infer. 1. Is Jeſus Chriſt ordained of God to be the Judge of quick and dead; *great then is the ſecurity believers have, that they ſhall not be condemned in that day.* Who ſhall condemn, when Chriſt is Judge? If Believers be condemned in Judgment, Chriſt muſt give Sentence againſt them. Yea, and they muſt condemn themſelves too. I ſay, Chriſt muſt give Sentence, for that is the proper and peculiar Office of Chriſt. And to be ſure, no Sentence of condemnation ſhall in that Day be given by Chriſt againſt them. For

Firſt, He died to ſave them, and he will never croſs and overthrow the deſigns and ends of his own Death. That cannot be imagined; nay,

Secondly, They have been cleared, and abſolved already. And being once abſolved by divine Sentence, they can never be condemned afterward. For one divine Sentence, cannot croſs and reſcind another. He juſtified them here in this World by Faith. Declared in his Word (which ſhall then be the Rule of Judgment, *Rom.* 2. 16.) That *there is no condemnation to them that are in Chriſt*, Rom. 8. 1. And ſurely he will not retract his own Word, and give a Sentence quite croſs to his own Statute-book, out of which he hath told us they ſhall be Judged. Moreover,

Thirdly, The far greateſt part of them will have paſt their particular Judgment long before that Day, and being therein acquitted by God the Judge of all; and admitted into Heaven upon the ſcore and account of their Juſtification; it cannot be imagined that Chriſt ſhould now condemn them with the World. Nay,

Fourthly, He that judgeth them is their Head, Husband, Friend, and Brother; who loved them, and gave himſelf for them: O then, with what confidence may they go, even unto his Throne? And ſay with *Job*, *though he try us as fire, we know we ſhall come forth as Gold.* We know that we ſhall be juſtified. Eſpecially, if we add, that they themſelves ſhall be the Aſſeſſors with Chriſt in that Day. And (as a judicious Author pertinently obſerves) not a Sentence ſhall paſs without their Votes. "So as that "they may by Faith not only look upon themſelves as already in Heaven, ſitting with Chriſt "as a common Perſon in their right; but they "may look upon themſelves as Judges already. "So that if any Sin ſhould ariſe to accuſe, or "condemn, yet it muſt be with their Votes. "And what greater Security can they have than "this, that they muſt condemn themſelves, if "they be condemned. No, no, it is not the buſineſs of that Day to condemn, but to abſolve and pronounce them pardoned and juſtified, according to the Sentence of *Acts* 3. 19. and *Mat.* 12. 32. So that it muſt needs be a time of refreſhing (as all Scriptures call it) to the People of God. You that now believe, ſhall not come into condemnation, *John* 5. 24. You that now judge your ſelves ſhall not be condemned with the World, 1 *Cor.* 11. 31. 32.

Goodwin's *Triumph.* p. 146.

Infer. 2. If Chriſt be ordained of God to be the Judge of quick and dead, *how miſerable a Caſe will Chriſtleſs Souls be in at that Day!* They that are *Chriſtleſs* now, will be *Speechleſs*, *Helpleſs*, and *Hopeleſs* then. How will their Hands hang down, and their Knees knock together! O what pale Faces, quivering Lips, fainting Hearts, and roaring Conſciences will be among them in that Day! O dreadful Day! O aſtoniſhing Sight! to ſee the World in a dreadful Conflagration, the Elements melting, the Stars falling, the Earth trembling, the Judgment ſat, the Priſoners brought forth; O who ſhall endure in this Day, but thoſe that by Union with Chriſt, are ſecured againſt the Danger and Dread of it? Let me demand of poor Chriſtleſs Souls, whom this Day is like to overtake unawares,

Firſt, *Do ye think it poſſible to avoid appearing after that terrible citation is given to the World by the Trump of God?* Alas, how can you imagine it? Is not the ſame Power that revived your Duſt, able to bring you before the Bar? There is a neceſſity that you muſt come forth, 2 *Cor.* 5. 10. *We* [*muſt*] *all appear.* It is not at the Sinner's Choice, to obey the Summons or not.

Secondly, *If you muſt appear, are there no Accuſers, nor Witneſſes that will appear againſt you, and confront you in the Court?* What think you, was Satan ſo often a Tempter to you here, and will not he be an Accuſer there? Yes, nothing ſurer; for that was the main deſign of all his Temptations. What think you of your own Conſciences? Are they not privy to your ſecret wickedneſs? Don't they now whiſper ſometimes in your Ears, what you care not to hear of? If they whiſper now, they will thunder then, *Rom.* 2. 15. 16. Will not the *Spirit* accuſe you, for reſiſting his Motions, and ſtifling thouſands of his Convictions? Will not your *Companions* in Sin accuſe you? who drew, or were drawn by you to Sin. Will not your Teachers be your Accuſers? How many times have you made them complain, *Lord they are Iron and Braſs, they have made their Faces harder than a Rock; they refuſe to return.* Will not your very Relations be your Accuſers; To whom you have failed in all your rational Duties? Yea, and every one whom you have tempted to Sin, abuſed, defrauded, over-reacht; all theſe will be your Accuſers. So that it is without diſpute you will have Accuſers enough to appear againſt you.

Thirdly, Being accuſed before Jeſus Chriſt, what will you plead for your ſelves? Will you confeſs, or will you deny the Charge? If you confeſs, what need more? *Out of thine own mouth will I judge thee, ſaith Chriſt*, Luke 19. 22. If you deny, and plead not guilty; thy Judge is the ſearcher of Hearts, and knows all things. So that it will not at all help thee to make a Lie thy laſt Refuge. This will add to the Guilt, but not cover it.

Fourthly, If no Defence or Plea be left thee, then what canſt thou imagine ſhould retard the Sentence? Why ſhould not Chriſt go on to that dreadful Work? *Muſt not the Judge of all the Earth do right?* Gen. 18. 25. Muſt he not render to every Man according to his Deeds? 2 *Cor.* 5. 10. Yes, no queſtion but he will proceed to that Sentence, how terrible ſoever it be to you to think on it now, or hear it then.

Fifthly, To conclude, If Sentence be once given by Chriſt againſt thy Soul, what in all the World canſt thou imagine ſhould hinder the Execution? Will he alter the thing that is gone out of his Mouth? No, *Pſal.* 89. 34. Doſt thou hope he is more merciful and pitiful than ſo? Thou miſtakeſt, if thou expecteſt Mercy out of that way in which he diſpenſes it. There will be thouſands, and ten thouſands that will rejoyce in, and magnifie his Mercy then; but they are ſuch as obey his Call, repented, believed, and obtained Union with his Perſon here; but for Unbelievers, it's againſt the ſettled Law of Chriſt, and conſtitution of the Goſpel to ſhew Mercy to the deſpiſers of it. But it may be you think your Tears, your Cries, your Pleadings with him, may move him; theſe indeed might have done ſomewhat in time, but they come out of Seaſon now. Alas, too late. What the ſucceſs of ſuch Pleas and Cries will be, you may ſee if you will but conſult two Scriptures, *Job* 27. 8, 9. *What is the hope of the Hypocrite, though he hath gained, when God taketh away his Soul? Will God hear his Cry when trouble cometh upon him?* No, no; And *Matth.* 7. 22. *Many will ſay unto me in that day, Lord, Lord, have we not propheſied in thy name, and in thy name have caſt out Devils, and in thy name done many wonderful works? And then will I profeſs unto them, I never knew you; depart from me ye that work iniquity.*

And muſt it come to this diſmal Iſſue with you indeed? God forbid it ſhould. Oh then,

Infer. 3. If Chriſt be appointed of God to be the Judge of all, *how are all concerned to ſecure their intereſt in him, and therein an eternity of happineſs to their own Souls, by the work of Regeneration?* Of all the buſineſs that Men and Women have in this World, there is none ſo ſolemn, ſo neceſſary, and important as this. O my Brethren, this is a Work, able to drink up your Spirits, while you do but think of the conſequences of it.

Summon in then thy ſelf-reflecting, and conſidering powers: get alone Reader, and forgetting all other things, ponder with thy ſelf this deep, dear and eternal concernment of thine. Examine the State of thy own Soul. Look into the Scriptures, then into thine own Heart, and then to Heaven, ſaying, *Lord let me not be deceived in ſo great a concernment to me as this.* O let not the trifles of Time wipe off the impreſſions of Death, Judgment, and Eternity from thy Heart. O that long Word [*Eternity,*] that it might be Night and Day with thee. That the awe of it may be ſtill upon thy Spirit. A *Gentlewoman* of this Nation having ſpent the whole Afternoon, and a great part of the Evening at Cards, in much mirth and jollity, came home late at Night, and finding her waiting Gentlewoman reading, ſhe lookt over her Shoulder upon the Book, and ſaid, poor melancholy Soul, why doſt thou ſit here poring ſo long upon thy Book? That Night ſhe could not Sleep, but lay ſighing and weeping; Her Servant asked her once and again what ailed her; at laſt ſhe burſt out into Tears, and ſaid, O it was one Word that I caſt my Eye upon in thy Book, that troubles me;

there I ſaw that Word *Eternity*. How happy were I, if I were provided for Eternity! Sure it concerns us, ſeeing we look for ſuch things, to be diligent that we may be found of him in peace. O let not that Day come by ſurprizal upon you. Remember that as Death leaves, ſo Judgment will find you.

Infer. 4. Is Jeſus Chriſt appointed Judge of quick and dead, *then look to it*, all you that hope to be found of him in peace, *that you avoid thoſe ſins, and live in the daily practice of thoſe duties, which the conſideration of that day powerfully perſwades you to avoid or practiſe.* For it not only preſſes us to Holineſs *in actu primo*, in the being of it; but *in actu ſecundo*, in the daily exerciſe and practice of it. Do you indeed expect ſuch a day? Oh then,

Firſt, See you be meek and patient underall injuries and abuſes for Chriſt's ſake. Avenge not your ſelves, but leave it to the Lord, who will do it. Don't anticipate the Work of God. *Be patient my Brethren, to the coming of the* Lord, James 5. 7, 8, 9.

Secondly, Be communicative publick-hearted Chriſtians, ſtudying and deviſing liberal things for Chriſt's diſtreſſed Members. And you ſhall have both an honourable remembrance of it, & a full reward of it in that day, *Mat.* 25. 34, 35.

Thirdly, Be watchful and ſober, keep the golden Bridle of Moderation upon all your Affections; and ſee that you be not over-charged with the cares and love of this preſent Life, *Luk.* 21. 34, 35. Will you that your Lord come, and find you in ſuch a poſture? *O let your moderation be known unto all, the Lord is at hand*, Phil. 4. 5.

F*ourthly*, Improve all your Maſter's Talents, diligently and carefully. Take heed of the Napkin, *Mat.* 25. 14, 18. Then muſt you make up your account for them all.

Fifthly, But above all, be ſincere in your profeſſion. Let your hearts be found in God's Statutes, that you may never be aſhamed; for this day will be the day of manifeſtation of all hidden things: And nothing is ſo ſecret, but that day will reveal it, *Luke* 12. 1, 2, 3. *Beware of hypocriſie, for there is nothing covered which ſhall not be revealed, neither hid, that ſhall not be made known.* —— Thus I have finiſhed, thro' Divine Aids, the whole Doctrine of the Imputation of Redemption by Jeſus Chriſt; we ſhall wind up the whole in a General Exhortation, and I have done.

The General USE.

AND now, to cloſe up all, let me perſuade all thoſe for whom the dear Son of God came from the bleſſed boſom of the Father; aſſumed fleſh, brake by the ſtrength of his own Love, through all diſcouragements and impediments, laid down his own life a ranſom for their Souls; for whom he lived, died, roſe, aſcended, and lives for ever in Heaven to intercede; to live wholly to Chriſt, as Chriſt lived, and died wholly for them.

The general Uſe of the whole, preſſing to Holineſs, which is the main ſcope of the Doctrine of Redemption

O Brethren, never was the Heathen World acquainted with ſuch arguments to deter them from Sin, never acquainted with ſuch Motives to urge them to *Holineſs*, as I ſhall this Day acquaint you with. My requeſt is, to give up both your hearts and lives to glorifie the Father, Son and Spirit, whoſe you are, by the holineſs and heavenlineſs of them. Other things are expected from you, than from other Men. See that you turn not all this Grace that hath ſounded in your Ears, into wantonneſs. Think not becauſe Chriſt hath done ſo much for you, you may ſit ſtill; much leſs indulge your ſelves in ſin, becauſe Chriſt hath offered up ſuch an excellent ſacrifice for the expiation of it. No, no, though Chriſt came to be a Curſe, he did not come to be a Cloak for your Sins. *If one died for all, then were all dead; that they that live, ſhould not henceforth live to themſelves; but to him that died for them*, 2 Cor. 5. 15. O keep your lives pure and clean. Don't make freſh work for the blood of Chriſt every day. *If you live in the Spirit, ſee that you walk in the Spirit*, Gal. 5. 25. That is (ſaith *Cornelius a Lapide* very ſolidly) Let us ſhape and order our lives and actions according to the dictates, inſtinct and impulſes of the Spirit, and of that grace of the Spirit put within us, and planted in our Hearts, which tendeth to practical Holineſs. O let the Grace which is in your hearts, iſſue out into all your religious, civil and natural Actions. Let the Faith that is in your hearts appear in your Prayers; the Obedience of your Hearts in hearing; the Meekneſs of your hearts in ſuffering; the Mercifulneſs of your hearts in diſtributing; the Truth and Righteouſneſs of your hearts, in trading; the Sobriety and Temperance of your hearts in eating and drinking. Theſe be the Fruits of Chriſt's Sufferings indeed, and they are ſweet Fruits. Let Grace refine, enoble and elevate all your Actions; that you may ſay, *truly our Converſation is in Heaven.* Let Grace have the ordering of your Tongues, and of your Hands; the moulding of your whole Converſation. Let not Humility appear in ſome Actions, and Pride in others. Holy ſerioüſneſs in ſome companies, and vain frothineſs in others. Suffer not the fountain of Corruption to mingle with, or polute the ſtreams of Grace. Write as exactly as you can after your Copy Chriſt. O let there not be (as one ſays) here a Line, and there a Blank; here a Word and there a Blot. One word of God, and two of the World. Now a ſpiritual Rapture, and then a fleſhly Frolick. This Day a fair ſtride to Heaven, and to Morrow a ſlide back again towards Hell. But *be you in the fear of the Lord all the day long.* Let there be a due proportion betwixt all the parts of your converſation. Approve your ſelves the Servants of Chriſt in all things. *By pureneſs, by knowledge, by long-ſuffering, by the Holy Ghoſt, by love unfeigned, by the word of Truth, by the power of God, by the armour of righteouſneſs, on the right hand, and on the left*, 2 Cor. 6. 6. *See then how accurately you walk.* —— Cut off occaſion from them that deſire occaſion; and in well-doing commit your ſelves to God, and commend Religion to the World. That this is your great concernment and duty, I ſhall evidence to your Conſciences, by theſe following Conſiderations. That of all Perſons in the world the redeemed of the Lord, are moſt obliged to be holy; moſt aſſiſted for a life of Holineſs; and that God intends to make great Uſe of their Lives, both for the conviction and converſion of others.

Secundum dictamen inſtinctum, impulſum ſpiritus eo gratiæ immiſſæ, et inditæ nobis a ſpiritu ſancto.

R. A. Vindiciæ Pietatis.

Conſid. *Firſt*, God hath moſt obliged them to live pure and ſtrict Lives. I know the Command obliges all Men to it, even thoſe that caſt away the Cords of the Commands, and break Chriſt's Bonds aſunder, are yet bound by them; and cannot plead a diſpenſation to live as they do. Yea, and it is not unuſual for them to feel the Obligations of the Command upon their Conſciences, even when their impetuous Luſts hurry them on to the Violation of them; but there are ſpecial Ties upon your Souls, that oblige you to holineſs more than others. Many ſpecial and peculiar Engagements you are under. *Firſt*, from *God*. *Secondly*, from *your ſelves*. *Thirdly*, from your *Brethren*. *Fourthly*, from your *Enemies*.

Firſt, God hath peculiarly oblig'd you to purity and ſtrictneſs of Life. Yea, every Perſon in the bleſſed Trinity hath caſt his Cord over your Souls, to bind up your Hearts and Lives to the moſt ſtrict and preciſe Obedience of his Commands. *The Father* hath obliged you, and that not only by the common Tie of *Creation*, which is yet of great Efficacy in it ſelf; for is it reaſonable, that God ſhould create and form ſo excellent a piece, and that it ſhould be employed againſt him? That he ſhould plant the Tree, and another eat the Fruit of it? But beſides this common Engagement, he hath obliged you to holineſs of Life.

Firſt, By his wiſe and merciful Deſigns and Counſels for your Recovery and Salvation by Jeſus Chriſt. It was he that laid the corner Stone of your Salvation with his own Hands. The firſt Motion ſprang out of his Breaſt. If God had not deſigned the Redeemer for you, the World had never ſeen him; he had never left that ſweet Boſom for you. It was the Act of the Father to give you to the Son to be redeemed, and then to give the Son to be a Redeemer to you. Both of them ſtupendious and aſtoniſhing acts of Grace. And in both God acted as a moſt free Agent. When he gave you to Chriſt before the beginning of time, there was nothing out of himſelf that could in the leaſt move him to it. When the Father, Son, and Spirit (as I may ſay) at the Counſel Table, contriving and laying the deſign for the ſalvation of a few out of many of *Adam*'s degenerate Off-ſpring, there was none came before them to ſpeak one word for thee; but ſuch was the divine pleaſure to inſert thy name in that Catalogue of the ſaved. Oh how much oweſt thou to the Lord for this! and what an engagement doth it leave upon thy Soul to obey, pleaſe, and glorifie him?

Secondly, *By his bountiful remunerations of your obedience, which have been wonderful.* What ſervice didſt thou ever perform for him, for which he hath not paid thee a thouſand times more than it was worth? Diſt thou ever ſeek him diligently, and not find him a bountiful rewarder; none ſeek him in vain, unleſs ſuch only as ſeek him vainly, *Heb.* 11. 6. Didſt thou ever give a cup of cold Water in the name of a Diſciple, and not receive a Diſciples reward? *Matth.* 10. 42. Haſt thou not found inward peace and comfort flowing into thy Soul, upon every piece of ſincere Obedience? Oh what a good Maſter do Saints ſerve? You that are remiſs and unconſtant in your Obedience, you that are heartleſs and cold in Duties; hear how your God expoſtulates with you, *Jer.* 2. 31. *Have I been a Wilderneſs to Iſrael, or a Land of Darkneſs*, q. d. have have I been a hard Maſter to you? Have you any reaſon to complain of me? To whomſoever I have been ſtraight-handed, ſurely I have not been ſo to you. Are the Fruits of Sin like the Fruits of Obedience? Do you know where to find a better Maſter? Why then are you ſo ſhuffling and unconſtant, ſo ſluggiſh and remiſs in my Work? Surely God is not behind-hand with any of you. May you not ſay with *David*, Pſal. 119. 56. *This I had becauſe I kept thy precepts.* There are fruits in holineſs, even preſent fruit. It is a high favour to be imployed for God. Reward enough that he will accept any thing thou doſt. But to return every Duty thou preſenteſt to him with ſuch comforts, ſuch quicknings, ſuch inward and outward bleſſings into thy Boſom, ſo that thou mayeſt open the Treaſury of thine own Experiences, view the Varieties of Encouragements and Love-tokens at ſeveral times received in Duties; and ſay, this I had, and that I had, by waiting on God, and ſerving him. Oh what an engagement is this upon thee to be ever abounding in the work of the Lord! Though thou muſt not work for *Wages*, yet God will not let thy work go unrewarded. For *He is not unrighteous to forget your work and labour of Love.*

Thirdly, Your *Father* hath further obliged you to this holineſs and purity of Life, *by ſignifying to you* (as he hath frequently done) *the great delight and pleaſure he hath therein.* He hath told you, that *ſuch as are upright in the way are his delight*, Prov. 11. 20. That he would not have you *forget to do good, and to communicate, for with ſuch ſacrifices he is well pleaſed*, Heb. 13. 16. You know you cannot *walk worthy of the Lord to all pleaſing*, except *ye be fruitful in every good word and work*, Col. 1. 10. And oh what a Bond is this upon you to live holy Lives! Can you pleaſe your ſelves in diſpleaſing your Father? if you have the Hearts of Children in you, ſure you cannot. O you cannot grieve his Spirit by looſe and careleſs walking, but you muſt grieve your own Spirits too. How many times hath God pleaſed you, gratified and contented you, and will not you pleaſe and content him? This Mercy you have asked of him, and he gave it, that Mercy and you were not denied; in many things the Lord hath wonderfully condeſcended to pleaſe you, and now there is but one thing that he deſires of you and that moſt reaſonable, yea, beneficial for you, as well as pleaſing to him, 1 *Phil.* 27. *Only let your converſation be as becometh the Goſpel of Jeſus Chriſt.* This is the one thing, the great and main thing he expects from you in this World, and will not you do it? Can you expect he ſhould gratifie your deſires, when you make no more of grieving and diſpleaſing him? Well, if you know what will pleaſe God, and yet reſolve not to do it, but will rather pleaſe your Fleſh, and gratifie the Devil, than him; pray pull off your Vizards, fall into your own rank among Hypocrites; and appear as indeed you are.

Fourthly, *The Father hath further obliged you to ſtrictneſs and purity of converſation*, *by his* *gracious promiſes made to ſuch as ſo walk.* He hath promiſed to do great things for you, if you will but do this one thing for him. If you will *order your converſation aright*, Pſal. 50. *ult.* He will be *your Sun and Shield*, if you walk before him and be upright, *Gen.* 15. 1. *He will give grace and glory, and no good thing will be with-hold from him that walketh uprightly*, Pſal. 84. 11. And he promiſes no more to you than he hath made good to others, that have thus walked, and ſtands ready to perform to you alſo. If you look to enjoy the good of the promiſe, you are obliged by all your Expectations, and hopes to order your lives purely and uprightly. This hope will ſet you on work to purge your lives as well as your Hearts from all pollutions, 2 *Cor.* 7. 1. *Having theſe Promiſes, let us cleanſe our ſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God.*

Fifthly, Yea, *He hath yet more obliged you to ſtrict and holy lives by his confidence in you, that you will thus walk, and pleaſe him.* He expreſſeth himſelf in Scripture as one that dare truſt you with his Glory, knowing that you will be tender of it, and dare do no otherwiſe. If but a Man repoſe confidence in you and truſt you with his concerns, it greatly obliges you to be faithful. What an engagement was that upon *Abraham* to walk uprightly, when God ſaid of him, *Gen.* 18. 19. *I know him, that he will command his Children, and his houſehold after him and they ſhall keep the way of the Lord*, q. d. as for this wicked generation, whom I will ſpeedily conſume in my wrath, I know they regard not my Laws, they will trample my Commands under their feet, they care not how they provoke me, but I expect other things from *Abraham*, and I am confident he will not fail me. *I know him*, he is a man of another ſpirit, and what I promiſe my ſelf from him, he will make good. And to the like purpoſe is that in *Iſa.* 36. 78. *I will mention the loving kindneſs of the Lord, and the praiſes of the Lord; according to all that the Lord hath beſtowed on us, and the great goodneſs towards the houſe of Iſrael, which he hath beſtowed on them; according to his mercies, and according to the multitude of his loving kindneſſes. For he ſaid, ſurely they are my people, Children that will not lie,* (or fail me) *ſo he was their Saviour.* Here you have an ample account of the endearing mercies of God to that People, *ver.* 7. and the Lords confident expectations of ſuitable returns from them, *ver.* 8. I ſaid (i. e.) (ſpeaking after the manner of Men in like caſes) I made full account that after all theſe endearments, and favours beſtowed upon them, they would not offer to be diſloyal and falſe to me. I have made them ſure enough to my ſelf, by ſo many bonds of Love. Like to which is that expreſſion, *Zeph.* 3. 7. *I ſaid ſurely thou wilt fear me, thou wilt receive inſtruction.* Oh how great are the expectations of God from ſuch as you! I know *Abraham*, there's no doubt of him. And again, they are Children that will not lie, *(i. e.)* they will not *fallere fidem datam*, Break their Covenant with me. Or they are my People that will not ſhrink, as Mr. *Cowerdale* well tranſlates, *filii non negantes*, ſuch as will keep touch with me, and will anſwer their Covenant-engagements And again, ſurely thou wilt fear me, thou wilt receive *inſtruction.* And ſhall not all this engage you to God? What! neither the antient and bountiful love of God, in contriving your Redemption from eternity, nor the bounty of God in rewarding all and every piece of Service you have done for him. Nor yet the pleaſure he takes in your obedience and upright walking. Nor the incouraging promiſes he hath made thereto, nor yet his confident expectations of ſuch a life from you whom he hath ſo many ways obliged and endeared to himſelf? Will you forget your ancient Friend, Contemn his rewards, take no delight or care to pleaſe him? Slight his promiſes, and deceive and fail his expectations? *Be aſtoniſhed, O ye Heavens, at this! and be horribly afraid.* Conſider how God the Father hath faſtned this five fold cord upon your Souls, and ſhew your ſelves Chriſtians; yea, to uſe the Prophet's words, *Iſa.* 46. 8. *Remember this, and ſhew your ſelves Men.*

Obligations from the Son.

Secondly, You are yet farther engaged to this preciſe and holy life by what the Son hath done for you, is not this pure and holy life the very aim, and next end of his death? Did he not ſhed his blood to *redeem you from your vain converſations?* 1 Pet. 1. 18. Was not this the deſign of all his ſufferings? *That being delivered out of the hands of your enemies, you might ſerve him in righteouſneſs and holineſs all the daies of your life*, Luke 1. 74, 75. And is not the Apoſtle's inference, 2 *Cor.* 5. 14. highly reaſonable? *If one died for all, then were all dead, and that he died for all, that they which live, ſhould not henceforth live to themſelves, but to him that dyed for them.* Did Chriſt only buy your perſons, and not your ſervices alſo? No, no, whoever hath thy time, thy ſtrength, or any part of either; I can aſſure thee, Chriſtian, that Chriſt hath paid for it, and thou giveſt away what is none of thine own to give. Every moment of thy time is his. Every Talent, whether of Grace or nature, is his. And doſt thou defraud him him of his own? O how liberal are you of your precious words and hours, as if Chriſt had never made a purchaſe of them! O think of this when thy life runs muddy and foul. When the fountain of corruption flows out at thy tongue, in idle frothy diſcourſes; or at at thy hand, in ſinful unwarrantable actions; Doth this become the redeemed of the Lord? Did Chriſt come from the boſom of his Father for this? Did he groan ſwet, bleed, endure the Croſs, and lay down his life for this? Was he ſo pleaſed with all his ſorrows, and ſufferings, his pangs and agonies upon the account of that ſatisfaction he ſhould have in ſeeing the travail of his Soul? *Iſa.* 53. 11. as if he had ſaid, *Welcome, death, welcome Agonies, welcome the bitter cup, and heavy burthen; I chearfully ſubmit to all this. Theſe are travailing pangs indeed, but I ſhall ſee a beautiful birth at laſt. Theſe throws and agonies, ſhall bring forth many lovely children to God, I ſhall have joy in them, and glory from them to all eternity. This blood of mine theſe ſufferings of mine, ſhall purchaſe to me, the Perſons, duties, ſervices and obedience of many thouſands that will love me, and honour me, ſerve me, and obey me with their Souls and Bodies which are mine.* And doth not this engage you to look to your Lives, and keep them pure? Is not every one of Chriſt's wounds, a mouth open to plead for more holineſs, more ſervice, and more fruit from you? Oh what will engage you if this will not? But,

Engagements from the Spirit.

Thirdly, This is not all; as a Man when he weigheth a thing, caſteth in weight after weight, till the ſcales are counterpoiſed: So doth God caſt in engagement after engagement, and argument upon argument, till thy heart (Chriſtian) be weighed up, and won to this heavenly life. And therefore as *Elihu* ſaid to *Job*, Cap. 36. 22. *Suffer me a little, and I will ſhew thee what I have yet to ſpeak on God's behalf.* Some Arguments have already been urged on the behalf of the Father and Son for purity, and cleanneſs of life; and next I have ſomething to plead on the behalf, of the *Spirit*. I plead now on his behalf, who hath ſo many times helped you to plead for your ſelves with God. He that hath ſo often refreſhed, quickned and comforted you, he will be quenched, grieved, and diſpleaſed, by an impure, looſe, and careleſs converſation; and what will you do then? who ſhall comfort you, when the comforter is departed from you? When he that ſhould relieve your Souls, is far off? O grieve not the holy Spirit of God, by which you are ſealed, to the day of Redemption, *Eph.* 4. 30. There is nothing grieves him more than impure practices; for he is a Holy Spirit. And look as Water damps and quenches the Fire, ſo doth Sin quench the Spirit, 1 *Theſ.* 5. 19. Will you quench the warm affections and burning deſires which he hath kindled in your boſoms? If you do, 'tis a queſtion whether ever you may recover them again to your dying day. The Spirit hath a delicate Senſe. It is the moſt tender thing in the whole world. He feels the leaſt touch of ſin, and is grieved when thy corruptions within are ſtirred by temptations, and break out to the defiling of thy Life; then is the holy Spirit of God, as it were, made ſad, and heavy within thee. As that word μὴ λυπεῖτε, *Eph.* 4. 30. may be rendred. For thereby thou reſiſteſt his motions, whereby in the way of a loving conſtraint, he would lead and guide thee in the way of thy duty; yea, thou not only reſiſteſt his Motions, but croſſeſt his grand deſign, which is to purge and ſanctifie thee wholly and build thee up more and more to the perfection of holineſs. And when thou thus forſakeſt his conduct, and croſſeſt his deſign in thy Soul, then doth he uſually withdraw, as a Man that is grieved by the unkindneſs of his Friend. He draws in the beams of his evidencing and quickning Grace. Packs up all his divine Cordials and ſaith, as 'twere, to his unkind and diſingenuous Soul,

The Spirits Expoſtulation with careleſs Chriſtians.

‘ *Haſt thou thus requited me, for all the favours and kind-*
‘ *neſſes thou haſt received from me? Have I quickned thee,*
‘ *when thou waſt dead in tranſgreſſions? did I deſcend upon*
‘ *thee in the preaching of the Goſpel, and communicate life,*
‘ *even the life of God, to thee; leaving others in the ſtate*
‘ *of the dead? Have I ſhed forth ſuch rich influences of grace*
‘ *and comfort upon thee? comforting thee in all thy troubles,*
‘ *helping thee in all thy duties; ſatisfying thee in all thy*
‘ *doubts and perplexities of ſoul; ſaving thee, and pulling*
‘ *thee back from ſo many deſtructive temptations and dan-*
‘ *gers? What had been thy condition, if I had not come unto*
‘ *thee? could the world have converted thee without me?*
‘ *could Miniſters, could Angels have done that for thee, which*
‘ *I did? And when I had quickned thee, and made thee a*
‘ *living ſoul, what couldſt thou have done without my ex-*
‘ *citing and aſſiſting grace? couldſt thou go on in the way of*
‘ *duty, if I had not led thee? how wouldſt thou have waded*
‘ *thro' the deeps of ſpiritual troubles, if I had not born thee*
‘ *up? whither had the temptations of Satan and thine own*
‘ *corruptions carried thee before this day, if I had not ſtood*
‘ *thy friend, and come in for thy reſcue in the time of need?*
‘ *did I ever fail thee in thy extremities? did I ever leave*
‘ *thee in thy dangers? have I not been tender over thee, and*
‘ *faithful to thee? and now for which of all theſe kindneſſes*
‘ *doſt thou thus wrong and abuſe me? why haſt thou woun-*
‘ *ded me thus by thy kindneſs? Ah thou haſt ill requited my*
‘ *Love! and now thou ſhalt eat the fruit of thy doings. Let*
‘ *the light now be darkneſs; thy ſongs turn'd into howlings;*
‘ *the joy of thine heart, the light of thine eyes, the health*
‘ *of thy countenance, even the face of thy God, and the joy*
‘ *of Salvation be hid from thee.*

This is the fruit of careleſs and looſe walking. To this ſad iſſue it will bring thee at laſt, & when it is come to this, thou ſhalt go to Ordinances, and Duties, and find no good in them; no life quickning comfort there. When thy heart which was wont to be enlarged, and flowing, ſhall be clung up and dry; when thou ſhalt kneel down before the Lord, and cry as *Eliſha* when with the mantle of *Elijah*, he ſmote the Water. *Where is the Lord God of Elijah?* So thou, where is the God of Prayer? where is the God of Duties? But there is no anſwer: When like *Sampſon*, thou ſhalt go forth and ſhake thy ſelf as at other times; but thy ſtrength is gone; then tell me, what thou haſt done in reſiſting, quenching, and grieving the holy Spirit of God by impure and offenſive practices? And thus you ſee what engagements lie upon you from the Spirit alſo, to walk uprightly and keep the iſſues of life pure. I could willingly have enlarged my ſelf upon this laſt branch, but that I find a judicious hand hath lately improved this Argument; to which I ſhall refer the Reader. Thus God hath obliged you to circumſpect and holy lives.

Mr. Polewheel's *Treatiſe of quenching the Spirit.*

Secondly, *You are under great engagements to keep your lives pure, even from your ſelves, as well as from your God.* As God hath bound you to purity of converſation, ſo you have bound your ſelves. And there are ſeveral things in you, and done by you, which wonderfully increaſe, and ſtrengthen your Obligations to practical holineſs.

Firſt, Your *clearer illumination* is a ſtrong bond upon your ſouls, *Eph.* 5. 8. *Ye were ſometimes darkneſs, but now ye are light in the Lord; walk as Children of the light.* You cannot pretend, or plead ignorance of your duty. You ſtand convinced in your own Conſciences before God, that this is your unqueſtionable Duty. Chriſtians, will you not all yield to this? I know you readily yield it. We live indeed in a contentious diſputing Age. In other things our opinions are different. One Chriſtian is of this Judgment, another of that; but doth he deſerve the name of a Chriſtian that dare once queſtion this Truth? In this we all meet and cloſe in oneneſs of mind and judgment, *that it is our indiſputable Duty, to live pure, ſtrict, and clean lives. The grace of God which hath appeared to you, hath taught you this truth clearly and convincingly*, Tit. 2. 11, 12. *You have received how you ought to walk, and to pleaſe God*, 1 Theſ. 4. 1. Well then, this being yielded, the inference is plain and undeniable; that you cannot walk as others, in the vanity of their mind; but you muſt offer violence to your own light.

You cannot ſuffer the Corruptions of your Hearts to break forth into Practice, but you muſt ſlight, and put by the notices and rebukes of your own Conſciences, *James* 4. 17. *He that knoweth to do good, and doth it not; to him it is ſin.* Yea ſin with a Witneſs. Aggravated ſin. Sin of a deeper Tincture than that of the ignorant Heathens. Sin that ſadly waſtes and violates Conſcience. Certainly whoever hath, you have no Cloak for your Sin. Light and Luſt ſtruggling together, great Light and ſtrong Luſts: Theſe make the Soul a troubled Sea that cannot reſt. O but when maſterleſs Luſts over-bear Conſcience, this impreſſes horror upon the Soul. This brake *David*'s Heart, *Pſal.* 51. 6. *Thou haſt put knowledge in my inner parts*, q. d. Ah, Lord! I went againſt the rebukes of Conſcience, to the Commiſſion of this Sin. I had a watchful Light ſet up with me. I knew it was Sin. My light endeavoured lovingly to reſtrain me, and I thruſt it aſide. Beſides, what pleaſure in Sin can you have? Indeed ſuch as for want of Light know not what they do, or ſuch whoſe Conſciences are ſeared and paſt feeling; they may ſeek a little Pleaſure (ſuch as it is) out of Sin; but what content or pleaſure can you have, ſo long as your Light is ever breaking in upon you, and ſmiting you for what you do? This greatly encreaſes your Obligation to a preciſe holy Life. Again,

Secondly, You are profeſſors of holineſs. You have given in your Names to Chriſt, to be his Diſciples; and by this your Engagement to a life of holineſs are yet further ſtrengthened, 2 *Tim.* 2. 19. *Let every one that nameth the name of Chriſt, depart from iniquity.* The name of Chriſt is called upon you, and it's a *worthy name*, James 2. 7. It's called upon you, as the name of the Husband, is called upon his Wife, *Iſa.* 4. 1. *Let thy name be called upon us.* Or as the name of a Father is called upon his Child, *Gen.* 48. 16. *Let thy name be called on them, and the name of my Fathers.* Well then, you bear the name of Chriſt as his Spouſes or Children; and will you not live ſuitably to your name? Every place and relation, every title of honour and dignity hath its *decorum*, and becomingneſs. O how will that worthy name of Chriſt be blaſphemed through you, if you adorn it not with becoming deportments? Better you had never profeſt any thing, than to ſet your ſelves by your Profeſſion in the Eye and Obſervation of the World; and then to pour contempt on Jeſus Chriſt, by your ſcandalous Converſations, before the *Chams* of the World; who will laugh at it. I remember it was a *Memento* given to one of his Name by *Alexander*, *Recordare nominis Alexandri.* Remember (ſaid he) thy Name *Alexander*, and do nothing unworthy of that Name. O that's a heavy charge, *Rom.* 2. 24. *Through you is the name of God blaſphemed among the Heathens.* Unhappy Man, that ever thou ſhouldeſt be a reproach to Chriſt! The herd of wicked Men, they are *ignota capita*; Men of no note, or obſervation. They may may Sin, and Sin again; drink, ſwear, and tumble in all uncleanneſs; and it paſſes away ſilently; the World takes little notice of it. Their wicked Actions make but little noiſe in the World; but the miſcarriages of Profeſſors are like a *Blazing Comet*, or an Eclipſed Sun, which all Men gaze at, and make their obſervations upon; Oh then, what manner of Perſons ought you to be, who bear the worthy Name of Chriſt upon you!

Thirdly, But more than this, *You have obliged your ſelves to this life of holineſs by your own Prayers.* How many times have you lifted up your Hands to Heaven, and cried with *David*, *Pſal.* 119. 5. *O that my ways were directed to keep thy Statutes. Order my ſteps in thy Word, and let no iniquity have dominion over me*, ver. 133. Were you in earneſt with God, when you thus prayed? Did you mean as you ſaid? Or did you only complement with God? If your Hearts and Tongues agreed in this requeſt, doubtleſs it's as much your Duty to endeavour, as to deſire thoſe Mercies; and if not, yet do all thoſe Prayers ſtand on record before the Lord, and will be produced againſt you as witneſſes to condemn you, for your hypocriſie and vanity. How often alſo have you in your Prayers lamented and bewailed your careleſs and uneven walkings? You have ſaid with *Ezra*, chap. 9. 6. *O my God, I am aſhamed, and even bluſh to look up unto thee.* And do not your Confeſſions oblige you to greater circumſpection and care for time to come? Will you confeſs, and Sin? And Sin, and confeſs? Go to God and bewail your Evils, and when you have bewailed them, return again to the commiſſion of them? God forbid, you ſhould thus diſſemble with God, play with Sin, and dye your iniquities with a deeper Tincture.

Fourthly, And laſtly, to add no more, *you have often reproved or cenſured others for their miſcarriages and falls, which adds to your own obligation, to walk accurately and evenly.* Have you not often reproved your erring Brethren? or at leaſt privately cenſured them, if not duly reproved them, (for to theſe left-handed blows of ſecret cenſurings, we are more apt than to the fair and open ſtrokes of juſt and due reproofs) and will you practiſe the ſame things, you criminate and cenſure others for? *Thou that teacheſt another* (ſaith the Apoſtle) *teacheſt thou not thy ſelf?* Rom. 2. 21. So ſay I, thou that cenſureſt or rebukeſt another, condemneſt thou not thy ſelf? Will your rebukes ever do good to others, whilſt you allow in your ſelves what you condemn in them? And as theſe reproofs and cenſures can do them no good, ſo they do you much evil, by reaſon of them you are αὐτοκατάκριτοι ſelf-condemned Perſons; and out of your own Mouths God will judge you. For you need no other Witneſs, than your ſelves in this caſe. Your own Tongues will fall upon you. Your cenſures and reproofs of others, will leave you without Plea, or Apology, if you look not to your lives with greater care. And yet will you be careleſs ſtill? Fear you not the diſpleaſure of God? nor the wounding and diſquieting your own Conſciences? Surely theſe things are of no light value with you, if you be Chriſtians indeed.

Thirdly, You are yet further engaged to practical holineſs upon the account of your Brethren, who are not a little concerned, and intereſted therein. For if through the neglect of your hearts, your lives be defiled and polluted, this will be thrown in their Faces, and many innocent and upright ones, both reproached and grieved upon your Account. This miſchievous effect holy *David* earneſtly deprecated, *Pſal.* 69. 5, 6. *O God thou knoweſt my fooliſhneſs, and my ſins are not hid from thee; let not them that wait on thee, O Lord God of Hoſts, be aſhamed for my ſake. Let not them that ſeek thee, be confounded for my ſake, O God of Iſrael*, q. d. Lord thou knoweſt what a weak and fooliſh Creature I am. And how apt to miſcarry, if left to my ſelf, and ſhould I through my fooliſhneſs, act unbecoming a Saint; how would this ſhame the Faces, and ſad the Hearts of thy People! They will be as Men confounded at the report of my fall. The fall of one Chriſtian, is matter of trouble and ſhame to all the reſt. And when they ſhall hear the ſad and unwelcome News of your ſcandalous Miſcarriages, (which will certainly be the effect of a neglected Heart and Life) they will ſay as *David* concerning *Saul* & *Jonathan. Tell it not in* Gath, *publiſh it not in the ſtreets of* Askelon, *&c.* Or as *Tamar* concerning *Amnon, And we, whither ſhall we cauſe our ſhame to go?* And for them, they ſhall be as Fools in *Iſrael.* Thy looſe and careleſs life will cauſe them to eſtrange themſelves from thee, and look ſhy upon thee, as being aſhamed to own thee, and canſt thou bear that? Will it not grieve and pierce your very hearts to ſee a cloud of ſtrangeneſs and trouble over the countenances of your Brethren? To ſee your ſelves diſowned and lightly eſteemed by them? This very conſideration ſtruck a great Favourite in the Perſian Court to the very Heart. *'Twas *Uſtazanes*, who had been Governour to *Sapores* in his Minority. And this Man for fear, denied the Chriſtian Faith; and complied with the Idolatrous Worſhip of the King. And one Day (ſaith the Hiſtorian) ſitting at the Court-Gate, he ſaw *Simon* the aged Arch-Biſhop of *Silucia*, drawing along to Priſon, for his conſtancy in the Chriſtian Faith, and though he durſt not openly own the Chriſtian Faith he had baſely denied, and confeſs himſelf a Chriſtian; yet he could not chuſe but riſe, and expreſs his reverence to this holy Man, in a reſpective and honourable Salutation; but the zealous good Man frowned upon him, and turned away his Face from him; as thinking ſuch an *Apoſtate* unworthy of the leaſt reſpect from him; this preſently ſtruck *Uſtazanes* to the Heart, and drew from him many Tears, and Groans; and thus he reaſoned with himſelf, *Simon* will not own me, and can I think but that God will diſclaim me, when I appear before his Tribunal? *Simon* will not ſpeak unto me, will not ſo much as look upon me, and can I look for ſo much as a good word or look from Jeſus Chriſt, whom I have ſo ſhamefully betrayed, and denyed? Hereupon he threw off his rich courtly Robes, and put on mourning Apparel, and profeſſed himſelf a Chriſtian; and dyed a Martyr. O 'tis a piercing thing to an honeſt Heart, to be caſt out of the favour of God's People. If you walk looſly, neither God nor his People will look kindly upon you.

Fourthly, And laſtly, *Your very enemies engage you to this pure and holy life upon a double ground.* You are obliged by them two ways, *viz.* as they are your *bold Cenſurers*, and your *watchful Obſervers.* They cenſure you as Hypocrites, and will you give them them ground and matter for ſuch a charge? They ſay only your Tongues are more holy than other Mens, and ſhall they prove it from your Practice? They alſo obſerve you diligently. Lie at catch, and are highly gratified by your miſcarriages. If your Lives be looſe and defiled, you will not only be a ſhame to your Friends, but the Song of your Enemies. You will make mirth in Hell; and gratifie all the Enemies of God. This is that they watch for. They are curious obſervers of your goings. And that which makes them Triumph at your Falls and Miſcarriages, is not only that deep rooted Enmity betwixt the two Seeds, but becauſe all your Miſcarriages and Evils are ſo many abſolutions to their Conſciences, and juſtifications (as they think) of their Ways and Practices. For look as your ſtrictneſs and holineſs doth as it were caſt, and condemn them, as *Noah, Heb.* 11. 7. by his Practice, condemned the World, their Conſciences flie in their Faces, when they ſee your holy and pure Converſations. It lays a damp upon them. It works upon their Conſciences, and cauſes many ſmart Reflections. So when you Fall, you as it were, abſolve their Conſciences, looſe the Bonds of Conviction you had made faſt upon them, and now there's matter of joy put before them.

Oh, ſay they, what ever theſe Men talk; we ſee they are no better than we. They can do as we do. They can Cozen and Cheat for Advantage. They can comply with any thing for their own Ends; 'tis not Conſcience, as we once thought, but meer Stomach and Humour that made them ſo preciſe. And oh, what a ſad thing is this! Hereby you ſhed Soul-blood. You faſten the Bonds of Death upon their Souls. You kill thoſe Convictions, which for any thing you know might have made way to their Converſion. When you fall, you may riſe again; but they may fall at your Example, and never riſe more. Never have a good Opinion of the Ways of God, or of his People any more. Upon this conſideration, *David* begs of God, *Pſal.* 5. 8. *Lead me, O Lord, in thy Righteouſneſs, becauſe of my Enemies;* (or as the Hebrew) *my Obſervers, make thy way ſtraight before my Face.* And thus you ſee how your very Enemies oblige you to this holy and pure Converſation alſo.

Now put all this together, and ſee to what theſe particulars will amount. You have heard how *God the Father* hath engaged you to this Converſation-purity, by his *deſignment of your Salvation. Rewarding your Obedience. His Pleaſure in it. His Promiſes to it.* And his great Confidence in you, that you will thus walk before him. The *Lord Jeſus* hath alſo engaged you thereunto, by his death and ſufferings, whereby you were redeemed from your vain Converſations. The *Spirit* hath engaged you by telling you plainly how much you will grieve and wrong him, reſiſt and quench him, if you do not keep your ſelves pure. Yea, you are obliged further by *your ſelves*, your clear *Illumination*, your high *Profeſſion*, your many *Prayers* and *Confeſſions*, your many cenſures and reprehenſions of others, do all ſtrengthen your obligation to holineſs. Yea, you are obliged further to this holy life, by the ſhame, grief, and trouble your looſe walking will bring upon your Friends. And the mirth it will make for, and miſchief it will do to your Enemies. Who will fall and break their Necks, where it may be you only ſtumbled and brake your Shins. Who are juſtified, and abſolved (as before you heard) by your miſcarriages. And now what think you of all this? Are you obliged or not, to this purity of life? Are all theſe Bonds tied with ſuch ſlip Knots that you can get looſe, and free your ſelves at pleaſure from them? If all theſe things are of no force with you, if none of theſe Bonds can hold you; may it not be queſtioned (notwithſtanding your Profeſſion) whether any ſpiritual Principle, any fear of God, or love to Chriſt, be in your Souls or no? O you could not play faſt and looſe with God; if ſo, you could not as *Sampſon*, ſnap theſe Bonds aſunder at your Pleaſure.

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* *Zozomen. lib.* 2. *cap.* 8.

Conſid. 2. *Secondly*, As you are more obliged to keep the iſſues of life pure than others are, ſo God hath given you greater *Aſſiſtances and Advantages* for it, than others have. God hath not been wanting to any in helps and means. Even the Heathen who are without the Goſpel, will yet be ſpeechleſs and inexcuſable before God: But how much more will you be ſo! Who beſides the light of Nature, and the general light of the Goſpel, have *Firſt*, ſuch a *Principle* put within you. *Secondly*, ſuch *Patterns* ſet before you. *Thirdly*, ſuch an *Aſſiſtant* ready to help you. *Fourthly*, ſo many *Rods* at your Backs to quicken you; and prevent your wandering. If notwithſtanding all theſe helps, your life be ſtill unholy.

Firſt, Shall Men of ſuch *Principles* walk as others do? Shall we lament for you, as *David* once did for *Saul*, ſaying, *there the ſhield of the mighty was vilely caſt away, the ſhield of* Saul; *as though he had not been anointed with oil.* There the honour of a Chriſtian was vilely caſt away, as though he had not been anointed with the Spirit? *You have received an unction from the holy one, which teacheh you all things*, 1 John 2. 20. Another Spirit, far above that which is in other Men, 1 *Cor.* 2. 12. And as this Spirit which is in you, is fitted for this life of holineſs, *(for ye are his workmanſhip created in Chriſt Jeſus to good works* Epheſ. 2. 10.*)* So this holy Spirit, or principle infuſed into your Souls, hath ſuch a natural tendency to this holy Life; that if you live not purely and ſtrictly, you muſt offer Violence to your own Principles, and new Nature. A twofold help this Principle affords you for a life of holineſs.

(1.) Firſt, It pulls you back from Sin, as in *Joſeph*; *How can I do this great wickedneſs and ſin againſt God*! And it alſo inclines you powerfully to Obedience. 'Tis a curb to Sin, and a ſpur to Holineſs. It is unpoſſible for all others to live ſpiritually and heavenly, becauſe they have no new Nature to incline them thereunto. And methinks it ſhould be hard for you to live carnally, and ſenſually; and therein croſs the very bent and tendency of the new Creature, which is formed in you. How can you neglect Prayer as others do, whilſt the Spirit by divine Pulſations is awaking and rouſing up your ſluggiſh Hearts with ſuch inward Motions; and whiſpers as that, *Pſal.* 27. 8. *Seek my face.* Yea, whilſt you feel (during your omiſſions of Duty) ſomething within that bemoans it ſelf, and as it were, cries for Food, Pains and Gripes you, like an empty Stomach. and will not let you be quiet till it be relieved. How can you let out your Hearts to the World as other Men do; when all that while your Spirit is reſtleſs, and akes like a Bone out of Joint. And you can never be at eaſe till you come back to God, and ſay, as *Pſal.* 116. *Return to thy reſt, O my Soul.* Is it not hard, yea, naturally impoſſible to fix a Stone, and make it abide in the fluid Air? Doth not every Creature in a reſtleſs Motion tend to its proper Center, and deſire its own Perfection? So doth this new Creature alſo. You ſee how the Rivers in their courſe will not be checkt, but bear down all Obſtacles in their way, *& Sævior ab obice ibit.* A ſtop doth but make them rage the more, and run the ſwifter afterwards.

There is a Central force in theſe natural Motions, which cannot be ſtopt. And the like may you obſerve in the motions of a renewed Soul, *John* 4. 14. *It ſhall be in him as a Well of Water ſpringing up.* And is it not hard for you to keep it down, or turn its courſe? How hard did *Jeremy* and *David* find that work? If you do not live holy Lives, you muſt croſs your own new Nature, and violate the Law that's written in your own Hearts, and engraven upon your own Bowels. To this purpoſe a late Writer ſpeaks; Till you were converted (ſaith he) the Fleſh was predominant, and therefore it was impoſſible for you to live any other than a fleſhy Life; for every thing will act according to its predominant Principle. Should you not therefore live a ſpiritual Life? Should not the Law of God written in your Hearts, be legible in your Lives? O ſhould not your Lives be according to the tendency of your Hearts? Thus he: Doubtleſs this is no ſmall Advantage to practical Holineſs. But,

Mr. T. Malls *Exhor. to holy living.*

Secondly, Beſides this Principle within, *you have no ſmall Aſſiſtance for the purity of Life by theſe excellent Patterns before you.* The Path of Holineſs is no untrodden Path to you. *Chriſt* and his Servants have beaten it before you. The life of Chriſt is your Copy, and it is a fair Copy indeed, without a blot. Oh what an Advantage is this to draw all the Lines of your Actions according to his Example! This glorious grand Example is often preſt upon you for imitation, *Heb.* 12. 2. *Looking to Jeſus*, he hath left *you an example that ye ſhould tread in his ſteps*, 1 Pet. 2. 21. His Life is a living Rule to his People, and beſides Chriſt's Example (for you may ſay, who can live as Chriſt did? His Example is quite above us) you have *a cloud of Witneſſes.* A cloud for its directive Uſe, and theſe Men of like Paſſions, Temptations, and Conſtitutions with you; who have gone before you in exemplary Holineſs. The Holy Ghoſt (intending therein, your ſpecial help and advantage) hath ſet many induſtrious Pens a work to write the Lives of the Saints, and preſerve for your uſe their holy Sayings, and heavenly Actions. He bids you *take them for an example*, James 5. 10. Oh what excellent Men are paſt on before you! What renowned Worthies have led the way! Men whoſe Converſations were in Heaven, whilſt they Tabernacled on Earth. Whilſt this lower World had their Bodies, the World above had their Hearts, their Affections; their Actions, their Deſigns were all in Heaven. Men that improved Troubles, and Comforts; Loſſes, and Gains; Smiles, and Frowns; and all for Heaven. Men that did extract Heaven out of Spirituals, out of Temporals out of all things; their Hearts were full of heavenly Meditations, their Mouths of heavenly Communications; and their Practices of heavenly Inclinations: O what ſingular help is this! Where they followed Chriſt, and kept the way, they are propounded for your imitation; and where any of them turned aſide, you have a mark ſet upon that Action, for your caution and prevention. Doth any ſtrange or unuſual Tryal befall you, in which you are ready to ſay with the Church, *Lam.* 1. 12. *Was there ever any ſorrow like unto my ſorrow?* Here you may ſee *the ſame affliction accompliſht in your brethren*, 1*Pet.* 5. 9. Here's ſtore of good Company to encourage you. Doth the World and Devil endeavour to turn you from your Duty, by loading it with ſhameful Scoffs, or Sufferings? In this caſe you may look to *Jeſus*, who deſpiſed the ſhame; and to your *Brethren*, who counted it their honour to be diſhonoured for the name of Chriſt, as the Original of the Text, *Acts* 5. 41. may be tranſlated. Is it a diſhonour to thee to be rankt with *Abraham*, *Moſes*, *David*, and ſuch as were the Glory of they Ages the lived in? Art thou at any time under a faint fit of diſcouragement; and ready to deſpond under any burden? oh how maiſt thou be animated by ſuch examples when ſuch a qualm comes over thy heart? Some ſparks of their holy courage cannot chooſe but ſteal into thy breaſt, whilſt thou conſidereſt them. In them God hath ſet before thee the poſſibility of overcoming all difficulties, thou ſeeſt Men of the ſame mould, who had the ſame tryals, diſcouragements, and fears that now thou haſt, and yet overcame all. How is thy unbelief checkt when thou ſaiſt, *Oh I ſhall never reach the end*, I ſhall one day utterly periſh! Why doſt thou ſay ſo? Why may not ſuch a poor Creature as thou art, be carried through as well as they? Had not they the ſame temptations and corruptions with you? Were not they all troubled with a naughty heart, an enſnaring World, a buſie Devil as well as you? Alas! when they put on the *divine*, they did not put off the *humane* Nature; but complained, and feared as you do; and yet were carried through all.

ὅτι ὑπὲρ τȣ̃ ὀνόματος αὐτȣ̃ κατηξιώθησαν ἀτιμασθῆναι.

O what an advantage have you this way! They that firſt truſted in Chriſt, had not ſuch a help as you. You ſtand upon their Shoulders. You have the benefit of their Experiences. You that are fallen into the *laſt times*, have certainly the *beſt helps* to holineſs; and yet will not you live ſtrictly and purely? Will you put on the name and profeſſion of Chriſtians, and yet be lofty in your Spirits, early in the your deſigns; neglective of duty; frothy in your Communions? Pray, from which of all the Saints did you learn to be proud? Did you learn that from Chriſt, or any of his? From which of his Saints did you learn to be earthly and covetous, paſſionate or cenſorious, over-reaching and crafty? If you have read of any ſuch Evils committed by them, have you not alſo read of their ſhame and ſorrow, their repentance and reformations? If you have found any ſuch blots in their lives, it was left there deſignedly to prevent the like in yours. O what an help to holineſs is this!

Thirdly, And this is not all. You have not only a Principle within you, and a Pattern before you, but you have alſo an Omnipotent Aſſiſtant to help and encourage you throughout your way. Are you feeble and infirm? And is every Temptation, even the weakeſt, ſtrong enough to turn you out of the way of your Duty? Lo, God hath ſent his Spirit to help your infirmities, *Rom.* 8. 26. no matter then how weak you are, how many and mighty your difficulties and temptations are, as long as you have ſuch an Aſſiſtant to help you. Great is your advantage for a holy Life, this way alſo. For.

(1.) *Firſt*, When a temptation to ſin preſſes ſore upon you, he pleads with your Conſciences within, whilſt *Satan* is tempting without. How often hath he brought ſuch Scriptures to your remembrance, in the very nick of Opportunity, as have ſaved you out of the temptation? If you attend his Voice, you may hear ſuch a Voice within as that, *Jer.* 44. 4. *O do not this abominable thing which I hate!* What mighty ſtrivings were there in the Heart of *Spira*, as himſelf relates? He heard, as it were, a Voice within him, ſaying, *Do not write* Spira, *do not write.* To this purpoſe is that promiſe, *Iſa.* 30. 20, 21. *Thines eyes ſhall behold thy Teachers, and thine ears ſhall hear a word behind thee, ſaying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left.* Here you have a twofold help to holineſs, the *outward* teaching of the word, *ver.* 20. and the *inward* teachings of the Spirit, *ver.* 21. He ſhall ſay *this is the way*, when ye are turning aſide to the right hand or to the left. Alluding to a Shepherd (ſaith one) who driving his Sheep before him; whiſtles them in when he ſees them ready to ſtray.

(2) *Secondly*, When ye are walking holily and cloſely with God in your Duties, the Spirit encourages you to go on, by thoſe inward Comforts, Sealings, and joys you have from him at ſuch times. How often hath he entertained your Souls in publick Ordinances, in private Duties, with his hidden Manna, with Marrow and Fatneſs, with incomparable and unſpeakable Comforts, and all this to ſtrengthen you in your way, and encourage you to hold on?

(3.) *Thirdly*, When you are indiſpoſed for Duties, and find your Hearts empty and dry, he is ready to fill them, quicken and raiſe them; ſo that oftentimes the beginnings and end of your Prayers, Hearing, or Meditations are as vaſtly different, as if one Man had begun, and another ended the Duty. O then what aſſiſtances for a holy Life have you! Others indeed are bound to reſiſt Temptations as well as you; but alas! having no ſpecial aſſiſtance from the Spirit, what can they do? It may be they reaſon with the temptation a little while, and in their own ſtrength reſolve againſt it; but how eaſie a conqueſt doth Satan make, where no greater oppoſition is made to him, than this? Others are bound to hear, meditate, and pray as well as you; elſe the neglect of theſe duties would not be their ſin: But alas, what pitiful work do they make of it! Being left to the hardneſs and vanity of their own hearts; when you ſpread your Sails, you have a gale, but they lie wind-bound, heart-bound, and can do nothing Spiritually in a way of duty.

Fourthly, And laſtly, to mention no more, *you have a further advantage to this holy life, by all the rods of God that are at any time upon you.* I might ſhew you in many particulars the advantages this way alſo, but I ſhall only preſent theſe *three* to your obſervation at this time.

Firſt, By theſe you are clogged, to prevent your ſtraying and wandering. Others may wander even as far as Hell, and God will not ſpend a ſanctified rod upon them to reduce or ſtop them; but ſaith, *let them alone*, Hoſ. 4. 17. But if you ſtraggle out of the way of holineſs, he will clog you with one trouble or other to keep you within bounds, 2 *Cor.* 12. 7. *Leſt I ſhould be lifted up, a thorn in the fleſh; a meſſenger of Satan was ſent to buffet me. So David*, Pſal. 119. 67. *Before I was afflicted I went aſtray; but now I have kept thy Word.* Afflictions are uſed by God, as thorns by husbandmen to ſtop the gaps, and keep you from breaking out of God's way, *Hoſ.* 2. 6. *I will hedge up her way with thorns, and build a wall that ſhe ſhall not find her paths.* A double alluſion. 1. To Cattle that are apt to ſtray. *I will hedge up thy way with thorns.* 2. To the Sea which is apt to over-flow the Country; *I will build a wall to prevent inundations.* Holy *Baſil* was a long time ſorely afflicted with an inveterate head-ach, he often prayed for the removal of it; at laſt God removed it: But in the room of it, he was ſorely exerciſed with the motions and temptations of Luſt; which, when he perceived, he heartily deſired his head-ach again, to prevent a worſe evil. You little know the ends and uſes of many of your afflictions. Are you exerciſed with bodily weakneſs? It's a mercy you are ſo; and if theſe pains and infirmities were removed, theſe clogs taken off; you may with *Baſil*, wiſh for them again to prevent worſe evils. Are you poor? Why, with that poverty God hath clogged your pride. Are you reproached? With thoſe reproaches God hath clogged your ambition. Corruptions are prevented by your afflictions. And is not this a marvellous help to holineſs of Life?

Secondly, By your afflictions, your Corruptions are not only, clogged, but purged. By theſe God dries up and conſumes that ſpring of ſin, that defiles your lives, *Iſa.* 27. 9. *By this therefore ſhall the enquiry of* Jacob *be purged; and this is all the fruit to take away ſin.* God orders your *wants* to kill your *wantonneſs*. And makes your *poverty* poiſon to your *pride*. They are God's *Phyſick*, to purge ill humours out of *your* Souls.

Dan. 11. 33, 34, 35. *When they fall by the ſword and by famine, and by captivity, and by ſpoil, it is to try them and to purge them and to make them white.* They are both purges and lavatories to your Souls. Others have the ſame afflictions that you have, but they do not work on them as on you; they are to you as fire for purging, and water for cleanſing; and yet ſhall not your lives be clean? It's true (as one well obſerves upon that place of *Daniel*) Chriſt is the only *Lavatory*, and his blood the only Fountain to waſh away ſin. But in the virtue and efficacy of that Blood, ſanctified afflictions are cleanſers and purgers too.

A Croſs without a Chriſt never made any man better; but with Chriſt, Saints are much the better for the Croſs. Hath God as it were, laid you out ſo many days and nights a whitening, and yet is not the hue of your converſation altered? Hath he put you ſo many times into the Furnace, and yet is not your droſs ſeparated? The more afflictions you have been under, the more aſſiſtances you have had for this life of Holineſs.

Thirdly, By all your troubles God hath been weaning you from the world, the Luſts, Loves, and Pleaſure of it; and drawing out your Souls to a more excellent life and ſtate than this. He makes your Sorrows in this life, give a luſtre to the glory of the next. Whoever hath, beſure you ſhall have no reſt here; and all, that you may long more ardently for that to come. He often makes you groan *being burdened, to be cloathed with your houſe from Heaven*, 1 Cor. 5. 4. And yet will you be not weaned from the Luſts, Cuſtoms, and evils of it? O what manner of Perſons ſhould you be for *heavenly* and *holy* Converſations? You ſtand upon the higher ground. You have, as it were, the wind and tide with you. None are aſſiſted for this life as you are. Put all this together, and ſee what this ſecond Argument contributes towards your further conviction, and perſwaſion to holineſs of life. Have you received a ſupernatural principle fitting you for, and inclining you to holy actions, reſiſting and holding you back from ſin? Hath God alſo ſet before you ſuch eminent patterns to encourage and quicken you in your way? Doth the Spirit himſelf ſtand ready ſo many ways to aſſiſt and help you in all difficulties, and hath God hedged up the way of ſin with the thorns of affliction to prevent your wandering, and yet will you turn aſide? Will you offer violence to your own Principles, and new nature? Refuſe to follow ſuch Leaders as have beaten the way before you? Reſiſt or neglect the gracious aſſiſtances of the bleſſed Spirit, which he offers you in every need, and venture upon ſin, though God have hedg'd up your way with afflictions? O how can you do ſuch great wickedneſs, and ſin againſt ſuch grace as this!

Methinks I need ſay no more to convince you how much you are concerned to keep the iſſues of life pure, none being ſo much obliged to it, or aſſiſted for it as you are. But when I remember that *Joaſh* loſt the compleat Victory over the *Syrians*, becauſe he ſmote not his Arrows often enough upon the ground, 2 *Kings* 13. 8. I ſhall level one Arrow more at this Mark: For indeed that can never be enough *preſt*, which can never be enough *practiſed*. And therefore,

Conſid. 3. It will yet further appear to be your high concernment to exalt holineſs in your Converſations, becauſe of the manifold and great uſes which God hath to make of the viſible holineſs and purity of your lives, both in this world, and that to come. The uſes God puts the converſation-holineſs of his People to in this world, are theſe among others.

First, *To win over Souls to Chriſt, and bring them in love with Religion.* Practical holineſs is a very lovely attractive and obliging thing. If the Heathen then could call Moral Vertue *verticordia, turn-heart*, from that obliging and winning Power it exerciſes upon the hearts of men. If they could ſay of it, that were it viſible to humane eyes, all men would adore it, and fall in Love with it; how much rather may we ſay ſo of true holineſs made viſible in the lives of Saints! This is the *turn-heart* indeed. It makes the Souls of Men to cling and cleave to the perſons in whom it is; as it is propheſied, *Zach.* 8. 23. of the Jews when they ſhall be called (which ſhall be a time of great holineſs) *in that day, ten men out of all languages of the Nations ſhall take hold of the skirt of him that is a Jew, ſaying we will go with you, for we have heard that God is with you.* So much of God as appears in Men, ſo much drawing excellency there is in them. And this is the Apoſtle's argument, 1 *John* 1. 3. *That ye may have fellowſhip with us.* Why, what is there in your fellowſhip to invite men to you! *Truly our fellowſhip is with the Father, and with his Son Chriſt Jeſus.* Who can chooſe but covet their company, that keep company every day with God? Great is the efficacy of viſible holineſs to work upon the hearts of Men; either as a *concauſe*, working in fellowſhip with the Word, or as a ſingle inſtrument working ſolitarily without the Word.

Where God is pleaſed to afford the word unto men, there the practical holineſs of Saints is of ſingular uſe to aſſiſt and help it in its operation upon the hearts of Men. When the lives of *Chriſtians* ſenſibly exhibit that to the Eyes of *Men*, which the Goſpel doth to their Ears; when ſo we preach, and ſo ye believe and live; when we draw by our Doctrines, and you draw with us by our Examples when we hold forth the Word of Life doctrinally, and you hold it forth practically; as *Phil.* 2. 16. Where is the heart that can ſtand before us? O when the plain and powerful *Goſpel* pierces the ears of Men, and at the ſame time the viſible holineſs of profeſſors ſhines ſo full of in their Faces, that they muſt either put out their own Eyes, or elſe be forced to acknowledge that God is in you of a truth; then it will work to purpoſe upon Souls. Then will Chriſt ſee of the travail of his Soul daily.

Yea, if God deny the Word to Men, yet this practical holineſs I am ſpeaking of may be to them an Ordinance for Converſion. This way Souls *may be won to Chriſt without the word*, as the Apoſtle ſpeaks, 1 *Pet.* 3. 1. Though Pulpits ſhould be ſilent, and Viſion fail; yet if you would this way turn Preachers, if your lives may but preach the reality, excellency and ſweetneſs of Jeſus Chriſt and his ways; and if you would this way preach down the love of the World, and let Men ſee what poor Vanities theſe are; and preach up the neceſſity and beauty of Holineſs; ſurely you, even you might be honoured to bring many Souls to Chriſt, to turn many to righteouſneſs, and cauſe many to bleſs God on your behalf in the day of viſitation. This is the uſe God hath for the holineſs and purity of your lives, and doth not this engage you ſtrongly to it? What, not when it may prove the means of eternal Life to others? Surely if you have any bowels of mercy in you, you cannot hide from others that whereby they may be ſaved. How can you inſtead of holding forth the *Word of life* (which is your manifeſt duty) viſibly hold forth the *works of death* before men? Have you been beholding to others, and ſhall none be beholding to you for help towards Heaven? Dare you ſay, let others ſhift as well as they can, find the way to Heaven by themſelves if they can, they ſhall have no benefit by your light? If you be Chriſtians, you are Chriſtians of a different ſtamp and Spirit from all thoſe we find deſcribed in Scripture. Should not you rather ſay as the *Lepers* did, 2 *King* 7. 9. *Do we well to hold our peace*, whilſt others are periſhing? Shall the *lips* of *Miniſters*, and the *lives* of *Chriſtians* be both ſilenced together? Shall poor ſinners neither hear any thing from us, nor ſee any thing from you, that may help them to Chriſt? The Lord have mercy then upon the poor World, and pity it, for its caſe is deſperate. O put on as the Elect of God, bowels of mercy. Deſtroy not by the looſneſs of your Converſations ſo many Souls; for your ſcandalous miſcarriages are like a bag of poiſon put into the ſpring, which ſupplies the whole City with Water.

Secondly, Another uſe God hath for it, is to recover and ſalve the Credit of Religion, which by the Apoſtacies of Hypocrites and ſcandalous falls of careleſs Chriſtians is wounded and expoſed to contempt. Much reproach by this means is brought upon Religion, and how ſhall that reproach be rolled away, but by your ſtrictneſs and purity? By this the world muſt be convinced that all are not ſo. Though ſome be a blot to the name of Chriſt, yet others are his Glory. The more others ſlur and diſgrace Religion, the more God expects you to honour and adorn it. I remember *Chryſoſtom* brings in the perſecutors ſpeaking to two renowned Martyrs after this manner, *Nonne videtis alios veſtri ordinis hoc feciſſe?* (i. e.) why are you ſo nice and ſcrupulous? See you not that others of your rank and profeſſion have done theſe things? To which they returned this brave anſwer, *Nos hac potiſſimum ratione viriliter ſtabimus*, (i.e.) have they done it?

For that very reaſon we will ſtand it out like men, and will never yield to it. There is an holy *Antiperiſtaſis* in the zeal of a Chriſtian, which makes it like fire burn moſt vehemently in the coldeſt weather. If men make void God's Law, therefore will *David* love his Commandments above Gold, *Pſal.* 119. 127. If there be many *Pendletons* among profeſſors, who will betray Chriſt and his truth to ſave their fleſh; God will have ſome *Sanders* to repair that breach by their conſtancy and courage in appearing for them.

Thirdly, God makes uſe of it for the *encouragement of his Miniſters, who labour among you.* And indeed it is of no ſmall uſe to refreſh their hearts, and ſtrengthen their hands in their painful work. *Now we live* (ſaith the Apoſtle) *if ye ſtand faſt in the Lord*, 1 Theſ. 3. 8. He ſpeaks as if their very life lay at the mercy of the People, becauſe ſo much of the Joy and Comfort of it is wrapt up in their Regularity and ſteadfaſtneſs. God knows what an hard Province his poor Miniſters have, and how many diſcouragements attend them in their work. Hear how one of them expreſſes it. "Every drop that hath fallen from our heart and head, "from our eye-lids, and eye-brows, ſhall be all gathered "up, and put as Marginal Notes by all our Labours, "and put into one Volume together, and this Volume "put into your hands at the great day, and opened "leaf after leaf, and read diſtinctly and exactly "to you. Miniſters would not be gray-headed ſo "ſoon, nor die ſo faſt, notwithſtanding their great "labours; if they were but ſucceſful: But this "cuts the heart, and makes us bleed in ſecret; that "tho' we do much, yet it comes to nothing. "Our work dies, therefore we die: Not ſo much that "we labour, but that we labour in vain. We can "ſend none out of the Hoſpital where we are Phyſitians, upon two Legs. When our Miniſtry petrifies, turns hearts into Stones, and theſe taken up and "thrown at us, theſe kill us. The recoyling of our "pains kill us. When our peace returns to us, when "we ſpend our ſtrength to make men more nought "than they were, this wounds our hearts, which "ſhould be conſidered by ſinners, to kill ones ſelf, "and ones Miniſters too, who would ſave them; what "a blooy Condition is this?

Lockier *upon the Coloſſ.* p. 551.

Chriſtians, you hear our caſe, you ſee our work, now a little to cheer our Spirits in the midſt of our hard and killing Labours, God ſends us to you for a little refreſhment, that by beholding your holy and heavenly converſation, your chearful Obedience, and ſweet agreement in the ways of God; we may be comforted over all theſe troubles, 2 *Theſ.* 1. 3, 4. And will you wound and kill our hearts too? Oh! what a cut will this be!

Fourthly, God hath further uſe for the holineſs of your lives, this ſerves to daunt the hearts, and over-aw the conſciences of his and your enemies. And ſometimes it hath had a ſtrange influence, and effect upon them. There is a great deal of awful Majeſty in holineſs, and when it ſhines upon the conſcience of a wicked Man, it makes him ſtoop, and do obeyſance to it. Which turns to a Teſtimony for Chriſt and his ways before the world. Thus *Herod* was over-awed by the ſtrict and holy life of *John*, he feared him, knowing that he was a juſt Man and holy, and obſerved (or preſerved and ſaved) him.

That bloody Tyrant was convinced in his conſcience of the worth and excellency of that Servant of God, and was forced to reverence him for his Holineſs. So *Darius*, Dan. 6. 14, 18, 19, 20. What conflicts had he himſelf about *Daniel* whom he had condemned; his Conſcience condemned him, for condemning ſo holy and righteous a Perſon. *Then the King went to his Palace, and paſſed the night in faſtings; neither were inſtruments of Muſick brought before him, and his ſleep went from him. He goes early in the morning to the Den, and cries with a lamentable voice, O* Daniel *Servant of the living God.* How much is this for the honour of holineſs, that it conquers the very perſecutors of it; and makes them ſtoop to the meaneſt Servant of God! 'Tis ſaid of *Henry the ſecond of France*, that he was ſo daunted by the heavenly Majeſty of a poor *Taylor* that was burnt before him, that he went home ſad, and vowed that he would never be preſent at the death of ſuch Men, any more. When *Valence* the Emperor came in perſon to apprehend *Baſil*, he ſaw ſuch Majeſty in his very countenance, that he reel'd at the very ſight of him; and had fallen backward to the ground, had not his Servants ſtept in to ſupport him. O holineſs, holineſs, thou art a Conqueror. So much as you ſhew of it in your lives, ſo much you preſerve your intereſt in the Conſciences of your enemies. Let down this, and they deſpiſe you preſently.

Fifthly, And laſtly, *God will uſe the purity of your converſations to Judge and convince the world in the great day.* 'Tis, the world ſhall be judged by the Goſpel, but your lives ſhall alſo be produced as a Commentary upon it, and God will not only ſhew them by the Word how they ought to have lived, but bring forth your lives and ways to ſtop their mouths, by ſhewing how others did live. And this I ſuppoſe is intended in that Text, 1 *Cor.* 6. 2. *The Saints ſhall judge the world, yea, we ſhall judge Angels*, that is, our examples are to condemn their lives and practices, as *Noah*, Heb. 11. 7. is ſaid to condemn the world by building the Ark, *(i. e.)* his Faith in the threatning, and obedience to the command, condemned their ſupineneſs, infidelity, and diſobedience. They ſaw him every day about that work, diligently preparing for a deluge, and yet were not moved with the like fear that he was; this left them inexcuſable: So when God ſhall ſay in that day to the careleſs world, did you not ſee the care, and diligence, the holy zeal, watchfulneſs, and ſelf-denial of my People, who lived among you? How many times have they been watching and praying when you have been drinking, or ſleeping! Was it not eaſie to reflect when you ſaw their pains and diligence; have not I a Soul to look after as well as they, a Heaven to win or loſe, as well as they? O how ſpeechleſs and inexcuſable will this render wicked men, yea, it ſhall not be only uſed to judge them, but *Angels* alſo. How many ſhocks of Temptations have poor Saints ſtood; when as they fell without a Tempter? They ſtood not in their intregity, though created in ſuch excellent Natures; how much then are you concerned on this very account alſo, to walk exactly! if not, inſtead of judging them, you ſhall be condemned with them.

Cum ergo fideles ſeſſuri dicuntur cum Chriſto, id intelligi debet non de autoritate vel poteſtate judicandi in ipſis, ſed (1.) de eo quod, facturi ſunt in Chriſto capite ſuo (2.) De approbatione ſententie a Chriſto late. *Apoc.* 19. v. 1. (3) De eorum teſtificatione ratione Miniſterii et converſationis Et comparatione vitæ eorum cum vita injuſtorum, qua judicis juſtitia manifeſtabitur, *Synopſ. purior Theol.* p. 798.

And thus you ſee what uſe your lives and actions ſhall be put to, and are theſe inconſiderable uſes? Is the winning over Souls to God a ſmall matter? Is the ſalving the honour and reputation of godlineſs a ſmall matter? Is the encouraging the hearts, and ſtrengthening the hands of God's poor Miniſters amidſt their ſpending killing labours a ſmall matter? Is the awing of the conſciences of your enemies, and judging them in the laſt day a light thing? Which of theſe can you call ſo?

O then ſince you are thus *obliged* to holineſs of life. Thus ſingularly *aſſiſted* for it; and ſince there are ſuch great dependencies upon it, and uſes for it both now and in the world to come; ſee that ye be holy in all manner of converſation. See that *as ye have received Chriſt Jeſus the Lord, ſo ye walk in him.* Always remembring that for this very end Chriſt hath redeemed or *delivered you of the hands of your enemies, that you might ſerve him without fear in righteouſneſs and holineſs all the days of your lives*, Luk. 1. 74, 75. And to how little purpoſe will be all that I have preacht, and you have heard of Chriſt, if it be not converted into practical Godlineſs? This is the Scope and deſign of it all.

And now Reader, thou art come to the laſt leaf of this Treatiſe of Chriſt, it will be but a little while and thou ſhalt come to the laſt Page or Day of thy Life; and thy laſt moment in that day. Wo, to thee, wo and alas for ever, if intereſt in this bleſſed Redeemer be then to get. The world affords not a ſadder ſight, than a poor Chriſtleſs Soul ſhivering upon the brink of Eternity. To ſee the poor Soul that now begins to awake out of its long dream, at its entrance into the world of realities, to ſhrink back into the body, and cry, *O I cannot, I dare not die.* And then the tears run down. Lord, what will become of me? O what ſhall be my eternal Lot? This I ſay, is as ſad a ſight as the world affords. That this may not be thy caſe, reflect upon what thou haſt read in theſe Sermons; Judge thy ſelf in the light of them. Obey the calls of the Spirit in them. Let not thy ſlight and formal Spirit float upon the ſurface of theſe truths, like a feather upon the water; but get them deeply infixed upon thy Spirit, by the Spirit of the Lord; turning them into life and power upon thee. And ſo animating the whole courſe and tenour of thy Converſation by them, that it may proclaim to all that know thee, that thou art one who eſteemeſt all to be but droſs, that thou mayſt win Chriſt.

FINIS.

THE
Method of Grace
IN THE
GOSPEL-REDEMPTION.

To the Worſhipful

JOHN UPTON, *of* Lupton, *Eſq;*

AND THE

***Moſt Accompliſhed and Vertuous Lady his dear* CONSORT:**

The Author wiſhes Grace, Mercy and Peace.

Honoured and Worthy Friends,

IT was a comfortable Expreſſion which *Ambroſe* uſed in his Funeral Oration at the Death of *Theodoſius*; (*a*) that tho' he were gone, yet he was not wholly gone; for he had left *Honorius*, with others of his Children, behind him, in whom *Theodoſius* ſtill lived. Your renowned and worthy *Anceſtors* are gone, yet bleſſed be God, they are not wholly gone; whilſt the Prudence, Piety and Publickneſs of their Spirits, ſtill lives and flouriſhes in you, the top-branch of a renowned and religious Family. 'Tis a great Truth which *Philo Judæus* recommends to the Obſervation of all Poſterity, (*b*) that it is not a natural Deſcent from the moſt honourable and illuſtrious Progenitors, nor the greateſt affluence of Riches and Pleaſures that makes a Man either honourable or happy; but the Inhabitation of God in his Soul, as in his Temple, tho' (ſaith he) thoſe that never taſted Religion, nor have ſeen its Glory, will not credit this Aſſertion. The Soul which is filled with God (ſaith (*c*) *Plotinus*, and brings forth the beautiful Fruits of Righteouſneſs, this is the truly noble Soul: Our new Birth makes us more honourable than our natural Birth, let our Birth-right Dignities be what they will. The Children of Nobles are by Nature the Children of Wrath, even as others: *Omnis ſanguis concolor*, all Blood is of one Colour; it is all tainted in *Adam*, and mingled together in his Poſterity: There is no King, ſaith (*d*) *Seneca*, which roſe not from a Servant: There is no *Servant* which roſe not from a *King*: Theſe Things have been blended and toſſed to and fro, by a long variety.

But though the Priviledges of natural Birth ſignifie nothing as to Eternal Salvation, yet in Civil and Political Reſpects and Conſiderations, thoſe that by Birth, Education or Eſtate, poſſeſs an higher Station in the World, differ from the vulgar as Stars of greater magnitude and luſtre: Their Intereſt and Influence is great in theſe Things, and the welfare of Kingdoms (*e*) greatly depends upon them.

It is therefore a great deſign of the Enemy of Mankind, to corrupt Perſons of eminent Rank and Quality both in Religion and Morality; and by their Influence and Example to infect and poyſon the whole Body Politick: And his ſucceſs herein deſerves to be greatly lamented and bewailed. Perſons of eminency are more eſpecially (*f*) obliged to ſhun baſe and ſordid Actions. *Hierom* profeſſed (*g*) he ſaw nothing deſirable in *Nobility* except this, that ſuch Perſons are bound by a certain kind of Neceſſity not to degenerate from the Probity, or ſtain the Glory of their *Anceſtors*. But alas! how many in our Times have not only expoſed Chriſtianity to contempt, but obſcured (*h*) the Glory of their own Families, and the Kingdom in which they had their Birth and Breeding; ſo that if you will

a *Theodoſius tantus imperator receſſit a nobis, ſed non totus receſſit; reliquit enim nobis liberos ſuos, in quibus debemus eum agnoſcere.* Ambroſ. in obit. Theodoſ.

b Τοῖς δὲ … εὐγένειαν … μέγιστον ἀγαθὸν καὶ … καλῶν … αὐτῶν … ἐπι- … εὐγε- … μήτε … ἀφ' ὧν αὐχοῦσι γενέσθαι — Βουληθεὶς γὰρ ὁ θεὸς διὰ ἡμερότητα καὶ φιλανθρωπίαν καὶ παρ' ἡμῖν τοῦθ' ἱδρύσασθαι, νεὼν ἀξιοπρεπέστερον ἐπὶ γῆς οὐχ εὗρε λογισμοῦ κρείττω· ὁ γὰρ νοῦς ἀγαλματοφορεῖ τὸ ἀγαθὸν, κἂν ἀπιστῶσί τινες τῶν μὴ γευσαμένων σοφίας, ἢ χείλεσιν ἄκροις. *Philo Judæus* περὶ εὐγενείας. A Book fit for the hands of all Gentlemen, tranſlated by *Laurentius Humphredus* in his excellent … *ct de nobilitate.*

c Ψυχὴ πληρωθεῖσα θεοῦ γεννᾷ τὸ κάλλος, γεννᾷ τὴν δικαιοσύνην. *Plotinus.*

d *Neminem regem non ex ſervis eſſe oriun… neminem ſervum non ex regibus: Omnia iſta longa varietas miſcuit, & ſurſum deorſum fortuna verſavit.* Senec. Epiſt. 44.

e *Qui ſumma … gubernacula, qui privatis, qui publicis rebus interſunt ac præſunt, niſi viri ſummi ac nobiles? Quis in ſenatu præit, in foro præſidet, domi … imperat? Principes ſanè viri & nobiles: quis jubet, vetat, agit, ſatagit, quis verſat & volvit omnia, quis leges fingit, & refingit, quis in pace … publicam, contra hoſtes bella adminiſtrat, præterquam magni viri & nobiles? Nec mirum ei rerum ſumma committi, qui & virtute ſua, & commen… majorum, ad hominum famam & exiſtimationem dimanavit.* Laurentius Humphredus de nobilitate, pag. (mihi) 64.

f *In maxima for… minima eſt licentia.* Saluſt.

g *Nihil aliud video in nobilitate appetendum, niſi quod nobiles quadam neceſſitate conſtringuntur ne ab antiqua probitate degenerent.* Hieron.

h *Faxit Deus opt. max. ut eum finem conſequatur, quem mihi propoſui, quo tandem aliquando vetus & vene… nobilitas redeat, quæ prudentiæ & doctrinæ gloriâ, & factorum ſplendore, majorum laudes obſcuret, inuſtamque auguſto nomini ſuo maculam … deleat.* Humph. de Nob. p. 58.

will take right Marks of your Way to Heaven, you will have little Direction from thoſe of your own Rank, but as (i) Mariners take their Direction at Sea, by looking up to the Heavens, ſo muſt you. In this general Corruption it is very hard to eſcape Infection: Many (as *Salvian* complained) (k) are compelled to be *evil*, leſt they ſhould be accounted *vile:* And incur the Offence of God, to avoid the Slights and Cenſures of Men. Although there is no more Reaſon why they ſhould be offended at the rational and religious Pleaſures, you and other pious Gentlemen take in the ways of Godlineſs, than there is that you ſhould Envy the ſinful Pleaſures they take in the ways of Wickedneſs. It was an excellent Apology that *Tertullian* made for the Chriſtians of his Time againſt the *Gentiles*, (l) Wherein (ſaith he) do we offend you, if we believe there are other Pleaſures? If we will not partake with you in your Delights, it is only your own Injury: We reject your Pleaſures, and you are not delighted with ours.

But by how much the Infection ſpreads and prevails among thoſe of your Order, by ſo much the more we have Reaſon to value you, and all thoſe that remain ſound and untainted both in Religion and Morality, as Perſons worthy of ſingular Reſpect and Honour; and bleſſed be God, there is yet a number of ſuch left.

Sir, It was a ſpecial happineſs which *Chryſoſtome* earneſtly recommended to Perſons of Quality, that they would ſo order their Converſations, that their Parents might rather Glory in them, than they in their Parents; (m) otherwiſe (ſaith he) it is better to riſe to Honour from a contemptible Parent, than to be contemptible from an honourable Parent: But bleſſed be God, you and your worthy Anceſtors mutually reflect Honour upon each other.

Had God ſuffered you to degenerate, as many do, it would have been but a poor Conſolation to have ſaid, my *Progenitors* were Men of Honour, the love and delight of their Countrey. This as (n) one excellently expreſſeth it, would be the ſame Thing, as if one that is blind himſelf, ſhould boaſt what a ſharp and piercing ſight his Father had, or one that is Lame himſelf, ſhould glory in thoſe Feats of Activity his Grandfather performed: But God (to whoſe Bounty therefore you are doubly obliged) hath made you the Inheritor of their Vertues, as well as of their Lands, and therein fulfilled many thouſand Prayers which have been poured out to God upon your account. But I muſt forbear, leſt I provoke others to Envy, and draw upon my ſelf the Suſpicion of Flattery: What hath been already ſaid, may ſerve for a ſufficient Reaſon of this Dedication. I know the (o) agreeableneſs of ſuch Diſcourſes to the pious Diſpoſitions of your Souls, is of it ſelf ſufficient to make it welcome to you. It is a Treatiſe of Chriſt, yea, of the Method of Grace in the Application of Chriſt; than which no Subject can be more neceſſary to Study, or ſweet to Experience. (p) All goodneſs is attractive, how powerfully attractive then muſt Jeſus Chriſt be, who is the Ocean of all Goodneſs, from whom all ſtreams of goodneſs are derived, and into whom they all empty themſelves? (q) If *Pindarus* could ſay of the lovely *Theoxenus*, that whoſoever ſaw that auguſt and comely Face of his, and was not ſurprized with Amazement and inflamed with Love, muſt have an Heart of Adamant or Braſs, what then ſhall we reſemble that Mans Heart unto that hath no ferverous Affections kindled in it by the incomparable Beauty of Chriſt! A Beauty which excels in Luſtre and Brightneſs that viſible Light which ſo dazles our Eyes (r) as that Light doth Darkneſs it ſelf, as *Plato* ſpeaks of the Divine Light. Chriſt is ὑπερβαλλόντως καλὸς an inexpreſſible Beauty, and all other Beauties are but εἰκὼν ϗ σκιά, an Image, nay a Shadow of his Beauty. How was Holy *Ignatius* raviſhed with Deſires after Chriſt when (s) he cried out, O how I long to be thrown into the Jaws of thoſe Lions which I hear roaring for me! And if they will not diſpatch me the ſooner, ϗ προσβιάσομαι, I will enforce them to it by Violence, that I may enjoy the ſight of my bleſſed Jeſus. (t) O my Heart (ſaith another) how is it thou art not drawn up by the very Root by thy deſires after Chriſt? The Neceſſity and the Trial of our Union with, and Intereſt in this lovely Lord Jeſus, is the main Subject of this Diſcourſe: Without the perſonal Application of Chriſt by Faith, our Hopes of Heaven are but deluding Dreams, *Heb.* 3. 11. I ſware in my Wrath εἰ εἰσελεύσονται, if they ſhall enter into my Reſt: What then? Nay, there is all: But it is a dreadful *Apoſiopeſis* (as one calls it) ſuch a Pauſe, as may juſtly ſhake every Vein of the Unbelievers Heart: *If they ſhall enter*, as if he had ſaid, if ever they come into my Glory, then ſay, I am no God, for I have ſworn the contrary.

I will not be tireſome, but conclude all in few Requeſts to you, and to God for you both. That which I Requeſt of you is,

(1.) That you will ſearch and try your own Hearts by theſe Truths, eſpecially now, when ſo great Trials are like to be made of every Mans Root and Foundation in Religion. Account that your firſt Work, which *Bellarmine* calls the firſt Error of *Proteſtants*, to make ſure your Intereſt in Chriſt; (u) every thing is as its Foundation is: A true *Diamond* will endure the ſmarteſt ſtroke of the Hammer, but a falſe one will fly.

(2.) That you be humble under all that Dignity and Honour which God hath put upon you; be ye cloathed with Humility. It was the Glory of the Primitive Chriſtians, that they * did not ſpeak but live great Things, Humility will be the Luſtre of your other Excellencies: Eſtates and Honours are but Appendants and fine

Trap-

i *Eadem ratione hanc vitæ viam quæri oportet, qua in alto iter navibus quæritur; niſi aliquid cæli lumen obſervem, incertis curſibus vagantur: quiſquis rectum iter vitæ tenere nititur, non terram debet aſpicere, ſed cœlum; & ut apertius loquar, non hominem debet ſequi ſed Deum: itaque ſi oculos in cœlum ſemper intendas, & ſolem quà oritur, obſerves, eumque habes vitæ quaſi navigii ducem; ſua ſponte pedes in viam dirigentur.* Lactan. lib. 6. c. 8.

k *Mali eſſe coguntur ne viles habeantur.* Salv. de Gubernat.

l *Quo vos offendimus ſi alias præſumimus voluptas? ſi oblectari nolumus, noſtra injuria eſt: reprobamus quæ placent vobis, nec vos noſtra delectant.* Tertul. Apolog. adv. Gent.

m *Melius eſt de contemptibili fieri clarum, quam de claro genere contemptibilem eſſe,* Chryſoſtom in Mat. 4. *Nec fieri poteſt quin hunc comitetur ignobilitas etiamſi vel Avis, vel Proavis natus ſit vita inculpatis, qui ab eorum ſtudiis alienus eſt, ſeque longiſſimè tum dictis, tum factis à nobilitate disjungit.*

n *Quid oculis capto ad viſum profuerit perſpicax majorum acies, cùm eâ privatus eſt? Vel quid ad interpretandi facultatem, impedita lingua hominem juverit, parentes vel avos fuiſſe vocales? Pari ratione, nec injuſtis juſti Parentes, nec luxu perditis, temperantes: nec omnino boni malis quicquam utilitatis afferunt, &c.* Philo. περὶ εὐγενείας.

o *Quando bona audientis & grata mens eſt, facilè aſſentitur ſermonis veritati.* Chryſo. Hom. [illegible] in Mat.

p Οὐ[illegible] ἄλλο ἐσ[illegible] ἐραστ[illegible] [illegible]

[illegible]σιν ὡς ἥλιος. *Plato.* q Ακτῖνας πρεσωπῳ μαρμαριζοίσας δερχθεὶς ὃς μὴ πόθῳ κυμαίνεται, ὡς ἀδάμαντος. r Τὸ νοητὸν φῶς, τὸ [illegible]
πον πάντων πρώτῳ τῷ ὁρατῷ λαμπρότερόν τε ϗ αὐγοειδέστερον ὥσπερ ἥλιος σκότους. *Plato.* s Ὁ ἐμὸς ἔρως ἐσταύρωται, ϗ οὐκ ἔστιν ἐν ἐμοὶ [illegible]
πῦρ τὸ φιλόϋλον, ἀλλ' ὕδωρ ἁλλόμενον, &c. ὀναίμην τῶν θηρίων, ἵνα τοῦ Ἰησοῦ Χριστοῦ ἐπιτύχω. *Ignatius Epiſt.* t *O Cor meum quomodo*
te vellis poſt tantum decorem? Nieremberg. *Vivere renuo, ut Chriſto vivam.* u *Primus Hæreticorum error eſt, poſſe fideles eam notitiam*
de ſua gratia, ut certâ fide ſtatuant ſibi remiſſa eſſe peccata. Bellarm. de juſtific. lib. 3. cap. 3. * *Non eloquimur magna, ſed vivimus.*
tul. Apolog.

Trappings which add not any real worth, yet (x) how are ſome vain Minds puffed up with theſe Things! But ye have not ſo learned Chriſt.

(3.) That you ſteadily perſevere in thoſe good Ways of God in which you have walked, and beware of Heart or Life Apoſtaſie. You expect Happineſs whilſt God is in Heaven, and God expects Holineſs from you whilſt you are on Earth. It was an excellent Truth which *Toſſanus* (y) recommended to his Poſterity in his laſt Will and Teſtament from his own Experience. I beſeech you, ſaith he, my dear Children and Kindred, that you never be aſhamed of the Truths of the Goſpel, either by Reaſons of Scandals in the Church or Perſecutions upon it; Truth may labour for a Time but cannot be Conquered, and I have often found God to be wonderfully preſent with them that walk before him in Truth, though for a Time they may be oppreſt with Troubles and Calumnies.

(4.) Laſtly, That you keep a ſtrict and conſtant Watch over your own Hearts, leſt they be enſnared by the tempting, charming and dangerous Snares attending a full and eaſie Condition in the World. There are Temptations ſuited to all Conditions: Thoſe that are poor and low in Eſtate and Reputation, are tempted to cozen, cheat, lye and flatter, and all to get up to the Mount of Riches and Honours; but thoſe that were born upon that Mount, though they be more free from thoſe Temptations, yet lie expoſed to others no leſs dangerous, and therefore we find, *Not many mighty, not many noble are called*, 1 Cor. 1. 26. Many great and ſtately Ships, which ſpread much Sail, and draw much Water, periſh in the Storms, when ſmall Barks creep along the Shore under the Wind, and get ſafe into their Port. Never aim at an higher Station in this World than that you are in: (z) Some have wiſht in their dying Hour they had been lower, but no wiſe Man ever wiſht himſelf at the Top of Honour at the brink of Eternity.

I will conclude all with this hearty Wiſh for you, that as God hath ſet you in a capacity of much Service for him in your Generation, ſo your Hearts may be enlarged for God accordingly; that you may be very Inſtrumental for his Glory on Earth, and may go ſafe, but late to Heaven. That the Bleſſings of Heaven may be multiplied upon you both, and your hopeful ſpringing Branches; and that you may live to ſee your Childrens Children, and Peace upon *Iſrael*. In a Word, that God will follow theſe Truths in your Hands with the Bleſſing of his Spirit; and that the manifold Infirmities of him that Miniſters them, may be no Prejudice or Bar to their Succeſs with you, or any into whoſe Hands they ſhall come; which is the hearty Deſire of,

Your moſt faithful Friend and

Servant in Chriſt,

John Flavell.

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x *Narrant* Bucephalum *quoties nudus eſſet, equiſonem admittere in tergum voluiſſe: ſed regiis phaleris & bullis decoratum, neminem præter regem ipſum tuliſſe: ita ſanè fit in novis hiſce optimatibus*, &c.

y *Obteſtor etiam vos liberos, & generos chariſſimos ne illius veritatis evangelicæ unquam vos pudeat: poteſt enim laborare, ſed non vinci veritas, & non ſemel expertus ſum Dominum Deum mirabiliter adeſſe iis qui coram ipſo ambulant, & in ſua vocatione ſedulo & integrè verſantur; licet ad tempus, odiis, aut ſimultatibus, aut calumniis agitentur.* Melch. Adamus in vita Toſſani.

z *Lugebat moribundus Hermannus plus temporis operæque ſe palatio quàm Templo impendiſſe; luxum & vitia Aulæ, quæ corrigere debuiſſet, adjuvaſſe, atque ita multo peccati dolore, trepidâ ſpe divinæ clementiæ, plurimo aſtantium horrore, anceps ſui, anima æternitatem ingreſſa eſt.* Hiſt. Bohem. lib. 11.

THE EPISTLE.

Chriſtian Reader,

E*Very Creature* by *the inſtinct of Nature, or by the light of Reaſon, ſtrives to avoid danger, and get out of harms way. The* Cattle *in the Fields preſaging a Storm at Hand, fly to the Hedges and Thickets for ſhelter. The* Fowls *of Heaven, by the ſame natural Inſtinct, perceiving the approach of Winter, take their timely flight to a warmer* Climate. *This* * Naturaliſts *have obſerved of them, and their obſervation is confirmed by Scripture Teſtimony: Of the* Cattle *it is ſaid,* Job 37. 6, 7, 8. He ſaith to the Snow, be thou on the Earth, likewiſe the ſmall Rain, and the great Rain of his Strength; then the Beaſts go into Dens, and remain in their Places: *And of the Fowls of the Air it is ſaid,* Jer. 8. 7. The Stork in the Heavens knoweth her appointed times, and the Turtle and the Crane and the Swallow obſerve the time of their coming.

* Plin. l. 18. c. 35. Virg. Georg. l. 1.

But Man being a prudent and proſpecting Creature, hath the advantage of all other Creatures in his foreſeeing faculty? For God hath taught him more than the Beaſts of the Earth, and made him wiſer than the Fowls of Heaven, *Job.* 35. 11. And a wiſe Mans Heart diſcerneth both Time and Judgment, *Eccleſ.* 8. 5. *For as there are* natural Signs *of the change of Weather*, Mat. 16. 3. *So there are* moral Signs *of the changes of Time and Providences: Yet ſuch is the ſupineneſs and inexcuſable regardleſneſs of moſt Men, that they will not fear till they* feel; *nor think any danger very* conſiderable, *till it become* inevitable.

We of this Nation *have long enjoyed the light of the glorious Goſpel among us: It hath ſhone in much clearneſs upon this ſinful* Iſland, *for more than a whole* Century *of happy Years: But the longeſt day hath an end, and we have cauſe to fear our bright Sun is going down upon us; for the ſhadows in* England *are grown greater than the ſubſtance, which is one ſign of approaching Night,* Jer. 6. 4. *The Beaſts of prey creep out of their Dens and Coverts, which is another ſign of Night at Hand,* Pſal. 104. 20. *And the Workmen come home apace from their Labours, and go to reſt; which is as ſad a ſign as any of the reſt,* Job 7. 1, 2. Iſa. 57. 1, 2. *Happy were it if in ſuch a juncture as this, every Man would make it his Work and Buſineſs to ſecure himſelf in Chriſt, from the Storm of Gods indignation, which is ready to fall upon theſe ſinful Nations. It is ſaid of the* Egyptians, *when the Storm of Hail was coming upon the Land,* Exod. 9 20. He that feared the Word of the Lord, made his Servants and Cattle flee into the Houſes. *'Tis but an odd ſight to ſee the Prudence of an* Egyptian *outvying the Wiſdom and Circumſpection of a* Chriſtian.

God who provides natural Shelter and Refuge for all Creatures, hath not left his People unprovided and deſtitute of defence and ſecurity in the moſt tempeſtuous times of national Judgments. It is ſaid, Mic. 5. 5. This Man (*meaning the Man Chriſt Jeſus*) ſhall be the peace, when the Aſſyrian ſhall come into our Land, and when he ſhall tread in our Palaces: *And Iſa.* 26. 20. Come my People, enter thou into thy Chambers, and ſhut thy Doors about thee; hide they ſelf as it were for a little moment, until the Indignation be overpaſt.

My Friends, let me ſpeak as freely *as I am ſure I ſpeak* ſeaſonably. *A Sound of Judgment is in our Ears*; the Lords Voice crieth unto the City, and the Man of Wiſdom ſhall ſee thy Name: Hear ye the Rod, and who hath appointed it, *Mica.* 6. 9. *All things round about us ſeem to poſture themſelves for trouble and diſtreſs. Where is the Man of Wiſdom that doth not foreſee a ſhower of wrath and indignation coming?* We have heard of a Voice of trembling, of fear and not of peace. Ask ye now and ſee whether a Man doth Travel with Child? Wherefore do I ſee every Man with his Hand on his Loins, as a Woman in Travail, and all Faces are turned into paleneſs. Alas, for that Day is great, ſo that none is like it; it is even the Day of *Jacobs* trouble, but he ſhall be delivered out of it, *Jer.* 30. 5, 6, 7.

Many Eyes are now opened to ſee the common danger, but ſome foreſaw it long ago; when they ſaw the general decay of Godlineſs *every where, the* notorious Prophanity *and* Atheiſm *that overſpread the* Nations; *the Spirit of enmity and bitterneſs agaiaſt the Power of godlineſs where-ever it appeared: And tho' there ſeemed to be a preſent calm and general quietneſs, yet thoſe that were Wiſe in Heart, could not but diſcern diſtreſs of Nations with great* perplexity *in theſe Seeds of Judgment and Calamity: But as the* Epha *fills* more *and* more, *ſo the determined Wrath grows* more *and* more *viſible to every Eye: And 'tis a fond thing to Dream of* tranquility *in the midſt of ſo much* iniquity. *Indeed, if theſe* Nations *were once ſwept with the* Beſom *of* Reformation, *we might hope God would not ſweep them with the* Beſom *of* Deſtruction: *But what Peace can be* expected, *whilſt the higheſt* Provocations *are* continued?

It is therefore the great and preſent concernment of all, to provide themſelves of a Refuge before the Storm overtake them: For as Auguſtin *well obſerves,* non facile inveniuntur præſidia in adverſitate, quæ non fuerint in pace quæſita, *O take up your Lodgings in the Attributes and Promiſes of God, before the Night overtake you: View them often by Faith, and clear up your Intereſt in them, that you may be able to go to them in the Dark, when the Miniſters and Ordinances of Chriſt have taken their leave of you, and bid you good Night.*

Whilſt many are haſting on the Wrath of God by Prophaneneſs, *and many by ſmiting their fellow Servants; and Multitudes reſolve, if trouble come, to Fiſh in the troubled Waters for ſafety and preferment; not doubting whenſoever the overflowing Flood comes, but they ſhall ſtand dry: O that you would be mourning for their Sins, and providing better for your own Safety.*

Reader,

The Epiſtle to the Reader.

Reader, it is thy one thing neceſſary *to get a cleared Intereſt in Jeſus Chriſt : Which being once obtained, thou maiſt face the Storm with boldneſs, and ſay, Come troubles and diſtreſſes, loſſes and trials, priſons and death, I am provided for you ; do your worſt, you can do me no harm : Let the Winds roar, the Lightnings flaſh, the Rains and Hail fall never ſo furiouſly, I have a good Roof over my Head, a comfortable Lodging provided for me :* My Place of defence is the Munition of Rocks, where Bread ſhall be given me, and my Waters ſhall be ſure, *Iſa.* 33. 16.

The deſign of the enſuing Treatiſe, is to aſſiſt thee in this great Work : And tho' it was promiſed to the World man, Years paſt, yet Providence hath reſerved it for the fitteſt Seaſon, and brought it to thy Hand in a time of need.

It contains the Method of Grace in the application of the great Redemption to the Souls of Men, *as the former Part contains the Method of Grace in the impetration thereof by Jeſus Chriſt. The acceptation God hath given the former Part, ſignified by the deſires of many for the Publication of this, hath at laſt prevailed with me, (notwithſtanding the ſecret conſciouſneſs of my inequality to ſo great an undertakement) to adventure this* Second Part *alſo upon the ingenuity and candour of the Reader.*

And I conſent the more willingly to the Publication of this, becauſe the deſign I firſt aimed at could not be intire and compleat without it ; but eſpecially the quality of the ſubject matter, which through the bleſſing and concurrence of the Spirit, may be uſeful both to rouze the drouſie Conſciences of this ſleepy Generation, and to aſſiſt the upright in clearing the Work of the Spirit upon their own Souls. Theſe conſiderations have prevailed with me againſt all diſcouragments.

And now, Reader, *it is impoſſible for me to ſpeak particularly and diſtinctly to the Caſe of thy Soul, which I am ignorant of, except the Lord ſhall direct my Diſcourſe to it in ſome of the following* ſuppoſitions.

If thou be one that haſt ſincerely applied *and received* Jeſus Chriſt *by Faith, this Diſcourſe, thro' the bleſſing of the Spirit, may be uſeful to thee, to clear and confirm thy Evidences, to melt thy Heart in the Senſe of thy Mercies, and to ingage and quicken thee in the way of thy Duties. Here thou wilt ſee what great things the Lord hath done for thy Soul, and how theſe Dignities, as thou art his Son or Daughter, by the double Title of* regeneration *and* adoption, *do oblige thee to yield up thy ſelf to God intirely, and to ſay from thy Heart, Lord, whatever I am, I am for thee, whatever I can do, I will do for thee, and whatever I can ſuffer, I will ſuffer for thee ; and all that I am or have, all that I can do or ſuffer, is nothing to what thou haſt done for my Soul.*

If thou be a Stranger to Regeneration *and* Faith ; *a Perſon that makeſt a* powerleſs Profeſſion *of Chriſt ; that haſt a Name to live but art dead : Here it's* poſſible *thou maiſt meet ſomething that will convince thee, how dangerous a thing it is to be an old Creature in the new Creatures Dreſs and Habit : And what it is that blinds thy Judgment, and is likelieſt to prove thy ruin : A ſeaſonable and full Conviction whereof will be the greateſt Mercy that can befall thee in this World ; if thereby at laſt God may help thee to put on Chriſt as well as the Name of Chriſt.*

If thou be in darkneſs about the State of thy own Soul, and willing to have it faithfully and impartially tried by the Rule of the Word, which will not warp to any Mans Humour or Intereſt : Here thou wilt find ſome weak aſſiſtance offered thee, to clear and diſintangle thy doubting Thoughts, which thro' thy Prayer: and the ſupply *of the Spirit of Jeſus Chriſt, may lead thee to a comfortable ſettlement, and inward peace.*

If thou be a proud, conceited, preſumptuous Soul, who haſt too little Knowledge, and too much Pride and ſelf-love, to admit any doubts or ſcruples of thy State towards God ; there are many things in this Treatiſe *proper for thy Conviction and better Information ; for woe to thee, if thou ſhouldeſt not* fear, *till thou begin to* feel *thy miſery ; if thy troubles do* not come on, *till all thy hopes are* gone off.

I know all theſe things are performed by me with much infirmity ; and that the whole management is quite below the Dignity of the Subject. But when I conſider the ſucceſs of Sermons and Books in the World, hath but little relation to the elegancy of Language or accuracy of Method ; and that many may be uſeful, *who cannot be* excellent ; *I am wiling in all humility and ſincerity to commit it to the direction of Providence, and the bleſſing of the Spirit.*

One thing I ſhall earneſtly requeſt of all the People of God, into whoſe Hands this ſhall fall ; that now at laſt, they will be perſwaded to end all their unbrotherly quarrels and ſtriefs among themſelves, which have waſted ſo much precious time, and decayed the vital ſpirits of Religion, hindred the Converſion of multitudes, and increaſed and confirmed the Atheiſm of the times, and now at laſt opened a breach, at which the common enemy is ready to enter, and end the quarrel to our coſt. O put on, as the elect of God, *Bowels of Mercy, and a Spirit of Charity and forbearance ; if not for your own ſakes, yet for the Churches ſake ;* Si non vis tibi parcere, parce Carthagini.

I remember it is noted in our Engliſh Hiſtory, *as a very remarkable thing, that when the* Severn *overflowed part of* Somerſetſhire, *it was obſerved that* Dogs *and* Hares, Cats *and* Rats, *to avoid the common deſtruction, would ſwim to the next riſing Ground, and abide quietly together in that common danger, without the leaſt diſcovery of their natural antipathy.*

The ſtory applies *it ſelf, and O that Chriſtians would every where depoſe their animoſities ; that the Hearts of the Fathers might be turned to the Children, and the Children to the Fathers ; leſt God come and ſmite the Earth with a Curſe.*

O that you would dwell more in your Cloſets, and be more frequently and fervently upon your Knees. O that you would ſearch your Hearts more narrowly, and ſift them more throughly than ever, before the Day paſs as the Chaff, and the Lords fierce anger come upon you : Look into your Bibles, *then into your* Hearts, *and then to* Heaven, *for a true diſcovery of your Conditions ; and if this poor Mite may contribute any thing to that end, it will be a great reward of the unworthy Labours of,*

Thy Servant in Chriſt,

John Flavell.

Ὑποτύπωσις TOTIUS OPERIS.

Redemption hath Two Parts, *viz.* meritorious *Impetration*, opened Part 1. And effectual *Application*, opened in this 2d Part: Wherein it is conſidered and improved,

- 1. Doctrinally both in its
  - 1. General nature opened, *Sermon* 1.
  - 2. Special nature conſiſting in our
    - 1. Union with Chriſt, *Serm.* 2. Including four Things in it, *viz.*
      - 1. The Goſpel offer. *Serm.* 3.
      - 2. The Spirits drawing. *Serm.* 4.
      - 3. Infuſion of Life. *Serm.* 5.
      - 4. Actual Faith. *Serm.* 6, 7.
    - 2. Communion with Chriſt in Graces and Priviledges *Serm.* 8.
- 2. Practically in 4 Uſes.
  - 1. Exhortation to come to Chriſt, *Serm.* 9. enforced by Motives drawn from his
    - 1. Encouraging Titles which are ſix.
      - 1. Title. *Serm.* 10.
      - 2. Title. *Serm.* 11.
      - 3. Title. *Serm.* 12.
      - 4. Title. *Serm.* 13.
      - 5. Title. *Serm.* 14.
      - 6. Title. *Serm.* 15.
    - 2. Excellent Priviledges which are four.
      - 1. Priviledge. *Serm.* 16.
      - 2. Priviledge. *Serm.* 17.
      - 3. Priviledge. *Serm.* 18.
      - 4. Priviledge. *Serm.* 19.
  - 2. Conviction, proving that none can ordinarily come to Chriſt without
    - 1. The Application of the Law. *Serm.* 20, 21.
    - 2. The Teachings of the Father. *Serm.* 22, 23.
  - 3. Examination of our Intereſt in Chriſt by Four Trials, *viz.*
    - 1. The Donation of the Spirit. *Serm.* 24.
    - 2. The New Creation. *Serm.* 25, 26.
    - 3. The Mortification of Sin. *Serm.* 27, 28.
    - 4. The Imitation of Chriſt. *Serm.* 29, 30.
  - 4. Lamentation, repreſenting the miſery of Chriſtleſs Perſons as they lie under, and are expoſed to
    - 1. The Death of Sin. *Serm.* 31.
    - 2. The Curſe of the Law. *Serm.* 32.
    - 3. Greater Guilt and Damnation. *Serm.* 33.
  - (4.) And in order thereunto, they are blinded by the God of this World, which forerunner of Damnation is opened and applied in *Serm.* 34, 35.

The Firſt SERMON.

I. COR. I. xxx.

But of him are ye in Chriſt, who of God is made unto us, Wiſdom and Righteouſneſs, Sanctification and Redemption.

Opening the general nature of Effectual Application.

HE that enquires what is the juſt Value and Worth of Chriſt, asks a queſtion which puts all the Men on Earth, and Angels in Heaven, to an everlaſting Non-plus.

The higheſt attainment of our Knowledge in this Life, is to know that Himſelf and his Love do paſs knowledge, *Eph.* 3. 19.

But how Excellent ſoever Chriſt is in himſelf, what Treaſures of Righteouſneſs ſoever lie in his Blood, and whatever Joy, Peace, and raviſhing Comforts ſpring up to Men out of his *Incarnation*, *Humiliation*, and *Exaltation*, they all give down their diſtinct Benefits and Comforts to them in the way of *effectual application*.

For never was any Wound healed by a prepared, but unapplied Plaiſter. Never any Body warmed by the moſt coſtly Garment made, but not put on: Never any Heart refreſhed and comforted by the richeſt Cordial compounded, but not received: Nor from the beginning of the World was it ever known that a poor *deceived*, *condemned*, *polluted* miſerable Sinner, was actually delivered out of that woful State, until of God, Chriſt was made unto him, Wiſdom and Righteouſneſs, Sanctification and Redemption.

For look * as the Condemnation of the *Firſt Adam* paſſeth not to us, except (as by Generation) we are his; ſo Grace and Remiſſion paſs not from the *Second Adam* to us, except as (by regeneration) we are his. *Adam*'s Sin hurts none but thoſe that are in him: And Chriſt's Blood profits none but thoſe that are in him: How great a weight therefore doth there hang upon the effectual application of Chriſt to the Souls of Men! And what is there in the whole World ſo awfully ſolemn, ſo greatly important as this is! Such is the ſtrong conſolation reſulting from it, that the Apoſtle in this context offers it to the believing *Corinthians*, as a ſuperabundant Recompence for the deſpicable meanneſs and baſeneſs of their outward Condition in this World, of which he had juſt before ſpoken in *ver.* 27, 28. telling them, Tho' the World contemned them as vile, fooliſh and weak, yet *of God, Chriſt is made unto them Wiſdom and Righteouſneſs, Sanctification and Redemption.*

* Parienſis de cauſis, cur deus homo, cap. 9. *Quemadmodum non tranſit Adæ damnatio, niſi per generationem in carnaliter ex eo generatos: Sic non tranſit Chriſti gratia, & peccatorum remiſſio, niſi per regenerationem ad ſpiritualiter per ipſum regeneratos. Si- deli- m Adæ nocet, ſuis, in quod ſui : Sic gratia riſti deſt, ni- is, in eo d ſui*

In which Words we have an *Enumeration* of the chief Priviledges of Believers, and *an Account* of the Method whereby they come to be inveſted with them.

Firſt, Their Priviledges are enumerated, namely, *Wiſdom*, *Righteouſneſs*, *Sanctification* and *Redemption*, Mercies of ineſtimable value in themſelves; and ſuch as reſpect a fourfold Miſery lying upon ſinful Man, *viz.* *Ignorance*, *Guilt*, *Pollution*, and the whole train of miſerable Conſequences and Effects let in upon the Nature of Men, yea, the beſt and holieſt of Men by Sin.

1. *atuor iſto e- a hic*

Lapſed Man is not only in deep Miſery, but groſly Ignorant both that he is ſo, and how to recover himſelf from it: Sin hath left him at once ſenſeleſs of his State, and at perfect Loſs about the true Remedy.

To cure this, Chriſt is made to him *Wiſdom*, not only by *improvement* of thoſe Treaſures of Wiſdom that are in himſelf for the Benefit of ſuch Souls as are united to him, as an Head conſulting the good of his own Members; but alſo by *imparting* his Wiſdom to them by the Spirit of Illumination, whereby they come to diſcern both their Sin and Danger; as alſo the true way of their Recovery from both, through the application of Chriſt to their Souls by Faith.

adſcribit, quæ totam ejus virtutem, & quicquid ab ipſo bonorum recipimus complectuntur. Calv. in loc.

But alas! Simple Illumination doth but increaſe our Burden, and exaſperate our Miſery, as long as Sin in the Guilt of it is either imputed to our Perſons unto Condemnation, or reflected by our Conſciences in a way of Accuſation.

With deſign therefore to remedy and heal this ſore Evil, *Chriſt* is made of God unto us *Righteouſneſs*, compleat and perfect Righteouſneſs, whereby our obligation to Puniſhment is diſſolved, and thereby a ſolid Foundation for a well ſettled Peace of Conſcience firmly eſtabliſhed.

Yea, but although the removing of Guilt from our Perſons and Conſciences be an ineſtimable Mercy, yet alone it cannot make us compleatly happy: For tho' a Man ſhould never be damned for Sin, yet what is it leſs than an Hell upon Earth to be under the Dominion and Pollution of every baſe Luſt? It's Miſery enough to be daily defiled by Sin, tho' a Man ſhould never be damned for it.

To compleat therefore the happineſs of the redeemed; Chriſt is not only made of God unto them *Wiſdom* and *Righteouſneſs*, the one curing our Ignorance, the other our Guilt; but he is made *Sanctification* alſo, to relieve us againſt the Dominion and Pollutions of our Corruptions: *He comes both by Water and by Blood, not by Blood only, but by Water alſo*, 1 *Joh.* 5. 6. *purging* as well as *pardoning*: How compleat and perfect a Cure is Chriſt!

But yet ſomething is required beyond all this to make our happineſs perfect and entire wanting nothing; and that is the removal of thoſe doleful Effects and Conſequences of Sin, which notwithſtanding all the forementioned Priviledges and Mercies ſtill lie upon the Souls and Bodies of illuminated, juſtified and ſanctified Perſons. For even upon the beſt and holieſt of Men, what ſwarms of vanity, loads of deadneſs, and fits of unbelief, do daily appear in and oppreſs their Souls! To the imbittering of all the comforts of Life to them. And how many Diſeaſes, Deformities, Pains oppreſs their Bodies, which daily moulders away by them, till they fall into the Grave by Death, even as the

Bodies of other Men do, who never received ſuch Priviledges from Chriſt as they do. For if *Chriſt be in us* (as the Apoſtle ſpeaks, *Rom.* 8. 10.) *the Body is dead becauſe of Sin:* Sanctification exempts us not from Mortality.

But from all theſe, and whatſoever elſe the Fruits and Conſequences of Sin, Chriſt is *Redemption* to his People alſo: This ſeals up the ſum of Mercies: This ſo compleats the happineſs of the Saints, that it leaves nothing to deſire.

Theſe Four, Wiſdom, Righteouſneſs, Sanctification and Redemption, take up amongſt them all that is neceſſary or deſirable to make a Soul truly and perfectly Bleſſed.

Secondly, We have here the Method and Way by which the Elect come to be inveſted with theſe excellent Priviledges: The account whereof the Apoſtle gives us in theſe Words, [*Who of God is made unto us*] in which Expreſſion four Things are remarkable.

Firſt, That Chriſt and his Benefits go inſeparably and undividedly together: 'Tis Chriſt himſelf is made all this unto us: We have no ſaving Benefit ſeperate and apart from the Perſon of Chriſt: Many would willingly receive his *Priviledges,* who will not receive his Perſon; but it cannot be; if we will have one, we muſt take the other too; Yea, we muſt accept his Perſon firſt, and then his Benefits: As it is in the marriage Covenant, ſo 'its here.

Secondly, That Chriſt with his Benefits muſt be perſonally and particularly applied to us, before we can receive any actual ſaving Priviledge by him: He muſt be [*made unto us*] (*i. e.*) particularly applied to us, As a Sum of Money becomes or is made the Ranſom and Liberty of a Captive, when it is not only promiſed, but paid down in his Name, and legally applied for that uſe and end: When Chriſt died, the Ranſom was prepared, the Sum laid down; but yet the Elect continue ſtill in Sin and Miſery notwithſtanding, till by *effectual calling* it be actually *applied* to their Perſons, and then they are made free, *Rom.* 5. 10, 11. reconciled by Chriſt's death, by whom *we have now received the attonement.*

Thirdly, That this application of Chriſt is the Work of God, and not of Man: *Of God he is made unto us:* The ſame Hand that prepared it, muſt alſo apply it, or elſe we periſh notwithſtanding all that the Father hath done in contriving and appointing, and all that the Son hath done in executing and accompliſhing the deſign thus far. And this actual application is the Work of the Spirit by a ſingular appropriation.

Fourthly and laſtly, This Expreſſion imports the ſuitableneſs of Chriſt to the neceſſities of Sinners: What they want, he is made to them: And indeed as Money anſwers all things, and is convertible into Meat, Drink, Raiment, Phyſick, or what elſe our bodily neceſſities do require; ſo *Chriſt* is virtually and eminently all that the neceſſities of our Souls require: Bread to the hungry Soul, and Cloathing to the naked Soul. In a Word, God prepared and furniſhed him on purpoſe to anſwer all our wants, which fully hits the Apoſtles Senſe, when he ſaith, *Who of God is made unto us Wiſdom and Righteouſneſs, Sanctification and Redemption.* The ſum of all is,

Doct. *That the Lord Jeſus Chriſt, with all his precious Benefits, becomes ours by God's ſpecial and effectual Application.*

There is a twofold Application of our Redemption, one *Primary,* the other *Secondary:* The former is the Act of God the *Father,* applying it to Chriſt our Surety, and virtually to us in him; the latter is the Act of the holy *Spirit,* perſonally and actually applying it to us in the Work of Converſion: The former hath the reſpect and relation of an Example, Model, or Pattern to this, and this is produced and wrought by the Vertue of that. What was done upon the Perſon of Chriſt, was not only virtually done upon us, conſidered in him as a common publick repreſentative Perſon, in which Senſe we are ſaid to die with him and live with him, to be crucified with him and buried with him: But it was alſo intended for a Platform, or Idea of what is to be done by the Spirit actually upon our Souls and Bodies in our ſingle Perſons. As he died for Sin, ſo the Spirit applying his Death to us in the Work of *mortification,* cauſes us to die to Sin, by the vertue of his Death: And he was quickned by the Spirit and raiſed unto Life, ſo the Spirit applying unto us the Life of Chriſt, cauſeth us to live, by ſpiritual *vivification.* Now this Perſonal, ſecondary and *actual application of Redemption* to us by the Spirit in his ſanctifying Work, is that which I am engaged here to diſcuſs and open; Which I ſhall do in theſe following Propoſitions.

Prop. 1. *The Application of Chriſt to us is not only Comprehenſive of our Juſtification, but of all thoſe Works of the Spirit which are known to us in Scripture by the Names of Regeneration, Vocation, Sanctification and Converſion.*

Though all theſe Terms have ſome ſmall reſpective differences among themſelves; yet they are all included in this general, the *applying,* and *putting* on of Chriſt, *Rom.* 13, 14. *Put ye on the Lord Jeſus Chriſt.*

Regeneration expreſſes thoſe Supernatural, Divine, new Qualities, infuſed by the Spirit into the Soul, which are the Principles of all Holy Actions.

Vocation expreſſes the Terms from which, and to which the Soul moves, when the Spirit works ſavingly upon it under the Goſpel Call.

Sanctification notes that Holy Dedication of Heart and Life to God; Our becoming the Temples of the living God, ſeparate from all prophane, ſinful Practices, to the Lords only Uſe and Service.

Converſion denotes the great change it ſelf which the Spirit cauſeth upon the Soul, turning it by a ſweet irreſiſtible Efficacy from the Pow-of Sin and Satan, to God in Chriſt.

Now all theſe are imported in, and done by the *Application of Chriſt to our Souls:* For when once the Efficacy of Chriſts Death, and the Vertue of his Reſurrection, come to take Place upon the Heart of any Man, he cannot but turn from Sin to God, and become a new Creature, living and acting by new Principles and Rules. So the Apoſtle obſerves, 1 *Theſ.* 5. 6. ſpeaking of the effect of this Work of the Spirit upon that People, *Our Goſpel* (ſaith he) *came not to you in Word only, but in Power; and in the Holy Ghoſt:* There was the effectual Application of Chriſt to them. *And you became followers of us, and of the Lord*, ver. 6. there was their effectual Call. *And ye turned from dumb Idols to ſerve the living and true God*, ver. 9. there was their Converſion. *So that ye were enſamples to all that believe*, ver. 7. there was their Life of Sanctification or Dedication to God. So that all theſe are comprehended in effectual Application.

Propoſ. 2. *The Application of Chriſt to the Souls of Men, is that great Project and Deſign of God in this World, for the Accompliſhment whereof all the Ordinances, and all the Officers of the Goſpel, are appointed and continued in the World.*

This the Goſpel expreſly declared to be its direct and great End, and the great buſineſs of all its Officers, *Eph.* 4. 11, 12. *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers: Till we all come in the Unity of the Faith, and the Knowledge of the Son of God; to a perfect Man, unto the meaſure of the ſtature of the fulneſs of Chriſt*, (i. e.) the great aim and ſcope of all Chriſt's Ordinances and Officers, is to bring Men into Union with Chriſt, and ſo build them up to Perfection in him: Or to Unite them to, and confirm them in Chriſt: And when it ſhall have finiſhed this Deſign, then ſhall the whole Frame of Goſpel Ordinances be taken down, and all its Officers disbanded. *The Kingdom* (i. e. this preſent œconomy, Manner and Form of Government) *ſhall be delivered up*, 1 Cor. 15. 24. What are Miniſters, but the Bridegrooms Friends, Ambaſſadors for God to beſeech Men to be reconciled? When therefore all the Elect are brought home in a reconciled State to Chriſt, when the Marriage of the Lamb is come, our Work and Office expire together.

Propoſ. 3. *Such is the Importance and great Concernment of the Perſonal Application of Chriſt to us by the Spirit, that whatſoever the Father hath done in the Contrivement, or the Son hath done in the Accompliſhment of our Redemption, is all inavailable and ineffectual to our Salvation without this.*

It is confeſſedly true, that God's good Pleaſure appointing us from Eternity to Salvation, is in its kind a moſt full and ſufficient *Impulſive* Cauſe of our Salvattion, and every way able (for ſo much as it is concerned) to produce its Effect. And Chriſt's Humiliation and Sufferings are a moſt compleat and ſufficient *meritorious* Cauſe of our Salvation, to which nothing can be added to make it more apt and able to procure our Salvation, than it already is: Yet neither the one or other can actually ſave any Soul without the *Spirits Application* of Chriſt to it: For where there are divers *ſocial cauſes* or *concauſes*, neceſſary to produce one Effect, there the Effect cannot be produced until the laſt Cauſe have wrought: Thus it is here, The *Father* hath elected, and the *Son* hath redeemed; but until the *Spirit* (who is the laſt Cauſe) have wrought his Part alſo, we cannot be ſaved. For he comes in the Fathers and in the Sons Name and Authority, to put the laſt hand to our Salvation work, by bringing all the Fruits of Election and Redemption home to our Souls in this Work of Effectual Vocation: Hence the Apoſtle, 1 *Pet.* 1. 2. noting the Order of Cauſes in their Operations, for the bringing about of our Salvation, thus States it: *Elect according to the fore-knowledge of God the Father, through Sanctification of the Spirit unto Obedience, and ſprinkling of the Blood of Jeſus Chriſt:* Here you find God's Election and Chriſt's Blood, the two great Cauſes of Salvation, and yet neither of theſe alone, nor both together can ſave us; there muſt be added the Sanctification of the Spirit, by which God's Decree is executed; and the ſprinkling (*i. e.*) the Perſonal *Application* of Chriſt's Blood) as well as the ſhedding of it, before we can have the ſaving Benefit of either of the former Cauſes.

Propoſ. 4. *The Application of Chriſt with his ſaving Benefits, is exactly of the ſame extent and latitude with the Fathers Election, and the Sons Intention in Dying, and cannot poſſibly be extended to one Soul farther.*

This is the doctrine that causes so much [illegible] to the [illegible] Soul

Whom he did predeſtinate, them he alſo called, Rom. 8. 30. And *Acts* 13. 48. *As many as were ordained to Eternal Life, believed*; 2 Tim. 1. 9. *Who hath ſaved and called us with an holy Calling, not according to our Works; but according to his own Purpoſe and Grace which was given us in Chriſt Jeſus before the Foundation of the World.*

The Father, Son and Spirit (betwixt whom was the Council of Peace) work out their Deſign in a perfect Harmony and Conſent: As there was no Jarr in their Council, ſo there can be none in the Execution of it: Thoſe whom the Father before all Time did chuſe; they, and they only are the Perſons whom the Son, when the fulneſs of Time for the Execution of that Decree was come, Died for, *John* 17. 6. *I have manifeſted thy Name unto the Men which thou gaveſt me out of the World; thine they were, and thou gaveſt them me:* And *ver.* 19. *For their ſakes I ſanctifie my ſelf:* (*i. e.*) conſecrate, devote, or ſet my ſelf apart for a Sacrifice for them. And thoſe for whom Chriſt died, are the Perſons to whom the Spirit effectually applies the Benefits and Purchaſes of his Blood: He comes in the Name of the Father and Son; *but the World cannot receive him, for it neither ſees, nor knows him*, John 14. 17. *They that are not of Chriſts ſheep, believe not*, John 10. 26.

Chriſt hath indeed a fulneſs of Saving Power, but the Diſpenſation thereof is limited by the Fathers Will: Therefore he tells us, *Matt.* 20. 23. *It is not mine to give, but it ſhall be given to them for whom it is prepared of my Father:* In which Words he no Way denies his Authority, to give Glory as well as Grace; only ſhews that in the Diſpenſation proper to him as Mediator, he was limited by his Fathers Will and Counſel.

And thus alſo are the Diſpenſations of Grace by the Spirit in like manner limited, both by the Counſel and Will of the Father and Son. For as he proceeds from them, ſo he Acts in the Adminiſtration proper to him, by Commiſſion from both. *John* 14. 26. *The Holy Ghoſt whom the Father will ſend in my Name:* And as he comes forth into the World by this joint Commiſſion, ſo his Diſpenſations are limited in his Commiſſion: For it's ſaid, *John* 16. 13. *He ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak:* (*i. e.*) He ſhall in all Things Act according to his Commiſſion which the Father and I have given him.

The Son can do nothing of himſelf, but what he ſeeth the *Father* do, *Joh.* 5. 19. And the *Spirit* can do nothing of himſelf, but what he hears from the Father and Son: And it's impoſſible it ſhould be otherwiſe, conſidering not only the Unity of their Nature, but alſo of their Will and Deſign. So that you ſee the Applications of Chriſt, and Benefits by the Spirit, are commenſurable with the Fathers ſecret Counſel, and the Sons deſign in Dying, which are the Rule, Model and Pattern of the Spirits working.

Propoſ. 5. *The Application of Chriſt to Souls, by the regenerating work of the Spirit, is that which makes the firſt internal Difference and Diſtinction among Men.*

It is very true, that in reſpect of God's foreknowledge and purpoſe, there was a Diſtinction betwixt one Man and another, before any Man had a Being, one was taken, another left: And with reſpect to the Death of Chriſt, there is a great Difference betwixt one and another: He laid down his Life for the Sheep, he prayed for them, and not for the World; but all this while, as to any *relative Change* of State, or *real Change* of Temper, they are upon a level with the reſt of the miſerable World. The Elect themſelves are *by Nature Children of Wrath even as others*, Eph. 2. 3. And to the ſame Purpoſe the Apoſtle tells the *Corinthians*, 1 *Cor.* 6. 11. (when he had given in that black Bill, deſcribing the moſt lewd, profligate, abominable Wretches in the World, Men whoſe Practices did ſtink in the very Noſtrils of Nature, and were able to make the more ſober *Heathens* bluſh; after this he tells the *Corinthians*) *And ſuch were ſome of you, but ye are waſhed*, &c. *q. d.* look, theſe were your Companions once: As they are, you lately were.

The Work of the Spirit doth not only evidence and manifeſt that Difference which God's Election hath made between Man and Man, as the Apoſtle ſpeaks, 1 *Theſ.* 1. 4, 5. But it alſo makes a twofold Difference it ſelf, namely in *State* and *Temper*; whereby they viſibly differ not only from other Men, but alſo from themſelves: After this Work, though a Man be the *who*, yet not the *what* he was. This Work of the Spirit makes us new Creatures, namely for Quality and Temper, 2 *Cor.* 5. 17. *If any Man be in Chriſt, he is a new Creature: Old things are paſt away, behold all things are become new.*

Propoſ. 6. *The Application of Chriſt by the work of Regeneration, is that which yields unto Men all the ſenſible ſweetneſs and refreſhing Comforts that they have in Chriſt, and in all that he hath done, ſuffered, or purchaſed for Sinners.*

An unſanctified Perſon may reliſh the natural ſweetneſs of the Creature, as well as he that is ſanctified; he may alſo ſeem to reliſh and taſte ſome ſweetneſs in the delicious Promiſes and Diſcoveries of the Goſpel by a *Miſapplication* of them to himſelf: But this is like the Joy of a Beggar dreaming he is a King; but he awakes and finds himſelf a Beggar ſtill: But for the rational, ſolid and genuine Delights and Comforts of Religion, no Man taſtes it, till this work of the Spirit have firſt paſt upon his Soul: It is an encloſed Pleaſure, a ſtranger intermeddles not with it. *The white Stone and the new Name*, (denoting the pleaſant reſults and fruits of Juſtification and Adoption) *no Man knows but he that receives it*, Revel. 2. 7. There are all thoſe Things wanting in the unſanctiſied (tho' Elect) Soul, that ſhould capacitate and enable it to reliſh the ſweetneſs of Chriſt and Religion, namely, *Propriety*, *Evidence*, and Suitableneſs of Spirit.

Propriety is the ſweeteſt Part of any Excellency, therefore *Luther* was wont to ſay, That the ſweetneſs of the Goſpel lay moſtly in *Pronouns*, as *me*, *my*, *thy*, &c. who loved [me] and gave himſelf for me, *Gal.* 2. 20. Chriſt Jeſus [my] Lord, *Phil.* 3. 18. So *Mat.* 9. 2. *Son be of good cheer* [thy] *Sins are forgiven:* Take away Propriety, and you deflower the very Goſpel of its Beauty and Delicioufneſs: And as Propriety, ſo

Evidence is requiſite to Joy and Comfort, yea, ſo neceſſary, that even Intereſt and Propriety afford no ſenſible ſweetneſs without it. For as to Comfort, it's all one not to appear, and not to be. If I be before Regiſtred in the Book of Life, and know it not, what Comfort can my Name there afford me? Beſides, to capacitate a Soul for the Sweetneſs and Comfort of Chriſt, there is alſo *an agreeable Temper* of Spirit required; for how can Chriſt be ſweet to that Mans Soul, whoſe Thoughts reluctate, decline, or nauſeate ſo Holy and Pure an Object? Now, all theſe Requiſites being the proper Effects and Fruits of the Spirits ſanctifying Operations upon us, it is beyond Controverſie that the Conſolations of Chriſt cannot be taſted, until the Application of Chriſt be firſt made.

Propoſ. 7. *The Application of Chriſt to the Soul effectually, though it be ſo far wrought in the firſt ſaving work of the Spirit, as truly to entitle the Soul to Chriſt, and ſave it from the danger of periſhing; yet is it a work gradually advancing in the Believers Soul, whilſt it abides on this ſide Heaven and Glory.*

It's true indeed, that Chriſt is perfectly and compleatly applied to the Soul in the firſt Act for Righteouſneſs. Juſtification being a relative Change, properly admits no Degrees, but is perfected together, and at once, in one only Act; though as to its Manifeſtation and Senſe, it hath various Degrees: But the *Application* of Chriſt to us for Wiſdom and Sanctification, is not perfected in one ſingle Act, but riſes by many and ſlow Degrees to its juſt Perfection.

Nullos propriè dictos gradus admittit, ſed unico actu ſimul ac ſemel exiſtit perfecta, quamvis quoad manifeſtationem, ſenſum, & effecta; varios habet gradus. Ames.

And though we are truly ſaid to be come to Chriſt when we firſt believe, *John* 6. 35. yet the Soul after that is ſtill coming to him by farther Acts of Faith: 1 *Pet.* 2. 4. *To whom* [comeing] *as unto a living Stone:* The *Particle* notes a continued Motion, by which the Soul gains Ground, and ſtill gets nearer and nearer to Chriſt: Growing ſtill more inwardly acquainted with him, the Knowledge of Chriſt grows upon the Soul as the Morning-light, from its firſt ſpring, to the perfect Day: *Prov.* 4. 18. every Grace of the Spirit grows, if not ſenſibly, yet really, for it is in diſcerning the growth of Sanctification, as it is in diſcerning the growth of Plants; which we perceive rather *creviſſe, quam creſſere:* To have grown, than to grow. And as it thrives in the Soul, by deeper Radications of the Habits, and more promptitude and ſpirituality in the Actings; ſo Chriſt and the Soul proportionably cloſe more and more inwardly and efficacionſly, till at laſt it be wholly ſwallow'd up in Chriſts full and perfect Enjoyment.

Propoſ. 8. *Laſtly, Although the ſeveral Priviledges and Benefits forementioned be all truly and really beſtowed with Chriſt upon Believers, yet they are not communicated to them in one and the ſame way and manner; but differently and diverſly, as their reſpective Natures do require.*

Theſe four illuſtrious Benefits are convey'd from Chriſt to us in three different Ways and Methods: His Righteouſneſs is made ours by *Imputation*: His Wiſdom and Sanctification by *Renovation*: His Redemption, by our *Glorification*.

I know the Communication of Chriſt's Righteouſneſs to us by Imputation, is not only denied, but * ſcoffed at by *Papiſts*; who own no Righteouſneſs, but what is (at leaſt) confounded with that which is inherent in us: And for *imputative* (blaſphemouſly ſtiled by them *putative*) Righteouſneſs; they flatly deny it, and look upon it as a moſt abſurd Doctrine, every where endeavouring to load it with theſe and ſuch like Abſurdities. That if God impute Chriſt's Righteouſneſs to the Believer, and accepts what Chriſt hath performed for him; as if he had performed it himſelf: Then, we may be accounted as Righteous as Chriſt. Then we may be the Redeemers of the World. Falſe and groundleſs Conſequences: As if a Man ſhould ſay, my Debt is paid by my Surety, therefore I am as Rich as he: When we ſay the Righteouſneſs of Chriſt is made ours by *Imputation*, we think not it's made ours according to it's univerſal Value, but according to our particular Neceſſity: Not to make others Righteous, but to make us ſo: Not that we have the formal intrinſecal Righteouſneſs of Chriſt in us, as it is in him, but a relative Righteouſneſs, which makes us Righteous even as he is Righteous, not as to the Quantity, but as to the Truth of it: Nor is it imputed to us, as though Chriſt deſigned to make us the *Cauſes* of Salvation to others, but the *Subjects* of Salvation our ſelves; it is *inheſively* in him, *communicatively* it becomes ours: By Imputation the Sin of the firſt *Adam* became ours, and the ſame Way the Righteouſneſs of the ſecond *Adam* becomes ours, *Rom.* 5. 17. This way the *Redeemer* became Sin for us, and this way we are made the Righteouſneſs of God in him, 2 *Cor.* 5. 21. This way *Abraham* the Father of Believers was juſtified, therefore this Way all Believers, the Children of *Abraham* muſt be juſtified alſo, *Rom.* 4. 22, 23. And thus is Chriſt's Righteouſneſs made ours.

* *Spectrum cerebri Lutherani.* Stapleton.

John 3. 17.

Non formali & intrinſeca juſtitiâ, ſed relativâ: non quoad quantitatem: ſed veritatem fit enim finita applicatio infinitæ juſtitiæ; ſi aliter, æquè juſti eſſemus ut Chriſtus, at non: juſtitia Chriſti fit noſtra, non quoad univerſalem valorem, ſed particularem neceſſitatem; & imputatus nobis, non ut cauſis ſalvationis, ſed ut ſubjectis ſalvandis. Bradſh. de Juſtificat.

But in conveying and communicating his *Wiſdom* and *Sanctification*, he takes another Method, for this is not *imputed*, but really *imparted* to us, by the illuminating, and regenerating Work of the Spirit: Theſe are Graces really inherent in us: Our Righteouſneſs comes from Chriſt as a *Surety*, but our Holineſs comes from him as a quickening *Head*, ſending vital Influences into all his Members.

Now theſe gracious Habits being ſubjected and ſeated in the Souls of poor imperfect Creatures, whoſe Corruptions abide and work in the very ſame Faculties where Grace hath its reſidence, it cannot be, that our Sanctification ſhould be ſo perfect and compleat, as our Juſtification is, which inheres only in Chriſt. See *Gal.* 5. 17. Thus are Righteouſneſs and Sanctification communicated and made ours: But then,

For *Redemption*, that is to ſay, Abſolute and Plenary Deliverance from all the ſad remains, effects and conſequents of Sin, both upon Soul and Body: This is made ours, (or to keep to the Terms) *Chriſt is made Redemption to us by Glorification*; then, and not before, are theſe miſerable Effects removed; we put off theſe together with the Body. So that look, as *Juſtification* cures the *guilt* of Sin, and *Sanctification* the *Dominion* and Power of Sin, ſo *Glorification* removes together with its *Exiſtence* and Being, all thoſe *Miſeries* which it let in (as at a floodgate) upon our whole Man, *Eph.* 5. 26, 27.

And thus of God, Chriſt is made unto us Wiſdom and Righteouſneſs, Sanctification, and Redemption; namely, by Imputation, Regeneration, and Glorification.

I ſhall next improve the Point in ſome uſeful Inferences.

Inference 1. *Learn from hence what a naked, deſtitute, and empty Thing a poor Sinner is, in his Natural and Unregenerate State.*

He is one that naturally and inherently hath neither Wiſdom, nor Righteouſneſs, Sanctification, nor Redemption; all theſe muſt come from without himſelf, even from Chriſt; who is made all this to a Sinner, or elſe he muſt Eternally Periſh.

As no Creature (in reſpect of external Abilities) comes under more natural weakneſs into the World than Man, naked and empty, and more ſhiftleſs and helpleſs than any other Creature; ſo it is with his Soul, yea, much more than ſo: All our Excellencies are borrowed Excellencies, no Reaſon therefore to be proud of any of them; 1 *Cor.* 4. 7. *What haſt thou, that thou haſt not received? Now if thou didſt receive it, why doſt thou Glory, as if thou hadſt not received it?* q. d. What intolerable inſolence, and vanity, would it be for a Man that wears the rich and coſtly Robe of Chriſt's Righteouſneſs, in which there is not one Thred of his own ſpinning; but all made by *free Grace*, and not by *free Will*; to jett proudly up and down the World in it, as if himſelf had made it; and he were beholding to none for it? O Man! thine Excellencies, whatever they are, are borrowed from Chriſt, they oblige thee to him, but he can be no more obliged to thee, who weareſt them, than the Sun is obliged to him that borrows its Light, or the Fountain to him that draws its Water for his Uſe and Benefit.

Quin dicitur eum factum eſſe nobis ſapientiam, ſanctitatem & redemptionem, rurſus & noſtra dignitas & meritum excluduntur: ex hoc etiam conſequitur, ante perceptionem ejus, nos fuiſſe ſtultos, injuſtos, profanos & diaboli mancipia Muſcul. in loc.

And it hath ever been the Care of Holy Men, when they have viewed their own gracious *Principles*, or beſt *Performances*; ſtill to diſclaim themſelves, and own Free Grace as the ſole Author of all. Thus Holy *Paul* viewing the Principles of Divine Life in himſelf, (the richeſt Gift beſtowed upon Man in this World by Jeſus Chriſt) how doth he renounce himſelf, and deny the leaſt Part of the Praiſe and Glory as belonging to him, *Gal.* 2. 20. *Now I live, yet not I; but Chriſt liveth in me*: And ſo for the beſt *Duties* that ever he performed for God (and what meer Man ever did more for God?) yet when in a juſt and neceſſary Defence he was conſtrain'd to mention them, 1 *Cor.* 15. 10. how carefully is the, like [*Yet not I*] preſently added? *I laboured more abundantly than they all, yet not I, but the Grace of God which was with me.*

Well then, let the Senſe of your own emptineſs by Nature humble and oblige you the more to Chriſt, from whom you receive all you have.

Inference 2. *Hence we are informed, that none can claim Benefit by imputed Righteouſneſs, but* *thoſe only that live in the Power of inherent holineſs: To whomſoever Chriſt is made righteouſneſs, to him he alſo is made ſanctification.*

The true doctrine of the ever bleſsed Goſpel

The Goſpel hath not the leaſt Favour for licentiouſneſs: It is every way as careful to preſs Men to their Duties, as to inſtruct them in their Priviledges, *Titus* 3. 8. *This is a faithful ſaying; and theſe things I will that thou affirm conſtantly; That they which have believed in God, might be careful to maintain good Works:* It is a looſe Principle, divulged by *Libertines*, to the reproach of Chriſt and his Goſpel, that Sanctification is not the Evidence of our Juſtification: And Chriſt is as much wronged by them who ſeparate Holineſs from Righteouſneſs (as if a ſenſual vile Life were conſiſtent with a juſtified State) as he is the contrary extream by thoſe who confound Chriſt's Righteouſneſs with Mans Holineſs, in the Point of Juſtification: Or that own no other Righteouſneſs but what is inherent in themſelves: The former Opinion makes him a *Cloak* for Sin, the latter a *needleſs Sacrifice* for Sin.

It's true, our Sanctification can't juſtifie us before God; but what then, can't it Evidence our Juſtification before Men? Is there no neceſſity or uſe for Holineſs, becauſe it hath no hand in our Juſtification? Is the preparation of the Soul for Heaven, by altering its Frame and Temper, nothing? Is the glorifying of our Redeemer, by the exerciſes of Grace in this World, nothing? Doth the Work of Chriſt render the Work of the Spirit needleſs? God forbid: *He came not by Blood only, but by Water alſo*, 1 *Joh.* 5, 6. And when the Apoſtle ſaith, in *Rom.* 4. 5. *But unto him that worketh not, but believeth on him that juſtifieth the ungodly; his Faith is counted for Righteouſneſs:* The Scope of it is, neither to characterize and deſcribe the juſtified Perſon, as one that is lazy and ſlothful, and hath no mind to Work, or rebellious and refactory, refuſing Obedience to the Commands of God; but to repreſent him as a nimble ſinner, who is convinced of his inability to Work out his own Righteouſneſs by the Law, and ſees all his endeavours to obey the Law fall ſhort of Righteouſneſs, and therefore is ſaid in a Law ſenſe *not to Work*, becauſe he doth not Work ſo as to anſwer the purpoſe and end of the Law, which accepts of nothing beneath perfect Obedience.

And when (in the ſame Text) the ungodly are ſaid to be juſtified, that Character deſcribes not the Temper and Frame of their Hearts and Lives after their juſtification, but what it was before, not as it leaves, but as it found them.

Deus juſtificat impium antecedenter, non conſequenter. Pareus.

Infer. 3. *How unreaſonable and worſe than bruitiſh is the Sin of Infidelity, by which the Sinner rejects Chriſt, and with him all thoſe Mercies and Benefits which alone can relieve and cure his miſery!*

He is by Nature blind and ignorant, and yet refuſes Chriſt, who comes to him with heavenly Light and Wiſdom: He is condemned by the terrible ſentence of the Law to eternal wrath, and yet rejects Chriſt who tenders to him compleat and perfect Righteouſneſs: He is wholly polluted and plunged into Original and actual Pollutions of Nature and Practice, yet will have none of Chriſt, who would become Sanctification to him: He is oppreſſed in Soul and Body with the deplorable effects and miſeries Sin hath brought upon him, and yet is ſo in love with his Bondage, that he will neither accept Chriſt, nor the Redemption he brings with him to Sinners.

Oh what Monſters; ~~What Beaſts~~ hath Sin turned its Subjects into! *You will not come unto me that you may have Life*, Joh. 5. 40. Sin hath ſtabb'd the ſinner to the Heart, the Wounds are all mortal, eternal Death is in his Face; Chriſt hath prepared the only Plaiſter that can cure his Wounds, but he will not ſuffer him to apply it: He acts like one in love with Death, and that judges it ſweet to periſh. So Chriſt tells us, *Prov.* 8. 36. *All they that hate me love Death:* Not in it ſelf, but in its cauſes; with which it is inſeparably connected: They are loth to burn, yet willing to Sin; tho' Sin kindle thoſe everlaſting Flames. So that in two things the unbeliever ſhews himſelf worſe than bruitiſh, he can't think of Damnation the effect of Sin, without horror, and yet cannot think of Sin the cauſe of Damnation, without pleaſure: he is loth to periſh to all Eternity without remedy, and yet refuſes and declines Chriſt as if he were an Enemy, who only can and would deliver him from that eternal Perdition.

Non quod quiſque ita inſaniat, ut ſciens & volens diligat mortem; quam omnes natura exhorreſcimus: ſed quia iſta eſt fructus ſpretæ ſapientiæ Dei, ut mortem tandem afferat. Lavat in loc.

How do Men act therefore as if they were in love with their own ruin? Many poor wretches, now in the way to Hell, what an hard ſhift do they make to caſt themſelves away! Chriſt meets them many times in the Ordinances; where they ſtudiouſly ſhun him: Many times checks them in their way by Convictions, which they make an hard ſhift to overcome and conquer: Oh how willing are they to accept a Cure, a benefit, a remedy, for any thing but their Souls! You ſee then that Sinners cannot, (ſhould they Study all their Days to do themſelves a miſchief) take a readier courſe to undo themſelves, than by rejecting Chriſt in his gracious offers.

Surely the Sin of *Sodom* and *Gomorrha* is leſs than this Sin, Mercy it ſelf is exaſperated by it, and the Damnation of ſuch as reject Chriſt (ſo prepared for them, with whatever they need, and ſo ſeriouſly and frequently offer'd to them upon the Knee of Goſpel intreaty) is juſt, *inevitable*, and more *intolerable* than any in the World beſide them. It is *juſt*, for the Sinner hath but his own option, or choice: He is but come to the end which he was often told his way would bring him to. It is *inevitable*, for there is no other way to Salvation but that which is rejected: And it will be more intolerable than the Damnation of others, becauſe neither *Heathens* nor *Devil* ever aggravated their Sins by ſuch an horrid circumſtance, as the wilful refuſing of ſuch an apt, offered, and only remedy.

Infer. 4. *What a tremendous ſymptom of Wrath, and ſad Character of Death, appears upon that Mans Soul to which no effectual application of Chriſt can be made by the Goſpel!*

Chriſt with his Benefits is frequently tendered to them in the Goſpel, they have been beſeeched once and again upon the Knee of Importunity to accept him, thoſe entreaties and perſwaſions have been urged by the greateſt Arguments, the Command of God, the Love of Chriſt, the inconceiveable happineſs or miſery which unavoidably follows the accepting or rejecting of thoſe offers, and yet nothing will ſtick: All their Pleas for Infidelity have been over and over confuted, their Reaſons and Conſciences have ſtood convinced, they have been *Speechleſs* as well as *Chriſtleſs*: Not one ſound Argument is found with them to defend their Infidelity : They confeſs in general, that ſuch courſes as theirs is, lead to Deſtruction : They will yield them to be happy Souls that are in Chriſt : And yet when it comes to the point, their own cloſing with him, nothing will ſtick : All Arguments, all Entreaties, return to us without ſucceſs.

Lord ! What is the reaſon of this unaccountable obſtinacy ! In other things it is not ſo : If they be ſick, they are ſo far from rejecting a Phyſician that offers himſelf, that they will ſend and pray, and pay him too. If they be Arreſted for Debt, and any one will be a Surety, and pay their Debts for them, words can hardly expreſs the ſenſe they have of ſuch a kindneſs ; but tho' Chriſt would be a Phyſician and Surety, and whatever elſe their needs require, they will rather periſh to Eternity than accept him : What may we fear to be the reaſon of this, but becauſe they are not of Chriſts Sheep, *Joh.* 10. 26. The Lord open the Eyes of poor Sinners, to apprehend not only how great a Sin, but how dreadful a ſign this is.

Infer. 5. *If Chriſt with all his Benefits be made ours by Gods ſpecial application ; what a Day of Mercies then is the Day of Converſion ! What multitudes of choice bleſſings viſit the converted Soul in that Day !*

This day (ſaith Chriſt to *Zacheus*, Luk. 19. 9.) *is Salvation come to this Houſe* : In this Day Chriſt cometh into the Soul, and he comes not empty, but brings with him all his Treaſures of Wiſdom and Righteouſneſs, Sanctification and Redemption. Troops of Mercies, yea, of the beſt of Mercies, come with him. It is a Day of ſingular gladneſs and joy to the Heart of Chriſt when he is Eſpouſed to, and received by the believing Soul : It is as a Coronation-day to a King. So you read, *Cant.* 3. 11. *Go forth, O ye daughters of Zion, and behold King Solomon with the Crown wherewith his Mother crowned him in the Day of his Eſpouſals, and in the Day of the gladneſs of his Heart.*

Where under the Type of *Solomon* in his greateſt Magnificence and Glory, when the Royal Diadem was ſet upon his Head, and the People ſhouted for joy, ſo that the Earth did ring again, is ſhadowed out the joy of Chriſts Heart, when poor Souls by their high Eſtimation of him, and conſent to his Government, do, as it were, Crown him with Glory and Honour, and make his Heart glad.

Now if the Day of our Eſpouſals to Chriſt, be the Day of the gladneſs of his Heart, and he reckons himſelf thus honoured and glorified by us, what a Day of joy and gladneſs ſhould it be to our Hearts, and how ſhould we be tranſported with joy, to ſee a King from Heaven with all his Treaſures of Grace and Glory beſtowing himſelf freely and everlaſtingly upon us, as our Portion ! No wonder *Zacheus* came down joyfully, *Luke* 19. 6. That the *Eunuch* went home rejoycing, *Acts* 8. 39. That the Jaylor rejoyced, believing in God with all his Houſhold, *Acts* 16. 34. That they that were converted, did eat their Meat with gladneſs, praiſing God, *Acts* 2. 41, 46. That there was great joy among them of *Samaria*, when Chriſt came among them in the preaching of the Goſpel, *Acts* 8. 5, 8. I ſay, it's no wonder, we read of joy accompanying Chriſt into the Soul, when we conſider that in one Day ſo many Bleſſings meet together in it, the leaſt of which is not to be exchanged for all the Kingdoms of this World, and the Glory of them. Eternity it ſelf will but ſuffice to bleſs God for the Mercies of this one Day.

Infer. 6. *If Chriſt be made all this to every Soul unto whom he is effectually applied, what cauſe then have thoſe Souls, that are under the preparatory Work of the Spirit, and are come nigh to Chriſt and all his Benefits, to ſtretch out their Hands with vehement deſire to Chriſt, and give him the moſt importunate invitation into their Souls !*

The whole World is diſtinguiſhable into three Claſſes, or ſorts of Perſons, ſuch as are *far from Chriſt*, ſuch as are *not far from Chriſt*, and ſuch as are *in Chriſt* : They that are in Chriſt have heartily received him : Such as are far from Chriſt will not open to him ; their Hearts are faſt barred by Ignorance, Prejudice and Unbelief againſt him ; but thoſe that are come under the prepatory workings of the Spirit nigh to Chriſt, who ſee their own indiſpenſable neceſſity of him, and his ſuitableneſs to their neceſſities, in whom alſo encouraging hopes begin to dawn, and their Souls are waiting at the Foot of God for power to receive him, for an Heart to cloſe ſincerely and univerſally with him ; oh what vehemenet Deſires ! What ſtrong Pleas ! What moving Arguments ſhould ſuch Perſons urge and plead to win Chriſt, and get Poſſeſſion of him ! They are in ſight of their only Remedy : Chriſt and Salvation are come to their very Doors : There wants but a few things to make them bleſſed for ever : This is the Day in which their Souls are exerciſed greatly betwixt hopes and fears : Now they are much alone, and deep in thoughtfulneſs, they weep and make ſupplication for an Heart to believe, and that againſt the great diſcouragments with which they encounter.

Reader, if this be the caſe of thy Soul, it will not be the leaſt piece of Service I can do for thee, to ſuggeſt Pleas as in this caſe are proper to be urged for the attainment of thy deſires, and the cloſing of the Match betwixt Chriſt and thee.

Firſt, Plead the abſolute neceſſity which now drives thee to Chriſt : Tell him thy hope is utterly periſhed in all other refuges : Thou art come like a ſtarving Beggar to the laſt Door of Hope : Tell him thou now beginneſt to ſee the abſolute neceſſity of Chriſt : Thy Body hath not ſo much need of Bread, Water, or Air, as thy Soul hath of Chriſt, and that Wiſdom, Righteouſneſs, Sanctification and Redemption that are in him.

Secondly, Plead the Fathers gracious deſign in furniſhing and ſending him into the World, and his own deſign in accepting the Fathers call. Lord Jeſus, waſt thou not *anointed to Preach good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the Captives, and the opening of the Priſon to them that are bound ?* Iſa. 16. 1, 3. Behold an *Object* ſuitable to thine *Office* : Whileſt I was ignorant of my Condition, I had a proud rebellious Heart, but conviction and ſelf-acquaintance have now meekned it : My Heart was harder than the nether Milſtone, and it was as eaſie to diſſolve the obdurate Rocks into Syrup, as to thaw and melt my Heart for Sin ; but now God hath made my Heart ſoft, I ſenſibly feel the Miſery of my Condition. I once

Thought my ſelf at perfect Liberty, but now I ſee what I conceited to be perfect Liberty, is perfect Bondage; and never did a poor Priſoner ſigh for deliverance more than I. Since then thou haſt given me a Soul thus qualified (though ſtill unworthy) for the Exerciſe of thine Office, and Execution of thy Commiſſion: Lord Jeſus, be according to thy Name a *Jeſus* unto me.

Thirdly, Plead the unlimited and general Invitations made to ſuch Souls as you are, to come to Chriſt freely. Lord, thou haſt made open Proclamation; *Ho every one that thirſteth come ye to the Waters*, Iſa. 55. 1. and *Revel.* 22. 17. *Him that is athirſt come:* In Obedience to thy call, lo I come, had I not been invited, my coming to the (dear Lord Jeſus) had been an Act of Preſumption, but this makes it an Act of Duty and Obedience.

Fourthly, Plead the unprofitableneſs of thy Blood to God. Lord there is no Profit in my Blood, it will turn to no more Advantage to thee to deſtroy, than it will to ſave me; if thou ſend me to Hell (as the Merit of my Sin calls upon thy Juſtice to do) I ſhall be there diſhonouring thee to all Eternity, and the Debt I owe thee never paid: But if thou apply thy Chriſt to me for Righteouſneſs, Satisfaction for all that I have done will be laid down in one full round Sum; indeed, if the Honour of thy Juſtice lay as a Bar to my Pardon, it would ſtop my Mouth; but when thy Juſtice, as well as Mercy, ſhall both rejoyce together, and be glorified and pleaſed in the ſame Act, what hinders but that Chriſt be apply'd to my Soul; ſince in ſo doing, God can be no loſer by it?

Fifthly; Laſtly, Plead thy Compliance with the Terms of the Goſpel: Tell him, Lord, my Will complies fully and heartily to all thy gracious Terms. I can now ſubſcribe a Blank: Let God offer his Chriſt on what Terms he will, my Heart is ready to comply. I have no Exception againſt any Article of the Goſpel; and now, Lord, I wholly refer my ſelf to thy Pleaſure; do with me what ſeemeth good in thine Eyes, only give me an Intereſt Jeſus Chriſt: As to all other concerns I lie at thy Feet, in full Reſignation of all to thy Pleaſure. Never yet did any periſh in that poſture and frame; and I hope I ſhall not be made the firſt Inſtance and Example.

Infer. 7. *Laſtly, If Chriſt with all his Benefits, be made ours by ſpecial Application; how contented, thankful, comfortable and hopeful, ſhould Believers be in every Condition which God caſts them into in this World!*

After ſuch a Mercy as this, let them never open their Mouths any more to repine and grudge at the outward Inconveniencies of their Condition in this World: What are the Things you want, compared with the Things you enjoy? What is a little Money, Health or Liberty, to Wiſdom, Righteouſneſs, Sanctification and Redemption? All the Crowns and Scepters in the World, ſold to their full Value, are no Price for the leaſt of theſe Mercies: But I will not inſiſt here, your Duty lies much higher than Contentment.

Be Thankful as well as Content in every State: *Bleſſed be God* (ſaith the Apoſtle) *the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all* [*ſpiritual Bleſſings*] *in heavenly Places in Chriſt:* O think what are Men to Angels, that Chriſt ſhould paſs by them to become a Saviour to Men! And what art thou among Men, that thou ſhouldſt be taken, and others left! And among all the Mercies of God, what Mercies are comparable to theſe conferr'd upon thee? O bleſs God in the loweſt Ebb of outward Comforts, for ſuch Priviledges as theſe.

And yet you will not come up to your Duty in all this, except you be joyful in the Lord, and rejoyce evermore after the Receipt of ſuch Mercies as theſe, *Philip.* 4. 4. *Rejoice in the Lord ye Righteous, and again I ſay Rejoyce:* For hath not the poor Captive reaſon to rejoyce, when he hath recovered his Liberty? The Debtor to rejoyce, when all ſcores are cleared and he owes nothing? The weary Traveller to rejoice, though he be not owner of a Shilling, when he he is come almoſt home where all his wants ſhall be ſupplied? Why this is your Caſe, when Chriſt once becomes yours; you are the Lords Freemen, your Debts to Juſtice are all ſatisfied by Chriſt: And you are within a little of compleat Redemption, from all the Troubles and Inconveniencies of your preſent State.

Thanks be to God for Jeſus Chriſt.

Serm. 2.

The Second SERMON.

JOHN XVII. xxiii.

I in them, and thou in me, that they may be made perfect in one.

Wherein the Believers Union with Chriſt is ſtated, and opened as a principal part of Goſpel Application.

THE Deſign and End of the Application of Chriſt to Sinners, is the Communication of his Benefits to them: But ſeeing all Communications of Benefits neceſſarily imply *Communion*, and all Communion as neceſſarily pre-ſuppoſes *Union* with his Perſon: I ſhall therefore in this Place, and from this Scripture, treat of the *Myſtical Union* betwixt Chriſt and Believers: This Union being the principal Act wherein the Spirits *Application* of Chriſt conſiſts; of which I ſpake (as to its general Nature) in the former Sermon.

In this Verſe (omitting the Contexture) we find a Threefold Union: One betwixt the Father and Chriſt, a ſecond betwixt Chriſt and Believers; a third betwixt Believers themſelves.

Firſt, *Thou in me:* This is a glorious ineffable Union, and is fundamental to the other two:

The Father is not only in Chriſt, in reſpect of *dear Affection*, as one Friend is in another, who is as his own Soul: Nor only *eſſentially*, in reſpect of the *identity* and ſameneſs of Nature and Attributes, in which reſpect Chriſt is the *expreſs Image of his Perſon*, Heb. 1. 3. But he is in Chriſt alſo as *Mediator*, by communicating the fulneſs of the Godhead which dwells in him as *God-Man*, in a tranſcendant and ſingular Manner; ſo as it never dwelt, nor can dwell in any other, *Col.* 2. 9.

Secondly, *I in them:* Here is the *Myſtical Union* betwixt Chriſt and the Saints, *q. d.* Thou and I are one *eſſentially*, they and I are one *myſtically:* Thou and I are one by the Communication of the Godhead, and ſingular fulneſs of the Spirit to me as Mediator; and they and I are one, by my Communication of the Spirit to them in meaſure.

Thirdly, From hence reſults a Third Union betwixt Believers themſelves: *That they may be made perfect in one:* The ſame Spirit dwelling in them all, and equally uniting them all to me, as living Members to their Head of Influence, there muſt needs be a dear and intimate Union betwixt themſelves as Fellow-Members of the ſame Body.

Now, my Buſineſs at this Time lying in the ſecond Branch, namely, the Union betwixt Chriſt and Believers, I ſhall gather up the Subſtance of it into this Doctrinal Propoſition, to which I ſhall apply this Diſcourſe.

Doct. *That there is a ſtrict and dear Union betwixt Chriſt, and all true Believers.*

The Scriptures have borrowed from the Book of Nature four elegant and lively *Metaphors* to help the Nature of this Myſtical Union with Chriſt into our Underſtandings; namely, That of two Pieces of *Timber*, united by Glew: That of a *Graff* taking hold of its Stock, and making one Tree: That of the *Husband* and *Wife*, by the Marriage Covenant becoming one Fleſh: And that of the *Members* and Head animated by one Soul, and ſo becoming one Natural Body. Every one of theſe is more lively and full than the other, and what is defective in one, is ſupplied in the other; but yet, neither any of theſe ſingly, or all of them jointly, can give us a full and compleat Account of this Myſtery.

Not that of two Pieces united by Glew, 1 *Cor.* 6. 17. *He that is joyned to the Lord is one Spirit*, κολλώμενος, glewed to the Lord. For though this cementeth, and ſtrongly joyns them in one, yet this is but a faint and imperfect ſhadow of our Union with Chriſt; for though this Union by glew be *intimate*, yet it is not *vital*, but ſo is that of the Soul with Chriſt.

Nor that of the Graff and Stock mentioned *Rom.* 6. 5. for though it be there ſaid that Believers are σύμφυτοι, *implanted*, or ingraffed by way of Inciſion, and this Union betwixt it and the Stock be *vital*, for it partakes of the vital Sap and Juice of it; yet here alſo is a remarkable defect, for the graff is of a more excellent Kind and Nature than the Stock, and upon that Account the Tree receives its *Denomination* from it, as from the more noble and excellent Part; but Chriſt, into whom Believers are ingraffed, is infinitely more excellent than they, and they are denominated from him.

Nor yet that *Conjugal Union* by Marriage-Covenant betwixt a Man and his Wife; for though this be exceeding dear and intimate, ſo, that a Man leaves Father and Mother, and cleaves to his Wife, and they two become one Fleſh: Yet this Union is not *indiſſolvable*, but may and muſt be broken by Death; and then the *Relict* lives alone without any Communion with, or Relation to the Perſon that was once ſo dear: But this betwixt Chriſt and the Soul can never be diſſolved by Death, it abides to Eternity.

Nor laſtly, That of the *Head* and *Members* united by one Vital Spirit, and ſo making one *Phyſical Body*, mentioned *Eph.* 4. 15, 16. for though one Soul actuates every Member, yet it doth not knit every Member alike near to the Head, but ſome are nearer, and others removed farther from it; but here every Member is alike nearly United with Chriſt the Head, the weak are as near to him as the ſtrong.

Two Things are neceſſary to be opened in the Doctrinal Part of this Point. 1. The Reality. 2. The Quality of this Union.

Firſt, For the Reality of it, I ſhall make it appear that there is ſuch a Union betwixt Chriſt and Believers: It is no *Ens rationis*, empty Notion, or cunningly deviſed Fable; but a moſt certain demonſtrable Truth, which appears,

Firſt, From the *Communion* which is betwixt Chriſt and Believers: In this the Apoſtle is expreſs, 1 *John* 1. 3. *Truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt:* κοινωνία. It ſignifies ſuch Fellowſhip or Copartnerſhip, as Perſons have by a Joynt Intereſt in one and the ſame Enjoyment, which is in common betwixt them. So *Heb.* 3. 14. we are μέτοχοι, *partakers of Chriſt.* And *Pſalm* 45. 7. מחבריך here the Saints are called the Companions, Conſorts, or Fellows of Chriſt: And that not only in reſpect of his Aſſumption of our Mortality, and inveſting us with his Immortality, but it hath a ſpecial Reference and Reſpect to the Unction of the Holy Ghoſt, or Graces of the Spirit of which Believers are partakers with him and through him. Now this Communion of the Saints with Chriſt, is entirely and neceſſarily Dependant upon their Union with him, even as much as the Branches Participation of the Sap and Juice, depends upon its Union and Coalition with the Stock: Take away Union, and there can be no Communion, or Communications, which is clear from 1 *Cor.* 3. 22, 23. *All is yours, and ye are Chriſts, and Chriſt is Gods:* Where you ſee how all our Participation of Chriſt's Benefits, is built upon our Union with Chriſt's Perſon.

Ipſe venit in ſortem noſtræ mortalitatis, ut in ſortem nos adduceret ſuæ immortalitatis: clarum autem eſt, hic agi de conſortibus unctionis: quales ſunt omnes fideles qui unctionis participes fiunt. Rivet.

Secondly, The Reality of the Believers *Union* with Chriſt, is evident from the *Imputation* of Chriſt's Righteouſneſs to him for his Juſtification. That a Believer is juſtified before God by a Righteouſneſs without himſelf is undeniable from *Rom.* 3. 24. *Being juſtified freely by his Grace, through the Redemption that is in Chriſt Jeſus:* And that Chriſt's Righteouſneſs becomes ours by *Imputation*, is as clear from *Rom.* 4. 23, 24. but it can never be imputed

puted to us, except we be united to him, and become one with him: Which is alſo plainly aſſerted in 1 *Cor.* 1. 30. *But of him are ye* (*in Chriſt Jeſus*) *who of God is made unto us Wiſdom, and Righteouſneſs, Sanctification and Redemption:* He communicates his Merits unto none but thoſe that are in him: Hence all thoſe vain Cavils of the *Papiſts* diſputing againſt our Juſtification by the Righteouſneſs of Chriſt, and aſſerting it to be by inherent Righteouſneſs, are ſolidly anſwered,

When they demand, how can we be juſtified by the Righteouſneſs of another? Can I be rich with another Mans Money, or preferr'd by anothers Honours? Our Anſwer is, Yes, if that other be my Surety or Husband: Indeed *Peter* cannot be juſtified by the Righteouſneſs of *Paul*; but both may be juſtified by the Righteouſneſs of Chriſt imputed to them; they being Members jointly knit to one common Head: *Principal* and *Surety* are one in Obligation, and Conſtruction of Law: Head and Members are one Body, Branch, and Stock are one Tree, and it's no ſtrange thing to ſee a Graff live by the ſap of another Stock, when once it is ingraffed into it.

Thirdly, The *Sympathy* that is betwixt Chriſt and Believers proves a Union betwixt them: Chriſt and the Saints ſmile and ſigh together. St. *Paul*, in *Coloſ.* 1. 2, 4. tells us, that he did fill up that which is behind, τὰ ὑστερήματα —— the Remainders of the *Sufferings of Chriſt in his Fleſh:* Not as if Chriſt's Sufferings were imperfect, (*for by one Offering he hath perfected for ever them that are ſanctified*, Heb. 10. 14.) but in theſe Two Scriptures Chriſt is conſider'd in a Twofold Capacity: He ſuffer'd once in *Corpore proprio*, in his own Perſon as Mediator; theſe Sufferings are compleat and full, and in that Senſe he ſuffers no more: He ſuffers alſo in *Corpore Myſtico*, in his Church and Members; thus he ſtill ſuffers in the Sufferings of every Saint for his ſake: And tho' theſe Sufferings in his Myſtical Body, are not equal to the other, either *pondere & menſura*, in their Weight and Value, nor yet deſigned *ex Officio*, for the ſame Uſe and Purpoſe, to ſatisfie by their proper Merit offended Juſtice; nevertheleſs they are truly reckoned the Sufferings of Chriſt, becauſe the Head ſuffers when the Members do: And without this Suppoſition, that Place, *Acts* 9. 5. is never to be underſtood, when Chriſt the Head in Heaven cries out, *Saul, Saul, why Perſecuteſt thou me?* When the Toe was trod upon on Earth: How doth Chriſt ſenſibly feel our Sufferings or we his, if there be not a Myſtical Union betwixt him and us.

Fourthly and Laſtly, The Way and Manner in which the Saints ſhall be raiſed at the laſt Day, proves this *Myſtical Union* betwixt Chriſt and them; for they are not to be raiſed as others, by the naked Power of God without them, but by the Vertue of Chriſt's Reſurrection as their Head, ſending forth vital quickening Influences into their dead Bodies, which are united to him as well as their Souls. For ſo we find it, *Rom.* 8. 11. *But if the Spirit of him that raiſed up Jeſus from the Dead, dwell in you: He that raiſed up Chriſt from the Dead ſhall alſo quicken your Mortal Bodies by his Spirit that dwelleth in you:* Even as it is in our awakening out of natural Sleep, firſt the *Animal Spirits* in the Head begin to rouze and play there, and then the Senſes and Members are looſed throughout the whole Body.

Now it's impoſſible the Saints ſhould be raiſed in the laſt Reſurrection, by the Spirit of Chriſt dwelling in them; if that Spirit did not knit and unite them to him, as Members to their Head. So then, by all this it is proved there is a real Union of the Saints with Chriſt.

Next I ſhall endeavour to open the *Quality* and *Nature* of this Union; and ſhew you what it is according to the weak Apprehenſions we have of ſo ſublime a Myſtery; and this I ſhall do in a

General }
and } Account of it.
Particular }

Firſt, More *Generally*, it is an intimate Conjunction of Believers to Chriſt, by the imparting of his Spirit to them, whereby they are enabled to believe and live in him.

All Divine Spiritual Life is *originally* in the Father, and cometh not to us but by, and through the Son, *John* 5. 26. to him hath the Father given to have an ἀυτοζῶιν —— a quickening, enlivening Power in himſelf: But the Son communicates this Life which is in him, to none but by and through the Spirit, *Rom.* 1. 2. *The Spirit of Life, which is in Chriſt Jeſus, hath made me Free from the Law of Sin and Death.*

The Spirit muſt therefore firſt take hold of us, before we can live in Chriſt; and when he doth ſo, then we are enabled to exert that vital Act of Faith, whereby we receive Chriſt: All this lies plain in that one Scripture, *John* 6. 57. *As the living Father hath ſent me, and I live by the Father; ſo he that eateth me* (that is by Faith applies me) *even he ſhall live by me.* So that theſe two, namely, the *Spirit* on Chriſt's Part, and *Faith* his Work, on our Part, are the two Ligaments by which we are knit to Chriſt.

So that the Spirts Work in uniting or engraffing a Soul into Chriſt, is like the cutting off the graff from its native Stock (which he doth by his Illuminations and Convictions) and cloſing it with the living when it is thus prepared, and ſo enabling it (by the Infuſion of Faith) to ſuck and draw the vital Sap, and thus it becomes one with him. Or as the many Members in the natural Body, being all quickened and animated by the ſame vital Spirit, become one Body with the Head which is the principal Member, *Epheſ.* 4. 4. *There is one Body, and one Spirit.*

More *Particularly*, we ſhall conſider the Properties of this Union, that ſo we may the better underſtand the Nature of it. And here I ſhall open the Nature of it both *Negatively*, and *Affirmatively*.

Firſt, Negatively, by removing all falſe Notions and miſapprehenſions of it. And we ſay,

Firſt, The Saints Union with Chriſt is not a *meer mental Union*, only in Conceit and Notion, but really exiſts *extra mentem*, whether we conceit it or not. I know the Atheiſtical World cenſures all theſe things as Fancies, and idle imaginations, but Believers know the reality of them. *Joh.* 14. 20. *At that Day you ſhall know that I am in my Father, and you in me, and I in you.* This Doctrine is not *Phantaſtical*, but *Scientifical*.

Secondly, the Saints Union with Chriſt is not a *Phyſical Union*, ſuch as is betwixt the Members of a Natural Body and the Head: Our Nature indeed is aſſumed into Union with the Perſon of Chriſt, but it is the ſingular Honour of that Bleſſed and Holy Fleſh of Chriſt, to be ſo united, as to make one Perſon with him: That Union is *Hypoſtatical*, this only *Myſtical*.

Thirdly, Nor is it an *Eſſential Union*, or Union with the Divine Nature, ſo as our Beings are thereby ſwallowed up and loſt in the Divine Being.

Some there be indeed that talk at that wild rate, of being Godded into God, and Chriſted into Chriſt: And thoſe unwary Expreſſions of *Greg. Nez.* Θεοποιεῖν, and χριστοποιεῖν, do but too much countenance thoſe daring Spirits: But oh there is an infinite diſtance betwixt us and Chriſt in reſpect of Nature and Excellency, notwithſtanding this Union.

Fourthly, The Union I here ſpeak of, is not a *fœderal Union*; or an Union by Covenant only: Such a Union indeed there is betwixt Chriſt and Believers, but that is conſequential to, and wholly dependent upon this.

Fifthly, and Laſtly, It is not a *meer Moral Union* by Love and Affection: Thus we ſay, one Soul is in two Bodies, a Friend is another Self: The Lover is in the Perſon loved: Such a Union of Hears and Affections there is alſo betwixt Chriſt and the Saints, but this is of another Nature: That we call a *Moral*, this a *Myſtical Union*: That only knits our *Affections*, but this our *Perſons* to Chriſt.

Secondly, Poſitively, and Firſt, Tho' this Union neither makes us one Perſon, or Eſſence with Chriſt, yet it knits our Perſons moſt *intimately* and nearly to the Perſon of Chriſt: The Church is Chriſts Body, *Coloſ.* 1. 24. not his *Natural*, but his *Myſtical* Body. That is to ſay, his Body is a Myſtery, becauſe it is to him as his Natural Body. The Saints ſtand to Chriſt, in the ſame Relation that the Natural Members of the Body ſtand to the Head, and he ſtands in the ſame Relation to them, that the Head ſtands in to the Natural Members: And conſequently, They ſtand related to one another, as the Members of a Natural Body do to each other.

Chriſt and the Saints are not one as the *Oak* and the *Ivy* that Claſps it are one; but as the Graff and Stock are one: It is not a Union by *adheſion*, but *incorporation*. Husband and Wife are not ſo near, Soul and Body are not ſo near as Chriſt and the believing Soul are near to each other.

Secondly, The Myſtical Union is wholly Supernatural: Wrought by the alone Power of God. So it's ſaid, 1 *Cor.* 1. 30. *But of him are ye in Chriſt Jeſus*: We can no more Unite our ſelves to Chriſt, than a Branch can incorporate it ſelf into another Stock: It is of him (*i. e.*) of God, his proper and alone Work.

There are only two Ligaments, or Bands of Union, betwixt Chriſt and the Soul, *viz.* The *Spirit* on his part, and *Faith* on ours: But when we ſay Faith is the Band of Union on our part, the meaning is not, that it's ſo our own act, as that it ſprings naturally from us, or is educed from the power of our own wills; no, for the Apoſtle expreſly contradicts it, *Eph.* 2. 8. *It is not of your ſelves, it is the gift of God*: But we are the Subjects of it, and tho' the act on that account be ours, yet the Power enabling us to believe is God's, *Eph.* 1. 19, 20.

Thirdly, The Myſtical Union is an *Immediate Union*: Immediate I ſay, not as excluding Means and Inſtruments, for ſeveral Means, and many Inſtruments, are employ'd for the effecting of it: But Immediate as excluding Degrees of nearneſs among the Members of Chriſt's Myſtical Body.

Every Member in the Natural Body ſtands not as near to the Head as another; but ſo do all the Myſtical Members of Chriſt's Body to him: Every Member, the ſmalleſt, as well as the greateſt, hath an immediate coalition with Chriſt, 1 *Cor.* 1. 2. *To the Church of God which is at* Corinth, *to them that are ſanctified in Chriſt Jeſus; called to be Saints: with all that in every place call upon the Name of Jeſus Chriſt our Lord, both theirs, and ours.*

Among the *factious* in this Church at *Corinth*, thoſe that ſaid *I am of Chriſt*; as arrogating Chriſt to themſelves; were as much a *Faction*, as thoſe that ſaid *I am of Paul*, 1 Cor. 1. 30. To cure this he tells them, he is *both theirs and ours*. Such Incloſures are againſt Law.

Fourthly, The Saints Myſtical Union with Chriſt is a *fundamental Union*: It's fundamental by way of *Suſtentation*: All our Fruits of Obedience depend upon it, *Joh.* 15. 4. *As the Branch cannot bear Fruit except it abide in the Vine, no more can ye except abide in me.* It's fundamental to all our Privileges and comfortable claims, 1 *Cor.* 3. ult. *All is yours, for ye are Chriſts.* And it is fundamental to all our hopes, and expectations of Glory; for it is *Chriſt in you the hope of Glory*, Col. 1. 27. So then deſtroy this Union, and with it you deſtroy all your Fruits, Priviledges, and Eternal Hopes, at one ſtroke.

Fifthly, The Myſtical Union is a moſt *Effica-Union*, for through this Union the Divine Power flows into our Souls, both to quicken us with the Life of Chriſt, and to conſerve and ſecure that Life in us, after it is ſo infuſed.

Without the *Unition* of the Soul to Chriſt, which is to be conceived *efficiently* as the Spirits act, there can be no *Union formally* conſidered; and without theſe, no communications of Life from Chriſt to us, *Eph* 4. 16. Anſ there is that ἐνέργεια, or effectal Working of the Spirit of Life in every part, which he there ſpeaks of, (as who ſhould ſay, the firſt Buildings of a new Life, a Spiritual vitality diffuſed through the Soul, which ere while was dead in Sin) yet ſtill this Union with Chriſt is as neceſſary to the *maintaining*, as before it was to the *producing* of it.

For why is it that this Life is not agan diſtinguiſhed and wholly ſuffocated in us, by ſo many deadly Wounds as are given it by Temptations and Corruptions? Surely no reaſon can be aſſigned more ſatisfying than that which Chriſt himſelf gives us in, *John* 14. 19. *Becauſe I live, ye ſhall live alſo.* q. d. Whilſt there is vital Sap in me the Root, you that are Branches in me, cannot wither and die.

Sixthly, The Myſtical Union is an *indiſſoluble Union*: There is an everlaſting tie betwixt Chriſt and the Believer: And herein alſo it is beyond all other Unions in the World: Death diſſolves the dear Union betwixt the Husband and Wife, Friend and Friend, yea betwixt Soul and Body; but not betwixt Chriſt and the Soul: The Bands of this Union rot not in the Grave: *What ſhall ſeparate us from the Love of Chriſt?* Saith the Apoſtle, *Rom.* 8. 35, 38, 39. He bids Defiance to all his Enemies, and Triumphs in the firmneſs of this Union, over all Hazards that ſeem to threaten it. It is with Chriſt and us, in reſpect of the *Myſtical Union*, as it was with Chriſt himſelf, in reſpect of the *Hypoſtatical Union*: That was not diſſolved by his Death when the *Natural Union* betwixt his Soul and Body was; nor can this Myſtical Union of our Souls and Bodies with Chriſt be diſſolved, when the Unions betwixt us and our deareſt Relations, yea betwixt the Soul and Body, are diſſolved by Death. God calls himſelf the God of *Abraham*, long after his Body was turned into Duſt.

Seventhly, It is an *honourable Union* *, yea the higheſt Honour that can be done unto Men: The greateſt Honour that was ever done to our common Nature, was by its aſſumption into Union with the Second Perſon *Hypoſtatically*, and the higheſt Honour that was ever done to our ſingle Perſons, was their Union with Chriſt *Myſtically*. To be a Servant of Chriſt, is a Dignity tranſcendent to the higheſt Advancement among Men; but to be a Member of Chriſt, how matchleſs and ſingular is the Glory thereof! And yet ſuch Honour have all the Saints, *Eph.* 5. 30. *We are Members of his Body, of his Fleſh, and of his Bones.*

* *Apex, caput, & vertex nobilitatis eſt Chriſtus, ſine quo nihil eſt in toto hoc ſublunari orbe terrarum nobile, cujus ſolium eſt cœlum, & cujus ſcabellum eſt terra; terra inquam, in qua horum omnis cognatio & nobilitas ſita eſt & collocata, divinis illius pedibus ſubſternitur.* Laurent. Humfredus de nobilitate, lib. 2. p. 176.

Eighthly, It is a moſt *Comfortable Union*: Yea, the Ground of all ſolid Comfort both in Life and Death: Whatever Troubles, Wants, or Diſtreſſes befall ſuch, in this is abundant Relief and Support. Chriſt is mine, and I am his; what may not a good Soul make out of that! If I am Chriſts, then let him take Care for me, and indeed in ſo doing, he doth but Care for his own: He is my Head, and to him it belongs to Conſult the Safety and Welfare of his own Members, *Eph.* 1. 22, 23. He is not only an Head to his own by way of *Influence*, but to all things elſe by way of *Dominion*, for their good: How comfortable may we repoſe our ſeves under that cheering Conſideration upon him at all times, and in all difficult Caſes!

Ninthly, It is a *fruitful Union*: The immediate end of it is Fruit, *Rom.* 7. 4. *We are married to Chriſt, that we ſhould bring forth Fruit to God:* All the Fruit we bear before our ingrafture into Chriſt, is worſe than none: Till the Perſon be in Chriſt, the Work cannot be Evangelically good, and acceptable to God: *We are made accepted in the beloved*, Eph. 1. 6. Chriſt is a fruitful Root, and makes all the Branches that live in him ſo too, *Joh.* 15. 8.

Tenthly and Laſtly, It is an *enriching Union*: For by our Union with his Perſon, we are immediately intereſted in all his Riches, 1 *Cor.* 1. 30. How Rich and Great a Perſon do the little Arms of Faith claſp and embrace! *All is yours*, 1 Cor. 3. 22. All that Chriſt hath, becomes ours, either by Communication to us, or Improvement for us: His Father, *Joh.* 20. 17. His Promiſes, 2 *Cor.* 1. 20. His Providences, *Rom.* 8. 28. His Glory, *Joh.* 17. 24. It's all ours by Vertue of our Union with him.

Thus you ſee briefly what the Myſtical Union is. Next we ſhall improve it.

Infer. 1. *If there be ſuch a Union betwixt Chriſt and Believers, oh then what tranſcendent Dignity hath God put upon Believers!*

Well might *Conſtantine* prefer the Honour of being a Member of the Church, before that of being Head of the Empire, for it is not only above all Earthly Dignities and Honours, but in ſome reſpect above that Honour which God hath put upon the Angels of Glory.

Si vis vir virtutis appellari, indue te Chriſtum, qui eſt Dei virtus & ſapientia; & in omnibus adjunge te domino, ita ut unus cum eo ſpiritus fias, & tunc vir virtutis efficieris. Orig. Hom. in Numb. 31.

Great is the Dignity of the Angelical Nature, they are the higheſt and moſt honourable Species of Creatures: They alſo have the Honour continually to behold the Face of God in Heaven, and yet in this one Reſpect, the Saints are preferr'd to them, they have a Myſtical Union with Chriſt as their Head of Influence, by whom they are quickned with Spiritual Life, which the Angels have not.

It is true, there is an ἀνακεφαλαίωσις, or gathering together of all in Heaven and Earth under Chriſt as a common Head: He is the Head of *Angels*, as well as Saints, but in different Reſpects: To Angels he is an Head of *Dominion* and Government, but to Saints he is both an Head of Dominion and Vital *Influence* too: They are his chief and moſt honourable Subiects, but not his Myſtical Members: They are as the *Barons* and *Nobles* in his Kingdom, but the Saints as the dear *Spouſe* and Wife of his Boſom: This dignifies the Believer above the greateſt Angel. And as the Nobles of the Kingdom think it a Preferment and Honour to ſerve the *Queen*, ſo the glorious *Angels* think it no degradation or diſhonour to them to ſerve the Saints: For to this honourable Office they are appointed, *Heb.* 1. 14. to be miniſtring or ſerviceable Spirits for for the good of them that ſhall be Heirs of Salvation: The chiefeſt Servant diſdains not to Honour, and Serve the Heir.

Eph. 1. 10.

Some imperious Grandees would frown, ſhould ſome of theſe Perſons but preſume to Approach their Preſence, but God ſets them before his Face with delight, and Angels delight to ſerve them.

Infer. 2. *If there be ſuch a ſtrict and inſeparable Union betwixt Chriſt and Believers, then the Graces of Believers can* *never totally fail: Immortality is the Priviledge of Grace, becauſe ſanctified Perſons are inſeparably united to Chriſt the Fountain of Life: Your Life is hid with Chriſt in God,* Col. 3. 3. Whilſt the Sap of Life is in the Root, the Branches live by it: Thus it is betwixt Chriſt and Believers, *Joh.* 14. 19. *Becauſe I live, ye ſhall live alſo.* See how Chriſt binds up their Life in one Bundle with his own, plainly intimating it is as impoſſible for them to die, as it is for himſelf, he cannot live without them.

True it is, the Spiritual Life of Believers is encountred by many ſtrong and fierce Oppoſitions: It is alſo brought to a low Ebb in ſome, but we are always to remember there are ſome things which pertain to the Eſſence of that Life, in which the very Being of it lies, and ſome things that pertain only to its *well-being*: All thoſe things which belong to the *well-being* of the new Creature, as Manifeſtations, Joys, ſpiritual Comforts, *&c.* May for a time fail, yea, and Grace it ſelf may ſuffer great loſſes and remiſſions in its Degrees notwithſtanding our Union with Chriſt; but ſtill the Eſſence of it is immortal, which is no ſmall relief to gracious Souls: When the means of Grace fail, as it is threatned, *Amos* 8. 11. When temporary formal Profeſſors drop away from Chriſt like withered Leaves in a Windy-Day, 2 *Tim.* 2. 18. And when the natural Union of their Souls and Bodies are ſuffering a diſſolution from each other by Death, when that *Silver Cord* is looſed, this *Golden Chain* holds firm, 1 *Cor.* 3. 23.

Infer. 3. *Is the Unoin ſo intimate betwixt Chriſt and Believers? How great and powerful a Motive then is this, to make us open-handed and liberal in releiving the neceſſities and wants of every gracious Perſon! For in relieving them we relieve Chriſt himſelf.*

Chriſt *Perſonal* is not the Object of our Pity and Charity, he is at the Fountain Head of all the Riches in Glory, *Eph.* 4. *ver.* 10. But Chriſt *Myſtical* is expoſed to Neceſſities and Wants, he feels Hunger and Thirſt, Colds and Pains in his Body the Church: And he is refreſhed, relieved and comforted in their Refreſhments and Comforts: Chriſt the Lord of Heaven and Earth, in this conſideration is ſometimes in need of a Penny; he tells us his Wants and Poverty, and how he is relieved, *Mat.* 25. 35, 40. A Text believed and underſtood by very few, *I was an hungred, and ye gave me Meat. I was thirſty, and ye gave me Drink. I was a Stranger, and ye took me in: Then ſhall the Righteous anſwer, Lord, when ſaw we thee an hungred,* &c. *And the King ſhall anſwer and ſay unto them, Verily I ſay unto you, in as much as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it to me.*

Qui reſpectu fratris in Eccleſia non movetur, vel Chriſti contemplatione movetur; & qui non cogitat in labore & egeſtate conſervum, uti dominum cogitet in ipſo illum quam deſpicit, conſtitutum. Cyprian de opere & eleemoſynis.

It was the ſaying of a great Divine, that he thought ſcarce any Man on Earth did fully underſtand and believe this Truth, and he conceives ſo much hinted in the very Text where the Righteous themſelves reply, *Lord, when ſaw we thee Sick,* &c. Intimating in the Queſtion, that they did not throughly underſtand the nearneſs, yea, *oneneſs* of thoſe Perſons with Chriſt, for whom they did theſe things. And indeed, it is incredible that a Chriſtian can be hard hearted, and cloſe handed, to that neceſſitous Chriſtian, in refreſhing and relieving of whom he verily believes that he Miniſters refreſhment to Chriſt himſelf.

O think again and again upon this Scripture, conſider what forcible and mighty Arguments are here laid together to engage relief to the wants of Chriſtians.

Here you ſee their near Relation to Chriſt: They are Myſtically one Perſon: What you did to them, you did to me. Here you ſee alſo how kindly Chriſt takes it at our Hands: Acknowledging all thoſe kindneſſes that were beſtowed upon him, even to a bit of Bread: He is you ſee content to take it as a Courteſie, who might demand it by Authority, and bereave you of all immediately upon refuſal.

Yea, here you ſee this one ſingle Branch or Act of Obedience, (our charity to the Saints) is ſingled out from among all the Duties of Obedience, and made the Teſt and Evidence of our ſincerity in that great Day, and Men bleſſed or curſed according to the love they have manifeſted this way to the Saints.

O then henceforth let none, that underſtand the Relation the Saints have to Chriſt, as the Members to the Head, or the Relation they have to each other thereby as fellow Members of the ſame Body, from henceforth ſuffer Chriſt to hunger, if they have Bread to relieve him, or Chriſt to be thirſty, if they have to refreſh him; this Union betwixt Chriſt and the Saints, affords an Argument beyond all other Arguments in the World to prevail with us: Methinks a little *Rhetorick* might perſwade a Chriſtian to part with any thing he hath to Chriſt, who parted with the Glory of Heaven, yea, and his Hearts Blood to boot, for his ſake.

Infer. 4. *Do Chriſt and Believers make but one Myſtical Perſon? How unnatural and abſurd then are all thoſe acts of unkindneſs, whereby Believers wound and grieve Jeſus Chriſt! This is as if the Hand ſhould wound his own Head, from which it receives Life, Senſe, Motion, and Strength.*

When Satan ſmites Chriſt by a wicked Man, he then wounds him with the Hand of an Enemy; but when his Temptations prevail upon the Saints to Sin, he wounds him as it were with his own Hand: As the *Eagle* and *Tree* in the *Fable* complain'd, the one he was wounded by an Arrow winged with his own Feathers, the other, that it was rived a ſunder by a Wedge hewen out of his own Limbs.

Now the Evil and diſingenuity of ſuch Sins, is to be meaſured not only by the near Relation Chriſt ſuſtains to Believers as their Head, but more particularly, from the ſeveral Benefits they receive from him as ſuch: For in wounding Chriſt by their Sins,

Firſt, They wound their *head of influence*, through whom they live, and without whom they had ſtill remain'd in the State of Sin and Death, *Eph.* 4. 16. Shall Chriſt ſend Life to us, and we return that which is as Death to him? O how abſurd, how diſingenious is this!

Secondly, They wound their *head of Government*. Chriſt is a *guiding*, as well as a *quickening* head, *Col.* 1. 18. he is your Wiſdom, he guides you by his Counſels to Glory; but muſt he be thus requited for all his faithful Conduct! What do you when you Sin, but rebel againſt his Government,

refuſing

refuſing to follow his Counſels, and obeying in the mean time a Deceiver rather than him.

Thirdly, They wound their *Conſulting Head*, who cares, provides, and projects for the Welfare and Safety of the Body. Chriſtians, You know your Affairs below have not been ſteered and managed by your own Wiſdom, but that Orders have been given from Heaven for your Security and Supply from Day to Day. *I know, O Lord* (ſaith the Prophet) *that the way of man is not in himſelf, neither is it in him that walks to direct his own ſteps*, Jer. 10. 23.

It's true, Chriſt is out of your ſight, and you ſee him not; but he ſees you, and orders every thing that concerns you. And is this a due Requital of all that Care he hath taken for you? Do ye thus requite the Lord for all his Benefits? What? recompence Evil for Good! O let ſhame cover you.

Fourthly and *Laſtly*, They wound *their Head of Honour*. Chriſt your Head, is the Fountain of Honour to you: This is your Glory, that you relate to him as your Head: You are on this account (as before noted) exalted above Angels.

Now then Conſider, how vile a thing it is to reflect the leaſt diſhonour upon him, from whom you derive all your Glory. O conſider and bewail it.

Infer. 5. *Is there ſo ſtrict and intimate a relation and union betwixt Chriſt and the Saints? Then ſurely they can never want what is good for their Souls or Bodies.*

Every one naturally cares and provides for his own, eſpecially for his own Body; yet we can more eaſily violate the Law of Nature, and be cruel to our own Fleſh, than Chriſt can be ſo to his Myſtical Body. I know it's hard to reſt upon and rejoyce in a Promiſe, when Neceſſities pinch, and we ſee not from whence Relief ſhould ariſe; but Oh! what ſweet Satisfaction and Comfort might a neceſſitous Believer find in theſe Conſiderations, would he but keep them upon his Heart in ſuch a day of ſtrait.

Qui miſit filium, immiſit ſpiritum, promiſit vultum, quid tandem denegabit?

Firſt, Whatever my diſtreſſes are for quality, number, or degree, they are all *known* even to the leaſt Circumſtance, by Chriſt my Head: He looks down from Heaven upon all my afflictions, and underſtands them more fully than I that feel them, *Pſalm* 38. 9. *Lord all my deſire is before thee, and my groaning is not hid from thee.*

Secondly, He not only knows them, but *feels* them, as well as knows them, *We have not an High Prieſt that cannot be touched with the feeling of our Infirmities*, Heb. 4. 15. In all your Afflictions he is afflicted; tender Sympathy cannot but flow from ſuch intimate Union; therefore in *Mat.* 25. 35. he ſaith, I was an hungred, and I was athirſt, and I was naked. For indeed his Sympathy and tender Compaſſion gave him as quick a Reſentment, and as tender a Senſe of their Wants, as if they they had been his own: Yea,

Thirdly, He not only knows and feels my Wants, but hath enough in his Hand, and much more than enough to ſupply them all; for all Things are delivered to him by the Father, *Luke* 10. 22. all the Store-houſes in Heaven and Earth are his, *Phil.* 4. 19.

Fourthly, He beſtows all earthly good things even to ſuperfluity and redundance upon his very Enemies, *They have more than Heart can wiſh*, Pſal. 73. 7. He is bountiful to ſtrangers, he loads his very Enemies with theſe things, and can it be ſuppoſed he will in the mean while ſtarve his own, and neglect thoſe whom he loves as his own fleſh? It cannot be. Moreover,

Fifthly, Hitherto he hath not ſuffered me to periſh in any former ſtraits; when and were was it that he forſook me? this is not the firſt plunge of Trouble I have been in; Have I not found him a God at a pinch? How oft have I ſeen him in the Mount of Difficulties!

Sixthly and *Laſtly*, I have his Promiſe and Engagement that he will never leave me nor forſake me, *Heb.* 13. 5. and *John* 14. 18. a Promiſe never crackt ſince the Hour it was firſt made. If then, the Lord Jeſus knows and feels all my wants, hath enough and more than enough to ſupply them, if he gives even to redundance unto his Enemies, hath not hitherto forſaken me, and hath promiſed he never will; why then is my Soul thus diſquieted in me? Surely there is no cauſe it ſhould be ſo.

Infer. 6. *If the Saints are ſo nearly united to Chriſt, as the members to the head; O then how great a ſin, and full of danger is it for any to wrong and perſecute the Saints! For in ſo doing, they muſt needs perſecute Chriſt himſelf.*

Saul, Saul (ſaith Chriſt) *why perſecuteſt thou me?* Acts 9. 4. The righteous God holds himſelf obliged to vindicate oppreſſed innocency, tho' it be in the Perſon of a wicked Man, how much more when it is in a Member of Chriſt? *He that toucheth you, toucheth the Apple of mine Eye*, Zech. 2. 8. And is it to be imagined, that Chriſt will ſit ſtill, and ſuffer his enemies to thruſt out the very Apples of his Eyes? No, no, *He hath ordained his arrows againſt the perſecutors*, Pſal. 7. 13.

O it were better thy Hand ſhould wither, and thine Arm fall from thy ſhoulder, than ever it ſhould be lifted up againſt Chriſt in the pooreſt of his Members. Believe it, Sirs, not only your violent Actions, but your hard Speeches are all ſet down upon your Dooms-day Book; and you ſhall be brought to an Account for them in the great Day, *Jude* 15. Beware what Arrows you ſhoot, and be ſure of your Mark before you ſhoot them.

Ageſilaus dicere ſolitus eſt, ſe vehementer admirari, eos non haberi in ſacrilegorum numero qui læderant eos qui Deo ſupplicarent vel Deum venerantur; quo innuit, eos non tantum ſacrilegos eſſe qui deos ipſos, aut templorum ornatum ſpoliarent; ſed eos maxime qui deorum miniſtros, & precationes contumeliis afficiunt. Æmyl. Prob.

Infer. 7. *If there be ſuch a Union betwixt Chriſt and the Saints as hath been deſcribed, upon what comfortable Terms then, may Believers part with their Bodies at Death!*

Chriſt your head is above water, therefore you cannot be loſt: Nay, he is not only riſen from the dead himſelf, but is alſo *become the firſt fruits of them that ſleep*, 1 Cor. 15. 20. Believers are his Members, his Fulneſs, he cannot therefore be compleat without you: A part of Chriſt cannot periſh in the Grave, much leſs burn in Hell: Remember when you feel the Natural Union diſſolving, that this Myſtical Union can never be diſſolved: The pangs of Death cannot break this Tie: As there is a peculiar Excellency in the Believers Life, ſo there is a ſingular Support and peculiar Comfort in his Death; *To me to live is Chriſt, and to die is gain*, Phil. 1. 21.

Templum Dei in quo ſpiritus habitat patris & membra Chriſti non participare ſalutem, ſed in perditionem redigi dicere; quomodo non magna eſt blaſphemia? Iren. lib.

Infer. 8. If there be ſuch a Union betwixt Chriſt and Believers, *How doth it concern every man to try and examine his Eſtate, whether he is really united with Chriſt or not; by the natural and proper Effects which always flow from this Union?* As,

Firſt, The real Communication of Chriſt's holineſs to the Soul: We cannot be united with this root, and not partake of the vital ſap of Sanctification from him; all that are planted into him, are planted into the likeneſs of his Death, and of his Reſurrection, *Rom.* 6. 5, 6. viz. by Mortification and Vivification.

Secondly, They that are ſo nearly united to him as Members to the Head, cannot but love him and value him above their own Lives; as we ſee in Nature, the Hand and Arm will interpoſe to ſave the Head; the nearer the Union, the ſtronger always is the Affection.

Thirdly, The Members are ſubject to the Head: Dominion in the Head muſt needs infer ſubjection in the Members, *Eph.* 5. 24. in vain do we claim Union with Chriſt as our Head, whilſt we are governed by our own Wills, and our Luſts give us Law.

Fourthly, All that are united to Chriſt, do bear fruit to God, *Rom.* 7. 4. Fruitfulneſs is the next End of our Union: There are no barren Branches growing upon this fruitful Root.

Infer. 9. *Laſtly, How much are Believers engaged to walk as the Members of Chriſt, in the viſible exerciſes of all thoſe Graces and Duties, which the Conſideration of their near relation to him exacts from them!* As,

Firſt, How *contented* and well-pleaſed ſhould we be with our outward Lot, however Providence hath caſt it for us in this World. O do not repine, God hath dealt bountifully with you; upon others he hath beſtowed the good things of this World, upon you himſelf in Chriſt.

Secondly, How *humble* and lowly in ſpirit ſhould you be under your great Advancement! It's true, God hath magnified you greatly by this Union, but yet don't ſwell, *You bear not the root, but the root you*, Rom. 11. 18. You ſhine, but it is as the Sars, with a borrowed Light.

Thirdly, How *zealous* ſhould you be to honour Chriſt, who hath put ſo much honour upon you! Be willing to give Glory to Chriſt, tho' his Glory ſhould riſe out of your Shame. Never reckon that Glory that goes to Chriſt to be loſt to you; when you lie at his feet in the moſt particular heart-breaking Confeſſions of ſin, yet let this pleaſe you, that therein you have given him glory.

Fourthly, How *exact* and circumſpect ſhould you be in all your Ways, remembring whoſe you are, and whom you repreſent! Shall it be ſaid that a Member of Chriſt was convicted of unrighteous and unholy Actions! God forbid: *If we ſay we have fellowſhip with him, and walk in darkneſs, we lye*, 1 Joh. 1. 6. *And he that ſaith he abideth in him, ought alſo himſelf to walk even as he walked*, 1 Joh. 2. 6.

Fifthly, How *ſtudious* ſhould you be of Peace among your ſelves, who are all ſo nearly united to ſuch a Head, and thereby are made fellow Members in the ſame Body! The Heathen World was never acquainted with ſuch an Argument as the Apoſtle urges for Unity, in *Eph.* 4. 3, 4.

Sixthly and Laſtly, How *joyful* and comfortable ſhould you be, to whom Chriſt with all his Treaſures and Benefits is effectually applied in this bleſſed Union of your Souls with him! This brings him into your poſſeſſion: Oh how great! how glorious a Perſon do the little weak arms of your Faith embrace!

Thanks be to God for Jeſus Chriſt.

Serm. 3.

The Third SERMON.

Opening the nature and uſe of the Goſpel Miniſtry, as an external means of applying Chriſt.

2 Cor. V. 20.

Now then, we are Ambaſſadors for Chriſt, as though God did beſeech you, we pray you in Chriſt's ſtead; be ye reconciled to God.

THE Effectual Application of Chriſt principally conſiſts in our Union with him, but (ordinarily) there can be no Union without a Goſpel Tender and Overture of him to our Souls; for *How ſhall they believe in him, of whom they have not heard? and how ſhall they hear withou a Preaher; and how ſhall he preach except he be ſent?* Rom. 10. 14.

If God be upon a Deſign of marrying poor Sinners to his Son, there muſt be a Treaty in order to it; that Treaty requires Interlocution betwixt both the Parties concerned in it; but ſuch is our frailty, that ſhould God ſpeak immediately to us himſelf, it would confound and overwhelm us: God therefore graciouſly condeſcends and accommodates himſelf to our Infirmity, in treating with us in order to our Union with Chriſt by his *Ambaſſadors*, and theſe not *Angels*, whoſe Converſes we cannot bear, but Men like our ſelves, commiſſionated for the effecting of this great Buſineſs betwixt Chriſt and us. *Now then we are Ambaſſadors for God*, &c. In which Words you have,

Firſt, Chriſt's Ambaſſors Commiſſionated.
Secondly, Their Commiſſion opened.

Firſt, Chriſt's Ambaſſadors Commiſſionated. *Now then we are Ambaſſadors for Chriſt.* The Lord Jeſus thought it not ſufficient to print the Law of Grace and Bleſſed Terms of our Union with him in the Scriptures, where Men may read his willingneſs to receive them, and ſee the juſt and gracious Terms and Conditions upon which he offers to become theirs; but hath alſo ſet up and eſtabliſhed a ſtanding-Office in the Church to expound that Law, inculcate the Precepts, and urge the Promiſes thereof; to woo and eſpouſe Souls to Chriſt, *I have eſpouſed you to one Husband, that I may preſent you as a chaſte virgin to Chriſt*, 2 Cor. 11. 20. and this not ſimply from their own affections and compaſſions to miſerable Sinners, but alſo by vertue of their Office and Commiſſion, whereby they are authorized and appointed to that Work. *We then are Ambaſſadors for Chriſt.*

Secondly, Their Commiſſion opened: Wherein we find,

1. Their *Work* appointed.
2. Their *Capacity* deſcribed.
3. And the *Manner* of their Acting in that Capacity deſcribed.

Firſt, The Work whereunto the Miniſters of the Goſpel are appointed, is to *reconcile the World to God*; to work theſe ſinful, vain, rebellious hearts which have a ſtrong Averſation from God naturally in them; to cloſe with him according to the Articles of Peace contained in the Goſpel, that thereby they may be capable to receive the Mercies and Benefits purchaſed by the Death of Chriſt, which they cannot receive in the ſtate of Enmity and Alienation.

Secondly, Their Capacity deſcribed, they act *in Chriſt's ſtead* as his *Vicegerents*. He is no more in this World to treat perſonally with ſinners, as once he did in the Days of his fleſh; but yet he ſtill continues the Treaty with this lower World by his Officers, requiring Men to look upon them, and obey them as he would himſelf if he were Corporally preſent, *Luke* 10. 16. *He that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me.*

Thirdly, The Manner of their acting in that Capacity preſcribed; and that is by humble, ſweet, and condeſcending Entreaties and Beſeechings: This beſt ſuits that meek and Lamb-like Saviour whom they repreſent. Thus he dealt with poor Sinners himſelf, when he converſed among them; he would not break a bruiſed Reed, nor quench the ſmoaking Flax, *Iſa.* 42. 3. This is the way to allure and win the Souls of Sinners to Chriſt.

From hence the Note is:

Doct. *That the preaching of the Goſpel by Chriſt's Ambaſſadors, is the means appointed for the reconciling and bringing home of Sinners to Chriſt.*

This is clear from *Rom.* 10. 14. 1 *Cor.* 1. 21. and many other Scriptures.

Here we ſhall take into Conſideration theſe three Things.

Firſt, What is implied in Chriſt's treating with Sinners by his Ambaſſadors or Miniſters.

Secondly, What the great Concernment they are to treat with Sinners about is.

Thirdly, What and when is the Efficacy of preaching to bring Sinners to Chriſt.

Firſt, We will open what is implied and imported in Chriſt's Treaty with Sinners by his Ambaſſadors or Miniſters.

And here we find theſe ſix Things implied.

Firſt, It neceſſarily implies the defection and fall of Man from his Eſtate of favour and friendſhip with God; if no War with Heaven, what need of *Ambaſſadors* of Peace? The very Office of the Miniſtry, is an Argument of the Fall. Goſpel Ordinances and Officers came in upon the Fall, and expire with the Mediators diſpenſatory Kingdom, 1 *Cor.* 15. 24, 25. *Then ſhall be deliver up the Kingdom to God even the Father:* Thenceforth no more Ordinances, no more Miniſters; what uſe can there be of them, when the Treaty is ended? They have done and accompliſhed all they were ever intended and deſigned for, when they ſhall have reconciled to God all the number of his Elect, that lay diſperſed among the loſt and miſerable Poſterity of *Adam*, and have brought them home to Chriſt in a perfect ſtate, *Eph.* 4. 12, &c.

Secondly, It implies the ſingular Grace and admirable Condeſcention of God to ſinful Man. That God will admit any Treaty with him at all is wonderful Mercy, it's more than he would do for the Angels that fell, *Jude* 6. They are *reſerved in everlaſting Chains under Darkneſs unto the judgment of the great Day.* Chriſt took not on him their Nature, but ſuffered Myriads of them to periſh, and fills up their vacant Places in Glory, with a number of ſinful Men and Women, to whom the Law awarded the ſame puniſhment.

But that God will not only treat, but entreat and beſeech ſinful Men to be reconciled, is yet more wonderful. Barely to propound the Terms of Peace, had been an aſtoniſhing Mercy, but to wooe and beſeech ſtubborn Enemies to be at Peace, and accept their Pardon, Oh how unparallel'd was this Condeſcenſion!

Thirdly, It implies the great Dignity and Honour of the Goſpel Miniſtry. *We are Ambaſſadors for Chriſt*, Ambaſſadors repreſent and perſonate the Prince that ſends them; and the Honours or Contempts done to them reflect upon, and are reckon'd to the Perſon of their Maſter, *Luke* 10. 16. *He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me.*

Inter illos qui regi regum inſerviunt, Legati ſumus; Dei Chriſtique perſonam gerimus, nullus unquam nos impune deſpicatui habuit, quin in Deum Chriſtumque idem injurius. Bowles præfat. ad paſt. Evang.

Neither their Perſons, nor Parts, are the proper ground and reaſon of our reſpects to them; but their Office and Commiſſion from *Jeſus Chriſt.*

We are fallen into the Dreggs of Time, wherein a vile Contempt is poured not only upon the *Perſons*, but the very *Office* of the Miniſtry; and I could heartily wiſh that Scripture, *Mal.* 2. 7, 8, 9. were throughly conſidered by us, poſſibly it might inform us of the true Cauſe and Reaſon of this ſore Judgment; but ſurely Chriſt's faithful Miniſters deſerve a better Entertainment than they ordinarily find in the World; and if we did but ſeriouſly bethink our ſelves, in whoſe Name they come, and in whoſe ſtead they ſtand, we ſhould receive them as the *Galatians* did *Paul*, Gal. 4. 14. as Angels of God, even as Jeſus Chriſt.

Fourthly, Chriſt's treating with Sinners by his Miniſters who are his Ambaſſadors, implies the ſtrict Obligation they are under to be faithful in their Miniſterial Imployment. Chriſt counts upon their faithfulneſs whom he puts into the Miniſtry, 1 *Tim.* 1. 12. They are accountable to him for all Acts of their Office, *Heb.* 13. 17. If they be ſilent, they cannot be innocent: *Neceſſity is laid upon them, and woe to them if they preach not the Goſpel*, 1 Cor. 9. 16.

Yea, Neceſſity is not only laid upon them to preach, but to keep cloſe to their Commiſſion in preaching the Goſpel, 1 *Theſ.* 2. 3, 4, 5. *Our Exhortation was not of deceit, nor of uncleanneſs, nor in guile, but as we were allowed of God to be put in truſt with the Goſpel, even ſo we ſpeak, not as pleaſing Men, but God, which trieth our hearts:* The Word is not to be corrupted to pleaſe Men, 2 *Cor.* 2. 17. their Buſineſs is not to make them their Diſciples, but Chriſt's, not to ſeek theirs but them, 2 *Cor.* 12. 14. to keep cloſe to their Inſtructions, both in the matter, manner, and end of their Miniſtry. So did Chriſt himſelf the Treaſure of Wiſdom and Knowledge, yet being ſent by God, he ſaith, *John* 7. 16. *My Doctrine is not mine, but his that ſent me.* And ſo he expects and requires that his *Ambaſſadors* keep cloſe to the Commiſſion he hath given them, and be (according to their meaſure) faithful to their truſt, as he was to his. *Paul* is to deliver to the People, that which he alſo received from the Lord, 1 *Cor.* 11. And *Timothy* muſt keep that which was committed to him, 2 *Tim.* 1. 14.

Fifthly, It implies the removal of the Goſpel Miniſtry to be a very great judgment to the People. The remanding of *Ambaſſadors*, preſages an enſuing War. If the reconciling of Souls to God be the greateſt Work, then the removal of the means and inſtruments thereof muſt be the ſoreſt Judgment. Some account *the falling of the Salt upon the Table ominous*, but ſurely the falling of them, whom Chriſt calls *the Salt of the Earth*, is ſo indeed.

What are thoſe once famous and renowned Places from whence Chriſt (as he threatned) hath removed the Candle-ſtick, but *magna latrocinia*, Dens of Robbers, and Mountains of Prey?

Sixthly and Laſtly, It implies both the Wiſdom and Condeſcenſion of God to ſinful Men, in carrying on a Treaty of Peace with them by ſuch *Ambaſſadors*, negotiating betwixt him and them: Without a Treaty there will be no Reconciliation; and no Method to carry on ſuch a Treaty like this: For had the Lord treated with Sinners perſonally and immediately, they had been overwhelmed with ſuch an awful Majeſty. The Appearances of God confound the Creature, *Let me not hear again the voice of the Lord my God* (ſaith Iſrael) *neither let me ſee this great fire any more, that I die not: Yea, ſo terrible was that ſight, that* Moſes *ſaid, I exceedingly fear and quake*, Deut. 18. 16. *Heb.* 12. 21.

Or had he commiſſionated *Angels* for this Imployment, though they ſtand at ſuch an infinite diſtance from us as God doth, yet ſuch is the excellence of their Glory (being the higheſt *ſpecies* and order of Creatures) that their appearances would be more apt to aſtoniſh than perſwade us: Beſides, they being Creatures of another rank and kind, and not partaking with us either in the miſery of the Fall, or Benefit of the Recovery by Chriſt; 'tis not to be ſuppoſed they ſhould ſpeak to us ſo feelingly and experimentally, as theſe his Miniſters do; they can open to you the Myſteries of Sin, feeling the workings thereof daily in their own Hearts; they can diſcover to you the Conflicts of the Fleſh and Spirit, as being daily exerciſed in that Warfare; and then being Men of the ſame mould and temper, they can ſay to you as *Elihu* did to *Job*, Chap. 33. 6, 7. *Behold, I am according to thy wiſh, in God's ſtead, I alſo am formed out of the Clay; behold, my Terror ſhall not make thee afraid, neither ſhall my Hand be heavy upon thee.*

So that in this Appointment much of the Divine Wiſdom and Condeſcenſion to Sinners is manifeſted: *We have this Treaſure in earthen Veſſels, that the excellency of the power may be of God, and not of us*, 2 Cor. 4. 7. God's Glory and Man's advantage are both promoted in this diſpenſation.

Reconcili-
are nihil
liud eſt,
uam ami-
itiam of-
enſione a-
iqua gravi
iremptam
eſarcire,
ſic ini-
icos in
iſtinam
ncordiam
educere.
aven. in
Col. 20.

Secondly, Next we are to conſider that great Concernment, about which theſe *Ambaſſadors* of Chriſt are to treat with ſinners; and that (as the Text informs us) is their Reconciliation to God.

Now Reconciliation with God, is the reſtoring of Men to that former Friendſhip they had with God, which was broken by the Fall, and is ſtill continued by our Enmity and Averſation, whilſt we continue in our Natural and Unregenerate Eſtate. Now this is the greateſt and moſt bleſſed Deſign that ever God had in the World; an aſtoniſhing and invaluable Mercy to Men, as will clearly appear by conſidering theſe Particulars following.

Firſt, That God ſhould be reconciled after ſuch a dreadful Breach as the Fall of Man made, is wonderful: No ſin, all things conſidered, was ever like to this Sin: Other ſins, like a ſingle Bullet, kill particular Perſons, but this, like a Chain-ſhot, cuts off multitudes, multitudes as the ſand upon the Sea-ſhore, which no Man can number.

If all the Poſterity of *Adam* in their ſeveral Generations, ſhould do nothing elſe but bewail and lament this Sin of his, whilſt this World continues, yet would it not be enough lamented; for a Man ſo newly created out of nothing, and admitted the firſt moment into the higheſt Order, Crowned a King over the Works of God's Hands, *Pſal.* 8. 5. a Man perfect and upright, without the leaſt inordinate Motion, or ſinful Inclination: A Man whoſe Mind was moſt clear, bright and apprehenſive of the Will of God, whoſe Will was free, and able to have eaſily put by the ſtrongeſt Temptation: A Man in a Paradiſe of Delights, where nothing was left to deſire for the advancing the happineſs of Soul or Body: A Man underſtanding himſelf to be a publick, complexive Perſon, carrying not only his own, but the happineſs of the whole World in his Hand; ſo ſoon, upon ſo ſlight a Temptation, to violate the Law of his God, and involve himſelf and all his Poſterity with him, in ſuch a Gulph of Guilt and Miſery; all which he might ſo eaſily have prevented! O wonderful amazing Mercy, that ever God ſhould think of being reconciled, or have any purpoſes of Peace towards ſo vile an Apoſtate Creature as Man.

Secondly, That God ſhould be reconciled to *Men*, and not to *Angels*, a more high and excellent Order of Creatures, is yet more aſtoniſhing: When the Angels fell they were loſt irrecoverably: No Hand of Mercy was ſtretched out to ſave one of thoſe *Myriads* of excellent Beings, but Chains of Darkneſs were immediately clapt on them, to reſerve them to the Judgment of the great Day, *Jude ver.* 6.

That the milder Attribute ſhould be exerciſed to the inferior, and the ſeverer Attribute to the more excellent Creature, is juſt matter for Eternal Admiration: Who would caſt away Veſſels of Gold, and ſave earthen Potſherds! Some indeed undertake to ſhew us the Reaſons, why the Wiſdom of God made no proviſion for the Recovery of *Angels* by a *Mediator* of Reconcilation; partly from the high Degree of the malignity of their Sin, who ſinned in the Light of Heaven, partly becauſe it was decent that the firſt Breach of the Divine Law ſhould be puniſhed, to ſecure Obedience for the future. And beſides, the Angelical Nature was not entirely loſt, *Myriads* of *Angels* ſtill continuing in their Innocency and Glory; when as all Mankind was loſt in *Adam*.

But we muſt remember ſtill the Law made no diſtinction, but awarded the ſame puniſhment, and therefore it was Mercy alone that made the difference, and Mercy for ever to be admired by Men; how aſtoniſhing is the Grace of God, that moves in a way of Reconciliation to us, out of Deſign to fill up the vacant places in Heaven from which Angels fell, with ſuch poor Worms as we are*!* Angels excluded, and Men received. O ſtupendious Mercy!

Thirdly, That God ſhould be *wholly* and *throughly* reconciled to Men, ſo that no Fury remains in him againſt us; according to that Scripture, *Iſa.* 27. 4. is ſtill matter of farther wonder.

The Deſign he ſends his *Ambaſſadors* to you about is not the allaying, and mitigating of his Wrath (which yet would be matter of great joy to the damned) but throughly to quench all his Wrath, ſo that no degree thereof ſhall ever be felt by you. O Bleſſed Embaſſy! *Beautiful upon the Mountains are the feet of them that bring ſuch Tidings.* God offers you a full Reconciliation, a plenary Remiſſion.

Fourthly, That God ſhould be *freely* reconciled to Sinners, and diſcharge them without any the leaſt ſatisfaction to his Juſtice from them, is, and for ever will be marvelous in their Eyes.

Oh what Mercy would the Damned account it, if after a thouſand years Torments in Hell, God would at laſt be reconciled to them, and put an End to their Miſery! But Believers are diſcharged without bearing any part of the Curſe, not one Farthing of that Debt is levied upon them.

If you ſay, How can this be, when God ſtands upon full ſatisfaction to his Juſtice, before any Soul be diſcharged, and reſtored to favour? freely reconciled, and yet fully ſatisfied, how can this be?

Very well, for this Mercy comes freely to your Hands, how coſtly ſoever it proved to Chriſt; and that free Remiſſion and full Satisfaction, are not contradictory and inconſiſtent things, is plain enough from that Scripture, *Rom.* 3. 24. *Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt*; freely, and yet in the way of Redemption.

For tho' Chriſt your Surety have made ſatisfaction in your name and ſtead, yet it was his Life, his Blood, and not yours, that went for it, and this Surety was of God's own Appointment and Providing without your Contrivement or Thoughts. O bleſſed Reconciliation, happy is the People that hear the joyful Sound of it.

Fifthly and Laſtly, That God ſhould be finally reconciled to Sinners, ſo that never any new Breach ſhall happen betwixt him and them any more, ſo as to diſſolve the League of Friendſhip, is a moſt raviſhing and tranſporting Meſſage.

Two Things give Confirmation and full Security to reconciled Ones, *viz.* The Terms of the Covenant, and the Interceſſion of the Mediator.

The Covenant of Grace gives great Security to Believers againſt new Breaches betwixt God and them. It's ſaid, *Jer.* 32. 40. *And I will make an Everlaſting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they ſhall not depart from me.* The Fear of the Lord is a choice Preſervative againſt ſecond Revolts, and therefore taken into the Covenant. It is no *hindrance* but a ſpecial *guard* to Aſſurance.

There is no doubt of God's Faithfulneſs, that part of the Promiſe is eaſily believed, that he will not turn away from us to do us good, all the doubt is of the Inconſtancy of our Hearts with God, and againſt that danger this Promiſe makes Proviſion.

Moreover the *Interceſſion* of Chriſt in Heaven ſecures the Saints in their reconciled ſtate, 1 *Joh.* 2. 1, 2. *If any Man ſin we have an Advocate with the Father Jeſus Chriſt the righteous, and he is the propitiation:* He continually appears in Heaven before the Father, *As a Lamb that had been ſlain,* Rev. 5. 6. And as the *Bow* in the Clouds, *Rev.* 4. 3. So that as long as Chriſt thus appears in the preſence of God for us, it is not poſſible our ſtate of Juſtification and Reconciliation can be again diſſolved.

And this is that bleſſed *Embaſſy* Goſpel Miniſters are employed about; he hath committed to them the Word of his Reconciliation.

In the laſt place, we are to enquire what and whence is this Efficacy of Preaching, to reconcile and bring home Sinners to Criſt.

That it's Efficacy is great in Convincing, Humbling and Changing the Hearts of Men, is paſt all Debate and Qneſtion. *The Weapons of our Warfare* (ſaith the Apoſtle) *are not carnal but mighty through God, to the pulling down of ſtrong holds, caſting down imaginations, and every high thing that exalteth it ſelf againſt the Knowledge of God, and bringing into captivity every thought to the obedience of Chriſt,* 2 Cor. 10. 4, 5. No Heart ſo hard, no Conſcience ſo ſtupid, but this Sword can pierce and wound; in an Inſtant it can caſt down all thoſe vain Reaſonings and fond Imaginations, which the Carnal Heart hath been building all its Life long, and open a fair Paſſage for Convictions of Sin, and the Fears and Terrors of Wrath to come into that Heart that never was afraid of theſe things before. So *Acts* 2. 37. *When they heard this they were pricked to the heart, and ſaid unto Peter, and the reſt of the Apoſtles, Men and Brethren, what ſhall we do?*

What ſhall we do? Is the doleful Cry of Men at their Wits end? The Voice of one in deepeſt Diſtreſs, and ſuch Outcries have been no Rarities under the Preaching of the Word; its Power hath been felt by Perſons of all Orders and Conditions; the great and honourable of the Earth, as well as the poor and deſpicable. The Learned and the Ignorant, the Civil and Profane, the Young and the Old, all have felt the heart-piercing Efficacy of the Goſpel.

If you ask, whence hath the Word preached this mighty Power? The Anſwer muſt be, Neither from it ſelf, nor him that preaches it, but from the Spirit of God whoſe Inſtrument it it, by whoſe Bleſſing and Concurrence with it, it produceth its bleſſed Effects upon the Hearts of Men.

Firſt, This Efficacy and wonderful Power is not from the Word it ſelf; take it in an abſtract Notion, ſeparated from the Spirit, it can do nothing: It is called *the fooliſhneſs of preaching,* 1 Cor. 1. 21. Fooliſhneſs not only becauſe the World ſo accounts it, but becauſe in it ſelf it is a weak and unſuitable, and therefore a very improbable way to reconcile the World to God; that the ſtony Heart of one Man ſhould be broken by the Words of another Man, that one poor ſinful Creature ſhould be uſed to breath Spiritual Life into another, this could never be if this Sword were not managed by an Omnipotent Hand.

And beſides, we know what works Naturally, works Neceſſarily; if this Efficacy were inherent in the Word, ſo that we ſhould ſuppoſe it to work as other Natural Agents do, then it muſt needs convert all to whom it is at any time preached, except its Effect were miraculouſly hindered, as the Fire when it could not burn the three Children; but alas, thouſands hear it, that never feel the ſaving Power of it, *Iſa*. 53. 1. and 2 *Cor*. 4. 3, 4.

Secondly, It derives not this Efficacy from the *Inſtrument* by which it is miniſtred; let their Gifts and Abilities be what they will, it's impoſſible that ever ſuch Effects ſhould be produced from the ſtrength of their Natural or Gracious Abilities, 2 *Cor*. 4. 7. *We have this Treaſure* (ſaith the Apoſtle) *in earthen Veſſels, that the excellency of the power may be of God, and not of us.*

'Εν ὀστρακίνοις σκεύεσιν.

The Treaſure of the Goſpel Light is carried ἐν ὀστρακίνοις σκεύεσιν, *in earthen Veſſels*, as *Gideon* and his Men had their Lamps in earthen Pitchers or in *Oyſter-ſhells*, for ſo the Word alſo ſignifies, the *Oyſter-ſhell* is a baſe and worthleſs thing in it ſelf; however, there lies the rich and precious *Pearl* of ſo great Value: And why is this precious Treaſure lodged in ſuch weak worthleſs Veſſels? Surely it is upon no other Deſign but to convince us of the Truth I am here to prove, That the Excellency of the Power is of God, and not of us; as it follows in the next Words. To the ſame purpoſe ſpeaks the ſame Apoſtle, 1 *Cor*. 3. 7. *So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increaſe.*

Not any thing! What can be more diminutively ſpoken of the Goſpel Preachers? but we muſt not underſtand theſe Words in a ſimple and *abſolute*, but in a *comparative* and relative Sence: Not as if they were not neceſſary and uſeful in their place, but that how neceſſary ſoever they be, and what excellent Gifts ſoever God hath furniſhed them with; yet it is neither in their Power, nor Choice, to make the Word they preach effectual to Men: If it were, then the Damnation of all that hear us muſt needs lie at our Door: Then alſo, many thouſands would have been reconciled to God, which are yet in the ſtate of Enmity, but the Effect of the Goſpel is not in our Power.

Thirdly, But what Efficacy it hath to reconcile Men to God, it derives from the Spirit of God, whoſe Co-operation and Bleſſing (which is arbitrarily diſpenſed) gives it all the Fruit it hath.

* Mr. Anthony Burges.

Miniſters, ſaith one *, are like Trumpets which make no Sound, if Breath be not breathed into them. Or like *Ezekiels* Wheels, which move not, unleſs the Spirit move them; or *Eliſha*'s Servant, whoſe Preſence doth no good except *Eliſha*'s Spirit be there alſo: For want of the Spirit of God, how many thouſands of Souls do find the Miniſtry to be nothing to them? If it be ſomething to the purpoſe to any Soul, it is the Lord that makes it ſo. This Spirit is not limited by Mens Gifts or Parts; he concurs not only with their Labours, who have excellent Gifts, but oftentimes bleſſes mean, deſpicable Gifts, with far greater Succeſs: Beautiful *Rachel* is barren, and blear-ey'd *Leah* bears Children.

Ex duobus ætate jam grandibus impiis; cur iſte ita vocetur ut vocantem ſequatur ille autem non? nolito judicare, ſi non vis errare: inſcrutabilia ſunt judicia Dei: cujus vult miſeretur. Aug. de bono perſec. cap. 8.

Suppoſe, ſaith *Auſtin*, there be two Conduits in a Town, one very plain and homely, the other built of poliſhed Marble, and adorned with Excellent Images, as Eagles, Lions, Angels; the Water refreſhes as it is Water, and not as it comes from ſuch or ſuch a Conduit. 'Tis the Spirit that gives the Word all that Vertue it hath: He is the Lord of all ſaving Influences: He hath Dominion over the *Word*, over our *Souls*, over the *Times* and *Seaſons* of Converſion; and if any poor Creature attend the Miniſtry without Benefit, if he go away as he came, without fruit, ſurely we may ſay in this Caſe as *Martha* ſaid to *Chriſt*, in reference to her Brother *Lazarus*, Lord, If thou haſt been here, my Brother had not dy'd; ſo, Lord, if thou hadſt been in this Prayer, in this Sermon, this poor Soul had not gone dead, and carnal from under it. And now what remains, but that we apply this Truth in thoſe Uſes that it gives us.

Firſt Uſe of Information.

Is the Preaching of the Goſpel by Chriſt's *Ambaſſadors* the Way which God takes to reconcile Sinners to himſelf? *Then how inexcuſable are all thoſe that continue in their ſtate of Enmity, tho' the Ambaſſadors of peace have been with them all their Lives long, wooing and beſeeching them to be reconciled to God?*

O invincible, obſtinate, incurable Diſeaſe, which is aggravated by the only proper Remedy! Hath God been wooing and beſeeching you by his *Ambaſſadors* ſo many years to be reconciled to him, and will you not yield to any Intreaties? Muſt he be made to ſpeak in vain, to charm the deaf *Adder*? Well, when the milder Attribute hath done with you, the ſeverer Attribute will take you in hand.

The Lord hath kept an Account of every Year and Day of his Patience towards you, *Luke* 13. 7. *Theſe three years I came ſeeking fruit on this Fig-tree, and find none*; and *Jer*. 25. 3. *Theſe three and twenty years have I ſpoken unto you, riſing early and ſpeaking, but ye have not hearkened.*

Well, be you aſſured, that God hath both the Glaſs of your Time, and the Vials of his Wrath by him; and ſo much of his abuſed Patience as runs out of one, ſo much of his incenſed Wrath runs into the other: There is a Time when this Treaty of Peace will end, when the Maſter of the Houſe will riſe up, and the Doors be ſhut, *Luke* 13. 25. Then will you be left without Hope, and without Apology.

We read indeed of ſome poor and ineffectual Pleas that will be made by ſome at the laſt day; ſo *Mat*. 7. 22. *We have propheſied in thy name*, &c. Theſe Pleas will not avail, but as for you what will you plead? Poſſibly many thouſand *Ideots*, or poor weak-headed Perſons, may periſh; many young Ones that had little or no Time in the World to acquaint themſelves with Matters of Religion, or underſtand the Way of Salvation: Many Millions of Heathens, that never heard the Name of Chriſt, nor came within the Sound of Salvation; who will yet periſh, and that juſtly.

Now whatſoever Apologies any of theſe will make for themſelves in the laſt Day, to be ſure you can make none. God hath given you a Capacity, and Competent Underſtanding;

many of you are wiſe and ſubtil in all your other Concernments, and only ſhew your Folly in the great Concernments of your Salvation: You cannot plead want of Time, ſome of you are grown gray-headed under the Goſpel; you cannot plead want of Means and Opportunities, the Ordinances and Miniſters of Chriſt have been with you all your Life long to this Day, ſure if you be *Chriſtleſs* now, you muſt alſo be *ſpeechleſs* then.

Infer. 2. Hence it alſo follows, *That the World owes better Entertainment than it gives to the Miniſters of Chriſt. Chriſt's Ambaſſadors deſerve a better Welcome than they find among Men.*

Your reſpects to them is founded upon their Office and Imployment for you, *Heb.* 13. 17. and 1 *Theſ.* 5. 12. They watch for your Souls, dare any of you watch for their Ruine? They bring glad Tidings, ſhall they return with ſad Tidings to him that ſent them? They publiſh Peace, ſhall they be rewarded with Trouble? O ungrateful World! We read in *Eph.* 6. 20. of an *Ambaſſador in Bonds*, and he no ordinary One neither: We read alſo a ſtrange Challenge made by another at his own Death, *Acts* 7. 52. *Which of all the Prophets have not your Fathers perſecuted? And they have ſlain them which ſhewed before the Coming of the Juſt One.* Some that break the Bread of Life to you, might want Bread to eat, for any regard you have to them. The Office of the Miniſtry, ſpeaks the abundant Love of God to you, your Contempt and Abuſe of it, ſpeaks the abundant Stupidity or Malignity of your Hearts towards God; what a ſad Proteſtation doth *Jeremy* make againſt his ungrateful People, *Jer.* 18. 20. *Shall evil*, ſaith he, *be recompenced for good? for they have digged a pit for my Soul; remember that I ſtood before thee to ſpeak good for them, and to turn away thy Wrath from them.*

God's *Mercy* is eminently diſcovered in the *Inſtitution*, and Satan's *Malice* is eminently diſcovered in the *Oppoſition* of the Miniſterial Office. Satan is a great and jealous Prince, and it is no Wonder he ſhould raiſe all the Forces he can to oppoſe the *Ambaſſadors* of Chriſt: When, ſaith One, the Goſpel comes into his Dominions, it doth, as it were, by Sound of Trumpet, and Beat of Drum, proclaim Liberty to all his Slaves and Vaſſals, if they will quit that Tyrant that hath ſo long held their Souls in Bondage, and come under the ſweet and eaſie Government of Chriſt: And can the Devil endure this, think you? If Chriſt ſend forth *Ambaſſadors*, no Wonder if Satan ſend forth *Oppoſers*; he certainly owes them a Spite, that undermine his Government in the World.

Mr. Gurnal's *Chriſtian Armor.*

Infer. 3. Hence it follows, *That it nearly concerns all Chriſt's Ambaſſadors, to ſee that they be in a State of Reconciliation with God themſelves.*

Shall we ſtand in Chriſt's ſtead by *Office*, and yet not be in Chriſt by Union? Shall we entreat Men to be reconciled to God, and yet be at Enmity with him our ſelves? O let us take heed, *Leſt after we have preached to others, we our ſelves be as caſt-aways*, 1 Cor. 9. 27. Of all Men living, we are the moſt miſerable if we be Chriſtleſs and Graceleſs: Our Conſciences will make more terrible Applications of our Doctrine to us in Hell, than ever we made to the vileſt of Sinners on Earth. O it's far eaſier to ſtudy and preſs a thouſand Truths upon others, than to feel the Power of one Truth upon our own Hearts; to teach others *Faciendo quam faciendo*: Duties to be done, than Duties by doing them.

They are ſad *Dilemma*'s with which a Learned Writer poſes ſuch graceleſs Miniſters: If Sin be evil, why do you live in it? If it be not, why do you diſſuade Men from it? If it be dangerous, how dare you venture on it? If it be not, why do you tell Men ſo? If God's Threatnings be true, why don't you fear them? If they be falſe, why do you trouble Men needleſly with them, and put them into ſuch Frights without a Cauſe?

*Gildas Salv.p.*15, 16.

Take heed to your ſelves, leſt you ſhould cry down ſin, and not overcome it; leſt while you ſeek to bring it down in others, you bow to it, and become its Slaves your ſelves: It's eaſier to chide at ſin, than to overcome it. That is a ſmart Queſtion, *Rom.* 2. 21. *Thou that teacheſt another, teacheſt thou not thy ſelf?* A prophane Miniſter was converted by reading that Text once, but how many have read it as well as he, who never trembled at the Conſideration of it as he did?

2 *Uſe for Conviction.*

Is this the Method God uſes to reconcile Men to himſelf? O then Examine your ſelves, whether yet the Preaching of the Goſpel hath reconciled you to God. It's too manifeſt that many among us are in the ſtate of Enmity unto this Day: We may ſay with the Prophet, *Iſaiah* 53. 1. *Who hath believed our Report? and to whom is the Arm of the Lord revealed?* We offer you Peace upon Goſpel Terms and Articles, but our Peace returns to us again: Enemies you were to God, and Enemies you ſtill continue. The Evidence is undeniable; for,

1. *Evidence.*

Many of you were *never convinced* to this Day of your ſtate of Enmity againſt God, and without Conviction of this, Reconciliation is impoſſible; without Repentance there can be no Reconciliation, and without Conviction there can be Repentance: When we repent we lay down our Weapons, *Iſa.* 27. 4, 5. But how few have been brought to this? Alas! if a few poor, cold, heartleſs, ineffectual Confeſſions of Sin, may paſs for a due Conviction, and ſerious Repentance, then have we been convinced, then have we repented; but you will find if ever the Lord intend to reconcile you to himſelf, your Convictions and Humiliations for Sin will be other Manner of Things: This will coſt you more than a few cheap Words againſt Sin, 2 *Cor.* 7. 11. *In that ye ſorrowed after a godly ſort, what Carefulneſs it wrought in you, yea, what clearing of your ſelves, yea, what indignation, yea, what fear, yea, what vehement deſire, yea, what zeal, yea, what revenge?*

2. *Evidence.*

Many of us *never treated* ſeriouſly with the Lord about Peace, and how then are we reconciled to him? What, a Peace without a Treaty? Reconciliation without any Conſideration about it? It can never be: When was the Time, and Where was the Place, that you were found in ſecret upon your Knees, mourning over the Sin of your Nature, and the Evils of your Ways? Certainly you muſt be brought to this, you muſt with a broken Heart bewail your Sin and Miſery.

Friend, That ſtony Heart of thine muſt feel Remorſe and Anguiſh for Sin, it will coſt thee ſome ſad Days and ſorrowful Nights, or ever thou canſt have Peace with God: It will coſt thee many a Groan, many a Tear, many a Hearty Cry to Heaven; if ever the Peace be made betwixt God and thee, thou muſt take to thee Words and turn to the Lord, ſaying, Take away all Iniquity, and receive me graciouſly. O for one Smile, one Token of Love, one Hint of Favour! The Child of Peace is not born without Pangs, and Agonies of Soul.

3. *Evidence.*

Many of us are *not reconciled* to the Duties of Religion, and Ways of Holineſs, and how then is it poſſible we ſhould be reconciled to God? What, reconciled to God, and unreconciled to the Ways of God? By Reconciliation we are *made nigh*: In Duties of Communion we *draw nigh*, and can we be made nigh to God, and have no Heart to draw nigh to God? It can never be.

Examine your Hearts, and ſay, is not the Way of Strictneſs a Bondage to you? Had you not rather be at Liberty to fulfil the Deſires of the Fleſh and of the Mind? Could you not wiſh that the Scriptures had not made ſome things elſe your Sins, and other things your Duties? Do you delight in the Law of God after the inner Man, and *eſteem his Judgments concerning all things to be right?* Do you love ſecret Prayer, and delight in Duties of Communion with God; or rather are they not an ungrateful Burden, and irkſom Impoſition? Give Conſcience leave to ſpeak plain.

4. *Evidence.*

Many of us are *not Enemies to Sin*, and how then are we reconciled to God? What, Friends with God, and our Luſts too? it cannot be. *Pſal.* 97. 10. *Ye that love the Lord hate evil*: The ſame hour our Reconciliation is made with God, there is an Everlaſting Breach made with Sin: This is one of the Articles or Conditions of our Peace with God, *Iſa.* 55. 7. *Let the wicked forſake his ways, and the unrighteous Man his thoughts, and let him turn to the Lord, and he will have mercy on him; and to our God, and he will abundantly pardon.*

But it's manifeſt in many of us, that we are no Enemies to Sin, we ſecretly indulge it, what bad Names ſoever we call it: We will commit ten Sins to cover one: We cannot endure the moſt ſerious, faithful, ſeaſonable, private, tender, and neceſſary Reproofs of Sin, but our Hearts ſwell and riſe at it: Sure we are not reconciled to God, whilſt we embrace his Enemy in our Boſoms.

5. *Evidence.*

We *love not the Children of God*, nor are reconciled to them that bear his Image, and how then can we be reconciled to God? 1 *John* 5. 1. *He that loveth him that begat, loveth them alſo that are begotten*: What, at Peace with the Father, and at War with the Children! It cannot be: Do not ſome that hope they have made their Peace with God, hate, revile and perſecute the Children of God? Surely in that Day we are reconciled to the Lord, we are reconciled to all his People; We ſhall then love a Chriſtian as a Chriſtian, and by this we know we are paſſed from Death to Life.

6. *Evidence.*

Laſtly, How can any Man think himſelf to be reconciled to God, who *never cloſed heartily with Jeſus Chriſt* by Faith, who is the only Days-man and Peace-maker; the alone Mediator of Reconciliation betwixt God and Man.

This is a ſure Truth, that all whom God accepts into Favour, are *made accepted in the Beloved*, Eph. 1. 6. If any Man will make Peace with God, he muſt take hold of his ſtrength, accept and cloſe with Chriſt, who is the Power of God, or he can never make Peace, *Iſa.* 27. He muſt be made nigh by the Blood of Chriſt, *Eph.* 2. 13. But alas, both Chriſt and Faith are Strangers to many Souls, who yet perſwade themſelves to be at Peace with God: O fatal Miſtake!

3. *Uſe of Exhortation.*

Laſtly, This Point deſerves a cloſe, vigorous Application in a Threefold Exhortation.

Firſt, To Chriſt's Ambaſſadors who treat with Souls in Order to their Reconciliation with God.

Secondly, To thoſe that are yet in their Enmity and unreconciled State.

Thirdly, To thoſe that have embraced the Terms of Peace, and ſubmitted to the Goſpel Overtures.

Firſt, *To the Ambaſſadors of Reconciliation.* God hath put a great deal of Honour upon you in this High and Noble Imployment: Great is the Dignity of your Office, to ſome you are *The Savour of Death unto Death, and to others a ſavour of Life unto Life; and who is ſufficient for theſe things?* 2 Cor. 2. 16. But yet the *Duty* is no leſs than the Dignity. O what manner of Men ſhould we be for Judgment, Serionſneſs, Affections, Patience and Exemplary Holineſs, to whom the Management of ſo great a Concern betwixt God and Man is committed!

Firſt, For *Judgment* and Prudence, how neceſſary is it in ſo weighty and difficult a Buſineſs as this! He had need be a Man of Wiſdom, that is to inform the Ignorant of the Nature and Neceſſity of this Great Work, and win over their Hearts to conſent to the Articles of Peace propounded in the Goſpel; that hath ſo many ſubtil Temptations to anſwer, and ſo many intricate Caſes of Conſcience to reſolve: There are many ſtrong Holds of Satan to be battered, and many ſtout and obſtinate Reſiſtances made, by the Hearts of Sinners which muſt be overcome; and he had need be no *Novice* in Religion, to whom ſo difficult a Province is committed.

Secondly, Let us be *ſerious* in our Work as well as judicious. Remember, O ye *Ambaſſa-*

dors of Chriſt, you bring a Meſſage from the God of Heaven of Everlaſting Conſequence to the Souls of Men. The Eternal Decrees are executed upon them in your Miniſtry: To ſome you are the *ſavour of Life unto Life, and to ſome the ſavour of Death unto Death*, 2 Cor. 2. 16. Heaven and Hell are Matters of moſt awful and ſolemn Conſideration. O what an Account have we alſo ſhortly to give unto him that ſent us*!*

Theſe are Matters of ſuch deep Concernment, as ſhould ſwallow up our very Spirits; the leaſt they can do, is to compoſe our Hearts unto ſerioufneſs in the Management of them.

Vide *Bowles Paſtor Evang.* p. 136.

Thirdly, Be filled with tender Affections toward the Souls of Men, with whom you treat for Reconciliation: You had need be Men of *Bowels* as well as Men of *Brains*: You ſee a Multitude of poor Souls upon the brink of Eternal Miſery, and they know it not, but Promiſe themſelves Peace, and fill themſelves with vain Hopes of Heaven: And is there a more moving, melting Spectacle in the World than this! O think with what Bowels of Commiſeration *Moſes* and *Paul* were filled, when the one deſired rather to be blotted out of God's Book, and the other to be accurſed from Chriſt, than that *Iſrael* ſhould not be ſaved, *Exod.* 32. 33. and *Rom.* 9. 3. Think how the Bowels of Chriſt yearned over *Jeruſalem*, Mat. 23. 37. And over the Multitude, *Mat.* 9. 36. Let the ſame Mind be in you, which alſo was in Chriſt Jeſus.

Fourthly, Be *patient* and long-ſuffering towards Sinners: Such is the value of one Soul, that it's worth waiting all our Days to ſave it at laſt: *The Servant of the Lord muſt not ſtrive, but be gentle unto all Men, apt to teach, patient, in meekneſs, inſtructing them that oppoſe themſelves, if God peradventure will give them Repentance*, 2 Tim. 2. 24, 25. The Lord waits with Patience upon Sinners, and well may you. Conſider your ſelves, how long was God treating with you, ere you were won to him? Be not diſcouraged, if ſucceſs preſently Anſwer not Expectation.

Fifthly and Laſtly, Be ſure to back your Exhortations with drawing *Examples*, elſe you may Preach out your laſt Breath before you gain one Soul to God. The Devil and the Carnal Hearts of your Hearers, will put hinderances enough in the way of your Labours, don't you put the greateſt of all your ſelves. O ſtudy not only to Preach exactly, but to Live exactly; let the miſplacing of one Action in your Lives, trouble you more than the miſplacing of Words in your Diſcourſes: This is the way to ſucceed in your Embaſſy, and give up your Account with Joy.

Secondly, The Exhortation ſpeaks to all thoſe that are yet in a ſtate of Enmity, and unreconciled to God unto this Day. O that my Words might prevail, and that you would now be intreated to be reconciled to God! The *Ambaſſadors* of Peace are yet with you, the *Treaty* is not yet ended, the Maſter of the Houſe is not yet riſen up, nor the Door of Mercy and Hope finally ſhut: Hitherto God hath waited to be gracious, O that the long-ſuffering of God might be your Salvation: A Day is haſting when God will treat with you no more, when a *Gulph ſhall be fixed* betwixt him and you for ever, *Luke* 13. 25. O what will you do when the Seaſon of Mercy, and all Hopes of Mercy ſhall end together! When God ſhall become inacceſſible, inexorable, and unreconcileable to you for evermore.

O what wilt thou do, when thou ſhalt find thy ſelf ſhut up under Eternal Wrath! When thou ſhalt feel that Miſery thou art now warned of! Is this the Place where I muſt be! Are theſe the Torments I muſt endure! What, for ever! Yea, for ever: Will not God be ſatisfied with the Sufferings of a Thouſand Years? No, nor of Millions of Years! Ah Sinners, did you but clearly ſee the preſent and future Miſery of unreconciled ones, and what that Wrath of the great and terrible God is, which is comeing as faſt as the Wings of Time can bring it upon you, it would certainly drive you to Chriſt, or drive you out of your Wits. O 'tis a dreadful Thing to have God for your Eternal Enemy: To have the great and terrible God ſetting on Work his Infinite Power, to avenge the abuſe of his Grace and Mercy.

Believe it Friends, it's a fearful Thing to fall into Hands of the living God: Knowing the Terrors of the Lord we perſwade Men: An Eternal Weight hangs upon an inch of Time. O that you did know the Time of your Viſitation! That you would not dare to Adventure, and run the hazard of one Day more in an unreconciled State.

Thirdly and Laſtly, This Point ſpeaks to thoſe who have believed our Report, who have taken hold of God's Strength, and made Peace with him: Who had not obtained Mercy, but now have obtained Mercy: Who once were afar off, but now are made nigh by the Blood of Chriſt: With you I would leave a few Words of Exhortation, and I have done.

Firſt, *Admire and ſtand amaz'd at this Mercy. I will praiſe thee O Lord* (ſaith the Church, *Iſa.* 12. 1.) *Though thou waſt angry with me, thine anger is turned away, and thou comforteſt me.* O how over-whelming a Mercy is here before you! God is at Peace, at Peace with you that were *Enemies in your Minds by wicked Works*, Coloſ. 1. 21. At Peace with you, and at Enmity with Millions as good by Nature as you: At Peace with you that ſought it not: At Peace for ever, no diſſolving this friendſhip for evermore. O let this Conſideration thaw your Hearts before the Lord, and make you cry, What am I Lord, that Mercy ſhould take in me, and ſhut out fallen Angels, and Millions of Men and Women as capable of Mercy as my ſelf! O the Riches! O the Depths of the Mercy and Goodneſs of God!

Secondly, *Beware of New Breaches with God*: God will ſpeak *Peace to his People and to his Saints, but let not them return any more to Folly*, Pſalm 85. 8. What if this State of Friendſhip can never be *diſſolved*, yet it is a dreadful Thing to have it *clouded*: You may loſe the Senſe of Peace, and with it all the Joy of your Hearts, and Comforts of your Lives, in this World.

Thirdly, *Labour to reconcile others to God*, eſpecially thoſe that are endeared to you by the Bonds of natural Relation: When *Paul* was reconciled to God himſelf, his Heart was full of heavineſs for others that were not reconciled, for his Brethren and Kinſmen according to the

Fleſh, *Rom.* 9. 2, 3. When *Abraham* was become God's Friend himſelf, then, *O that Iſhmael might live before thee!* Gen. 17. 18.

Fourthly and Laſtly, *Let your Reconciliation with God relieve you under all Burdens of Affliction you ſhall meet with in your way to Heaven:* Let them that are at Enmity with God, droop under Croſſes and Afflictions, but don't you do ſo. *Tranquillus Deus tranquillat omnia*, Rom. 5. 1, 2, 3. Let the Peace of God keep your Hearts and Minds. As nothing can Comfort a Man that muſt to Hell at laſt, ſo nothing ſhould deject a Man that ſhall through many Troubles win Heaven at laſt.

Serm. 4.

The Fourth SERMON.

Explaining the Work of the Spirit, as the internal and moſt effectual means of the Application of Christ.

JOHN VI. xliv.

No Man can come unto me, except the Father which hath ſent me, draw him.

OUR Laſt Diſcourſe informed you of the uſefulneſs and influence of the Preaching of the Goſpel, in order to the *Application* of Chriſt to the Souls of Men: There muſt be (in God's ordinary way) the external Miniſterial offer of Chriſt, before Men can have Union with him.

But yet all the Preaching in the World, can never Effect this Union with Chriſt in it ſelf, and in its own Vertue, except a ſupernatural and mighty Power go forth with it for that End and Purpoſe. Let *Boanerges* and *Barnabas* try their Strength, let the *Angels* of Heaven be the Preachers; till God draw, the Soul cannot come to Chriſt.

No ſaving Benefit is to be had by Chriſt without Union with his Perſon, no Union with his Perſon without Faith, no Faith ordinarily wrought without the Preaching of the Goſpel by Chriſt's *Ambaſſadors*, there Preaching hath no ſaving Efficacy without God's drawings, as will evidently appear by conſidering theſe Words, and the Occaſion of them.

Cameronis Myrothec. p. 139.

The Occaſion of theſe Words is found (as Learned *Cameron* well obſerves) in the 42 verſe. *And they ſaid, Is not this Jeſus the Son of Joſeph, whoſe Father and Mother we know?* Chriſt had been preſſing upon them in his Miniſtry, the great and neceſſary Duty of Faith, but notwithſtanding the *Authority* of the Preacher, the *Holineſs* of his Life, the *Miracles* by which he confirmed his *Doctrine*, they ſtill objected againſt him, *is not this the Carpenters Son?* From whence Chriſt takes the Occaſion of theſe Words: *No Man can come unto me, except my Father which hath ſent me draw him*, q. d. In vain is the Authority of my Perſon urged, in vain are all the Miracles wrought in your ſight, to confirm the Doctrine preached to you, till that ſecret Almighty Power of the Spirit be put forth upon your Hearts, you will not, you cannot come unto me.

The Words are a Negative Propoſition.

In which the Author, and powerful Manner of Divine Operation in working Faith are contained: There muſt be drawing before believing, and that drawing muſt be the drawing of God: Every Word hath its weight, we will conſider them in the Order they lie in the Text.

ὐδεὶς —— *No Man*] not one, let his natural Qualifications by what they will, let his external Advantages, in reſpect of Means and Helps, be never ſo great: It is not in the Power of any Man: All Perſons, in all Ages, need the ſame Power of God, one as well as another: Every Man is alike dead, impotent, and averſe to Faith in his Natural Capacity. No Man, or —— not one, among all the Sons of Men.

δύναται —— *Can*] or is able: He ſpeaks of impotency to ſpecial and ſaving Actions, ſuch as believing in Chriſt is: No Act that is ſaving, can be done without the Concurrence of ſpecial Grace. Other Acts that have a remote tendency to it, are performed by a more general concourſe and common Aſſiſtance, ſo Men may come to the Word, and attend what is ſpoken, remember, and conſider what the Word tells them; but as to believing, or coming to Chriſt, that no Man can do of himſelf, or by a general and common Aſſiſtance. No Man can.

ἐλθεῖν πρός με, —— *Come unto me*] (*i. e.*) believe in me unto Salvation. Coming to Chriſt, and believing in him, are Terms *æquipollent*, and are indifferently uſed to expreſs the Nature of ſaving Faith, as is plain from *ver.* 35. *He that cometh to me ſhall never hunger, and he that believeth on me ſhall never thirſt*: It Notes the Terms from which, and to which the Soul moves, and the voluntarineſs of the Motion, notwithſtanding that Divine Power by which the Will is drawn to Chriſt.

ἐὰν μὴ ὁ πατὴρ —— *Except my Father*] not excluding the other Two Perſons, for every Work of God relating to the Creatures is common to all the Three Perſons, nor only to Note that the Father is the firſt in order of working: But the Reaſon is hinted in the next Words.

ὁ πέμψας με —— *Who hath ſent me*] God having entred into Covenant with the Son and ſent him, ſtands obliged by that *Paction* to bring the promiſed Seed to him, and that he doth by drawing them to Chriſt by Faith: So the next Words tell us the Father doth.

ἑλκύσῃ, αὐτὸν —— *Draw him*] that is, powerfully and effectually incline his Will to come to Chriſt: Not by a violent Co-action, but by a benevolent bending of the Will which was averſe; and as it is not in the way of Force and Compulſion, ſo neither is it by a ſimple *Moral Suaſion*, by the bare Propoſal of an Object to the Will, and ſo leaving the Sinner to his own Election, but it is ſuch a Perſwaſion as hath a mighty overcoming Efficacy accompanying it: Of which more anon.

Non violenta coactio immediata, ſed voluntatis à deo averſæ benevola flexio. Glaſ. Rhet. Sacra, p. 236.

The Words thus opened, the Obſervation will be this:

Doct. *That it is utterly impoſſible for any Man to come to Jeſus Chriſt, unleſs he be drawn unto him by the ſpecial and mighty Power of God.*

No Man is compelled to come to Chriſt againſt his Will, he that cometh, comes willingly, but even that will and deſire to come is the Effect of Grace, *Phil.* 2. 13. *It is God that worketh in you both to will, and to do, of his own good Pleaſure.*

If we deſire the Help and Aſſiſtance of Grace (ſaith *Fulgentius*) even the Deſire is of Grace; Grace muſt firſt be ſhed forth upon us, before we can begin to deſire it: *By Grace are ye ſaved through Faith, and that not of your ſelves, it is the Gift of God*, Eph 2. 8. Suppoſe the utmoſt degree of natural Ability, let a Man be as much diſpoſed and prepared as Nature can diſpoſe or prepare him, and to all this add the Propoſal of the greateſt Arguments and Motives to induce him to come; let all theſe have the Advantage of the fitteſt Seaſon to work upon his Heart; yet no Man can come till God draw him: We move as we are moved; as Chriſts coming to us, ſo our coming to him are the pure Effects of Grace.

Ut ergo deſideremus adjutorium, hoc quoque eſt gratiæ; ipſa namque incipit effundi, ut incipiat poſci. Fulgen. Epiſt. 6. ad Theod.

Three Things require Explication in this Point before us.

Firſt, *What the drawing of the Father imports.*

Secondly, *In what Manner he draws Men to Chriſt.*

Thirdly, *How it appears that none come till they be ſo drawn.*

Firſt, What the drawing of the Father imports.

To open this, let it be conſidered, that drawing is uſually diſtinguiſh'd in *Phyſical* and *Moral.* The former is by Co-action, Force, and Compulſion, this by a ſweet congruous Efficacy upon the Will: As to Violence and Compulſion, it is none of God's Way and Method, it being both againſt the Nature of the Will of Man which cannot be forced, and againſt the Will of Jeſus Chriſt, who loves to reign over a free and willing People, *Pſalm* 110. 4. *The People ſhall be willing in the Day of thy Power:* Or as that Word may be rendred, they ſhall be *voluntarineſſes*, as willing as willingneſs it ſelf: It is not then by a forcible *Coaction*, but in a *Moral* way of Perſwaſion, that God the Father draws Men to Jeſus Chriſt: He draws *with the Bands of a Man*, as they are called, *Hoſ.* 11. 14. (*i. e.*) in a way of rational Conviction of the Mind and Conſcience, and effectual Perſwaſion of the Will.

But yet by *Moral Perſwaſion*, we muſt not underſtand a ſimple and bare Propoſal, or tender of Chriſt and Grace, leaving it ſtill at the Sinners choice, whether he will comply with it or no. *For though God do not force the Will contrary to its Nature, yet there is a real internal Efficiency implied in this *drawing*, or an immediate Operation of the Spirit upon the Heart and Will, which in a way congruous and ſuitable to its Nature, takes away the Rebellion and Reluctance of it, and of unwilling makes it willing to come to Chriſt: And in this Reſpect we own a *Phyſical*, as well as a *Moral* Influence of the Spirit in this Work: And ſo the Scripture expreſſes it, *Eph.* 1. 19, 20. *That we may know what is the exceeding greatneſs of his Power towards us who believe, according to the working of his mighty Power, which he wrought in Chriſt when he raiſed him from the Dead:* Here is much more than a naked Propoſal made to the Will, there is a *Power* as well as a *tender*, greatneſs of Power, and yet more, the exceeding greatneſs of his Power; and this Power hath an actual Efficiency aſcribed to it, he Works upon our Hearts and Wills *according to the working of his mighty Power which he wrought in Chriſt, when he raiſed him from the dead:* Thus he fulfils in us all the good Pleaſure of his Will, and the Work of Faith with Power, 2 *Theſ.* 1. 11.

* *Non videmus Deum concionantem, docentem, tamen ac ſi videmus, credimus, habet enim omnis veritas vim inclinativam, & major, majorem; & maxima, maximam: ſed cur ergo non omnes credunt evangelio? Reſpondeo, quod non omnes trahuntur à Deo.* Baptiſt. Mantuanus de patientia, lib. 3. cap. 2.

And this is that which the *Schools* call *gratia Efficax*, effectual Grace, and others *victrix Delectatio*, an overcoming conquering Delight: Thus the Work is carried on with a moſt efficacious ſweetneſs. So that the Liberty of the Will is not infringed, whilſt the Obſtinacy of the Will is effectually ſubdued and over-ruled: For want of this there are ſo many *almoſt Chriſtians* in the World, hence are all thoſe vaniſhing imperfect Works which come to nothing, called in Scripture a *Morning Cloud, an Early Dew:* Had this mighty Power gone forth with the Word, they had never vaniſhed, or periſhed like *Embryos* as they do. So then, God draws not only in a Moral way, by propoſing a ſuitable Object to the Will, but alſo in a *Phyſical* way, or by immediate powerful Influence upon the Will: Not infringing the Liberty of it, but yet infallibly and effectually perſwading it to come to Chriſt.

Cæleſtis quædam & ineffabilis ſuavitas. Janſenius Aug. Lib. 4. cap. 1.

Secondly, Next let us conſider the marvelous Way and Manner, in which the Lord draws the Souls of poor Sinners to Jeſus Chriſt, and you will find he doth it.

1. Gradually,
2. Congruouſly,
3. Powerfully,
4. Effectually, and
5. Finally.

Firſt, This bleſſed Work is carried on by the Spirit *gradually*, bringing the Soul, ſtep by ſtep, in the due Method and Order of the Goſpel to Chriſt; Illumination, Conviction, Compunction, prepare the Way to Chriſt; and then Faith unites the Soul to him: Without Humiliation there can be no Faith, *Mat.* 21. 32. *Ye repented not, that ye might believe:* 'Tis the burdenſome Senſe of Sin that brings the Soul to Chriſt for reſt, *Mat.* 11. 28. *Come unto me ye that are weary and heavy laden:* But without Conviction there can be no Compunction, no Humiliation; he that is not convinced of his Sin and Miſery, never bewails it, nor mourns for it: Never was there one Tear of true Repentance ſeen to drop from the Eye of an unconvinced Sinner.

And without *Illumination*, there can be no Conviction, for what is Conviction but the Application of the Light which is in the Underſtanding or Mind of a Man to his Heart and Conſcience? *Acts* 2. 37. In this Order therefore the Spirit (ordinarily) draws Souls to Chriſt, he ſhines into their Minds by Illumination, applies that Light to their Conſciences by effectual Conviction, breaks and wounds their Hearts for Sin in Compunction, and then moves the Will to embrace and cloſe with Chriſt, in the way of Faith, for Life and Salvation.

Theſe ſeveral ſteps are more diſtinctly diſcerned in ſome Chriſtians than in others; they are more clearly to be ſeen in the *Adult Convert*, than thoſe that were drawn to Chriſt in their Youth; in ſuch as were drawn to him out of a State of Prophaneneſs, than thoſe that had the Advantage of a pious Education; but in this Order the Work is carried on ordinarily in all, however it differ in Point of clearneſs in the one, and in the other.

Secondly, He draws Sinners to Chriſt *Congruouſly*, and very agreeably to the Nature and Way of Man. So he ſpeaks, *Hoſea* 11.4. *I drew them with the Cords of a Man, with Bands of Love:* Not as Beaſts are drawn, but as Men are inclined and wrought to Compliance by rational Conviction of their Judgments, and powerful Perſwaſion of their Wills; the Minds of Sinners are naturally blinded by Ignorance, 2 *Cor.* 4. 3, 4. And their Affections bewitched to their Luſts, *Gal.* 3. 4. and whilſt it is thus, no Arguments or Intreaties can poſſibly prevail to bring them off from the ways of Sin to Chriſt.

Funibus
ominum
(i.e.) huma-
is: Non
uibus tra-
ac dedu-
ſolent
ves.

The way therefore which the Lord takes to win and draw them to Chriſt, is by rectifying their falſe Apprehenſions, and ſhewing them infinitely more good in Chriſt than in the Creature, and in their Luſts; yea, by ſatisfying their Underſtandings that there is Goodneſs enough in Jeſus Chriſt, to whom he is drawing them.

Firſt, To out-bid all Temporal Good, which is to be denied for his ſake.

Secondly, To preponderate all Temporal Evils which are to be ſuffered for his ſake.

Firſt, That there is more good in Chriſt than in all Temporal good Things, which we are to deny, or forſake, upon his Account: This being once clearly and convincingly diſcovered to the Underſtanding, the Will is thereby prepared to quit all that which entangles and withholds it from coming to Chriſt: There is no Man that loves Money ſo much, but he will willingly Part with it for that which is more worth to him than the Sum he Parts with to purchaſe it: *Mat.* 13. 45, 46. *The Kingdom of Heaven is like to a Merchant-Man, ſeeking goodly Pearls, who when he hath found one Pearl of great Price, goeth and ſelleth all that he hath and buyeth it.*

Such an invaluable *Pearl* is Jeſus Chriſt, infinitely more worth than all that a poor Sinner hath to part with for him, and is a more *real* good than the Creature. Theſe are but vain Shadows, *Prov.* 23. 5. Chriſt is a ſolid ſubſtantial Good: Yea, he is, and by Conviction appears to be a more *ſuitable* Good than the Creature: The World cannot juſtifie and ſave, but Chriſt can. He is a more *durable* Good than any Creature-comfort is, or can be: *The faſhion of this World paſſeth away,* 1 Cor. 7. 31. But durable Riches and Righteouſneſs are in him, *Prov.* 8. 17. Thus Chriſt appears in the Day of Conviction infinitely more excellent than the World, he out-bids all the offers that the World can make, and this gives the main ſtroke to this Work, of drawing a Soul to Jeſus Chriſt.

Secondly, And then (to remove every block out of the way to Chriſt) God diſcovers to the Soul enough in him to preponderate, and much more than recompence, all the Evils and Sufferings it can endure for his ſake.

'Tis true, they that cloſe with Chriſt, cloſe with his *Croſs* alſo: They muſt expect to ſave no more but their Souls by him: He tells us what we muſt truſt to, *Luke* 14. 26, 27. *If any Man come to me, and hate not his Father and Mother, and Wife and Children, and Brethren and Siſters; yea, and his own Life alſo, he cannot be my Diſciple: And whoſoever doth not bear his Croſs, and come after me, cannot be my Diſciple.*

To read ſuch a Text as this, with ſuch a Comment upon it as Satan and our own Fleſh can make, is enough to ſcare a Man from Chriſt for ever: Nor is it poſſible, by all the Arguments in the World, to draw any Soul to Chriſt upon ſuch Terms as theſe, till the Lord convince it, that there is enough, and much more than enough in Jeſus Chriſt, to recompence all theſe Sufferings and Loſſes we endure for him.

But when the Soul is ſatisfied, that theſe Sufferings are but *external* upon the vile *Body*, but the Benefit that comes by Chriſt is *internal* in a Mans own *Soul*, theſe Afflictions are but *Temporal*, Rom, 8. 18. But Chriſt and his Benefits are *Eternal:* This muſt needs prevail with the *Will* to come over to Chriſt, notwithſtanding all the evils of Suffering that Accompany him, when the reality of all this is diſcovered by the Lord, and the Power of God goes along with theſe Diſcoveries. Thus the Lord draws in our own way, by rational Convictions of the Underſtanding, and Allurements of the Will.

And it's poſſible, this may be the Reaſon why ſome poor Souls miſ-judge the workings of the Spirit of God upon themſelves, thinking they never had that wonderful and mighty Power of God in Converſion acting upon their Hearts, becauſe they find all that is done upon their Hearts that way, is done in the ordinary Courſe and Method of Nature: They conſider, compare, are convinced, and then reſolve to chuſe Chriſt and his Ways; whereas they expect to feel ſome ſtrange Operations that ſhall have the viſible Characters of the immediate Power of God upon them, and ſuch a Power they might diſcern, if they would conſider it as working in this Way and Method: But they cannot diſtinguiſh Gods Acts from their own, and that puzzles them.

Thirdly, The drawings of the Father are very *powerful. The Arm of the Lord is revealed in this Work*, Iſa. 53. 1. It was a powerful Word indeed, that made the Light at firſt ſhine out of Darkneſs, and no leſs Power is required to make it ſhine into our Hearts, 2 *Cor.* 5. 14. That Day in which the Soul is made willing to come to Chriſt, is call'd *the Day of his Power*, Pſalm 110. 3. The Scripture expreſſeth the Work of Converſion by a Threefold *Metaphor*, viz.

That of a *Reſurrection* from the dead, *Rom.* 6.4.

That of *Creation*, Epheſ. 2. 10. And

That of *Victory* or *Conqueſt*, 2 *Cor.* 10. 4, 5. All theſe ſet forth the Infinite Power of God in this Work, for no leſs than Almighty Power is required to each of them; and if you ſtrictly examine the diſtinct Notions, you ſhall find the Power of God more and more illuſtriouſly diſplay'd in each of them.

To raiſe the Dead is the Effect of Almighty Power, but then the Reſurrection ſuppoſeth preexiſtent Matter. In the Work of *Creation*, there is no pre-exiſtent Matter, but then there is no Oppoſition: That which is not, rebels not againſt the Power that gives it Being. But *Victory* and *Conqueſt* ſuppoſes *Oppoſition*, all the Power of corrupt Nature arming it ſelf, and fighting againſt God, but yet not able to fruſtrate his Deſign.

Let the Soul whom the Father draws, ſtruggle and reluctate as much as it can, it ſhall come, yea, and come willingly too, when the drawing Power of God is upon it. O the Self-conflicts, the contrary reſolves with which the Soul finds it ſelf diſtracted and rent aſunder! The hopes and fears, the incouragements and diſcouragements, they will, and they will not! But victorious Grace conquers all oppoſition at laſt. We find an excellent Example of this in bleſſed *Auguſtine*, * who ſpeaks of this very Work, the drawing of his Soul to Chriſt, and how he felt in that Day two Wills in himſelf, one old, the other new; one Carnal, the other Spiritual, and how in theſe their contrary Motions and Conflicts he was torn aſunder in his own Thoughts and Reſolutions, ſuffering that unwillingly, which he did willingly. And certainly, if we conſider how deep the Soul is rooted by natural Inclination, and long continued cuſtom in Sin, how extreamly averſe it is to the Ways of ſtrict Godlineſs, and Mortification, how Satan, that invidious Enemy, that ſtrong Man armed, fortifies the Souls to defend his poſſeſſion againſt Chriſt, and intrenches himſelf in the Underſtanding, Will, and Affections, by deep rooted prejudices againſt Chriſt and Holineſs, it is the Wonder of Wonders to ſee a Soul quitting all its beloved Luſts, and fleſhly Intereſts and Endearments, and coming willingly under Chriſt's Yoak.

Suavis motus in verbo, & fortis tractus in Deo. Eſt enim quædam neceſſitas voluntaria. Moulin. Anat. Armin.

* *Ita duæ voluntates meæ, una vetus, alia nova, illa carnalis, illa ſpiritualis confligebant interſe atq; diſcordando diſſipabant animam meam.——ibi enim magis jam non ego, quia ex magna parte id patiebar invitus, quod faciebam volens.* Aug. confeſ. lib. 8. c. 5.

Fourthly, The drawings of God are very *effectual*: There is indeed a common and *ineffectual* Work upon Hypocrites and *Apoſtates*, call'd in Scripture a *morning Cloud*, an *early Dew*, Hoſ. 6. 4. Theſe may believe for a time, and fall away at laſt, *Luke* 8. 13. Their Wills may be half won, they may be drawn half way to Chriſt, and return again. So it was with *Agrippa*, Acts 26. 28. ἐν ὀλίγῳ πείθεις, within a very little thou perſwadeſt me to be a Chriſtian: But in God's elected ones it is effectual: Their Wills are not only *almoſt*, but *altogether* perſwaded to Embrace Chriſt, and quit the Ways of Sin, how pleaſant, gainful and dear ſoever they have been to them: The Lord not only draws, but draws home thoſe Souls to Chriſt, *John* 6. 37. *All that the Father hath given me, ſhall come to me.*

Suadere eſt conantis, perſuadere efficientis: Suadet qui conſulit, perſuadet qui quo vult indicit hominem. Eraſm.

It is confeſſed, that in the drawing home of the very elect to Chriſt, there may be, and frequently are, many pauſes, ſtands, and demurs; they have Convictions, Affections and Reſolutions ſtirring in them, which like early Bloſſoms ſeem to be nipt and die away again. There is frequently (in young ones eſpecially) an hopeful appearance of Grace, they make Conſcience of Sins, and Duties: They have ſometimes notable rouzings and awakenings under the Word, they are obſerved to affect retirements for Meditation and Prayer, and delight to be in the Company of Chriſtians; and after all this, youthful Luſts and Vanities are found to ſtifle and choak theſe hopeful beginnings, and the work ſeems to ſtand (it may be ſome years) at a pauſe, however at laſt the Lord makes it victorious over all oppoſition, and ſets it home with Power upon their Hearts.

Fifthly, To conclude, Thoſe whom the Father draws to Chriſt, he draws to him *finally* and for ever. *The gifts and calling of God are without Repentance*, Rom. 11. 29. They are ſo as to God the giver, he never repents that he hath called his People into the Fellowſhip of his Son Chriſt Jeſus: And they are ſo on the Believers part, he is never ſorry, whatever he afterwards meets with, that he is come to Chriſt.

There is a time when Chriſtians are drawn to Chriſt, but there ſhall never be a time in which they ſhall be drawn away from Chriſt, *Jer.* 10. 29. There's no plucking them out of the Fathers Hand. It was common to a Proverb in the Primitive Times, when they would expreſs an Impoſſibility, *You may as ſoon draw a Chriſtian from Chriſt as do it*: When Chriſt asked that Queſtion of the Diſciples, *Will ye alſo go away? Lord* (ſaith *Peter* in the name of them all) *to whom ſhall we go? Thou haſt the Words of eternal Life*, John 6. 68. They that are thus drawn, do with full purpoſe of Heart, cleave unto the Lord. And thus of the manner and quality of effectual drawing.

Thirdly, In the laſt place, I am to evince the impoſſibility of coming to Chriſt without the Fathers drawings: And this will evidently appear upon the conſideration of theſe two particulars.

Firſt, The difficulty of this Work is above all the power of nature to overcome.

Secondly, That little Power and Ability that Nature hath, it will never Employ to ſuch a purpoſe as this, till the drawing Power of God be upon the Will of a Sinner.

Firſt, If all the power of Nature were employ'd in this deſign, yet ſuch are the difficulties of this Work, that it ſurmounts all the Abilities of Nature: This the Scripture roundly and plainly affirms, *Eph.* 2. 8. *By Grace are ye ſaved through Faith, and that not of your ſelves, it is the Gift of God.* To think of Chriſt is eaſie, but to come to Chriſt is (to Nature) impoſſible: To ſend forth lazy and ineffectual wiſhes to Chriſt we may, but to bring Chriſt and the Soul together, requires the Almighty Power of God, *Eph.* 1. 19. The Grace of Faith by which we come to Chriſt, is as much the free Gift of God, as Chriſt himſelf who is the Object of Faith, *Phil.* 1. 29. *To you it is freely given to believe.* And this will eaſily let it ſelf into your Underſtandings, if you but conſider.

The { Subject, Act, and Enemies } of this Work of Faith, or coming to Chriſt.

Firſt, Conſider the *Subject* of Faith in which it it wrought, or what it is that is drawn to Chriſt: 'Tis *the Heart of a Sinner*; which is naturally as indiſpoſed to this Work, as the Wood which *Elijah* laid in order upon the Altar was to catch Fire, when he had poured ſo much Water upon it as did not only wet the Wood, but alſo fill'd up the Trench round about it, 1 *Kings* 18. 33. For it's naturally a dark, blind, and ignorant Heart, *Job* 11. 12. And ſuch an Heart can never believe, till he that commanded the light to ſhine out of darkneſs do ſhine into it, 2 *Cor.* 5. 15.

Nor will it avail any thing to ſay, though Man be born in darkneſs and ignorance, yet afterwards he may acquire knowledge in the uſe of means, as we ſee many natural Men do in a very high degree: For this is not that light that brings the Soul to Chriſt, yea, this natural unſanctified light blinds the Soul, and prejudices it more againſt *Chriſt* than ever it was before, 1 *Cor.* 1. 21, 26.

As it is a blind and ignorant Heart, ſo it's a *ſelfiſh Heart* by Nature: All its deſigns and aims terminate in Self: This is the centre and weight of the Soul, no Righteouſneſs but 'tis own is ſought after, that, or none, *Rom.* 10. 3. Now for a Soul to renounce and deny Self in all its forms, modes, and intereſts, as every one doth that cometh to Chriſt; to diſclaim and deny natural, moral, and religious Self, and come to Chriſt, as a poor, miſerable, wretched, empty Creature; to live upon his Righteouſneſs for ever, is as ſupernatural and wonderful, as to ſee the Hills and Mountains ſtart from their Baſes and Centres, and fly like wandering Atomes in the Air.

Nay, this Heart which is come to Chriſt, is not only dark and ſelfiſh, but full of pride. O 'tis a deſperate proud Heart by Nature, it cannot ſubmit to come to Chriſt as *Benhadads* Servants came to the *King of Iſrael*, with Sackcloth on their Loyns, and Ropes upon their Heads. To take guilt, ſhame and confuſion of Face to our ſelves, and acknowledge the Righteouſneſs of God in our eternal Damnation; to come to Chriſt naked and empty, as one that juſtifies the ungodly: I ſay, Nature left to it ſelf, would as ſoon be Damned as do this: The proud Heart can never come to this, till the Lord have humbled and broken it by his power.

Seconly, Let us take the *Act* of Faith into conſideration alſo, as it is here deſcribed, by the Souls *coming to Jeſus Chriſt*, and you will find a neceſſity of the Fathers drawings, for this evidently implies that which is *againſt the ſtream* and current of corrupt Nature, and that which is *above the Sphere* and Capacity of the moſt refined and accompliſhed Nature.

Firſt, it's againſt the ſtream and current of our corrupt Nature to come to Chriſt. For let us but conſider the *Term from which* the Soul departs when it comes to Chriſt. In that Day it leaves all its Luſts and ways of Sin, how pleaſant, ſweet and profitable ſoever they have been unto it, *Iſa.* 55. 7. *Let the wicked forſake his way, and the unrighteous Man his thoughts, and let him return unto the Lord: Way* and *thoughts*, (*i. e.*) Both the practice, and delight of Sin, muſt be forſaken, the outward and inward Man muſt be cleanſed from it. Now there are in the boſoms of unregenerate Men ſuch darling Luſts, that have given ſo much *practical* and *ſpeculative* pleaſure, which have brought ſo much profit to them, which have been born and bred up with them, and which, upon all theſe accounts, are endeared to their Souls in that degree, that it's eaſier for them to die, than to forſake them: Yea, nothing is more common among ſuch Men, than to venture eternal Damnation, rather than ſuffer a ſeparation from their Sins.

And which is yet much more difficult in coming to Chriſt, the Soul forſakes not only its '*ſinful ſelf*, but its *righteous ſelf*: (*i. e.*) not only its worſt Sins, but its beſt performances, accompliſhments, and excellencies. Now this is one of the greateſt ſtraits that Nature can be put to: *Righteouſneſs* by Works was the firſt Liquor that ever was put into a Veſſel, and it ſtill retains the tang and ſavour of it, and will to the end of the World, *Rom.* 10. 3. *For they being ignorant of Gods righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the Righteouſneſs of God.* οὐχ ὑπετάγησαν, they have not *ſubmitted*: To come naked and empty to Chriſt, and receive all from him as a free Gift, is to proud corrupt Nature the greateſt abaſement and ſubmiſſion in the World.

Let the Goſpel furniſh its Table with the richeſt and coſtlieſt Dainties that ever the Blood of Chriſt purchaſed, ſuch is the pride of Nature, that it diſdains to taſte them, except it may alſo pay the reckoning. If the old *Hive* be removed from the place where it was wont to ſtand, the *Bees* will come home to the old place, yea, and many of them you ſhall find will die there, rather than go to the *Hive*, though it ſtand in a far better place than it did before. Juſt ſo ſtands the caſe with Men. The *Hive* is removed, (*i. e.*) we are no more to expect Righteouſneſs as *Adam* did, by obeying and working, but by believing, and coming to Chriſt; but Nature had as lieve be damned as do this: It ſtill goes about to eſtabliſh its own Righteouſneſs.

Vertues, Duties, and Moral Excellencies, theſe are the Ornaments of Nature, here is Nature ſet off in its ſumptuous attire and rich Embelliſhments, and now to renounce it, diſclaim and contemn it as droſs and dung in compariſon of Chriſt as believers do, *Phil.* 3. 8. This, I ſay, is againſt the grain of Nature. We reckon it the ſtrange effect of Self-denial in *Mahomet the Great*, who being ſo enamoured with his beautiful *Irene*, would be perſwaded, upon reaſons of State, with his own Hand to ſtrike off her Head, and that when ſhe appeared with all her rich Ornaments before him, rather like ſuch a *Goddeſs*, as the Poets in their ecſtaſies uſe to feign, than a Mortal Creature: And yet certainly this is nothing to that Self-denial which is exerciſed in our coming to Chriſt.

Knowles Hiſtory of the Turks.

Secondly, And if we look to the other *Term* to which the Soul moves, we ſhall find it acting as much above the *Sphere* and Ability of improved Nature, as here it acts and moves againſt the ſtream and current of corrupted Nature: For how wonderful and ſupernatural an Adventure is that, which the Soul makes in the Day that it comes to Jeſus Chriſt!

Surely, for any poor Soul to venture it ſelf for ever upon Jeſus Chriſt whom it never ſaw, nay, upon Chriſt whoſe very exiſtence its own unbelief calls into Queſtion whether he be or no: And that when it's even weighed down to the Duſt, with the burdenſome Senſe of its own vileneſs and total unworthineſs, feeling nothing in it ſelf but Sin and Miſery, the workings of Death and fears of Wrath: To go to Chriſt, of whoſe pardoning Grace and Mercy it never had any the leaſt experience, nor can find any ground of hope in it ſelf that it ſhall be accepted; this is as much above the power of Nature, as it is for a Stone to riſe from the Earth, and fix it ſelf among the Stars: Well might the *Apoſtle* aſcribe it to that Almighty Power which raiſed up Chriſt from the dead, *Eph.* 1. 19, 20. If the Lord draw not the Soul, and that with an omnipotent Pull, it can never come from it ſelf to Chriſt. And yet farther,

Thirdly, The Natural impoſſibility of coming to Chriſt will more clearly appear, if we conſider the *Enemies* to Faith, or what blocks are rol'd by Satan and his Inſtruments into the way to Chriſt: To mention (in this place) no more but our carnal reaſon, as it's armed and managed by the ſubtilty of *Satan*, what a wonder is it that any Soul ſhould come to Chriſt ?

Theſe are the ſtrong Holds (mentioned 2 *Cor.* 10. 4.) out of which thoſe objections, fears and diſcouragements ſally, by which the Soul is fiercely aſſaulted in the way to Chriſt ?

Wilt thou forſake all thy pleaſures, merry Company, and ſenſible comforts, to live a ſad, retired, penſive life ? Wilt thou begger and undo thy ſelf, let go thy comforts in hand, for an hope of that which thine Eyes never ſaw, nor haſt thou any certainty that it's any more than a fancy ? Wilt thou, that haſt lived in Reputation and Credit all thy life, now become the ſcorn and contempt of the World ? Thinkeſt thou thy ſelf able to live ſuch a ſtrict, ſevere, mortified and ſelf-denying a life, as the Word of God requires ? And what if Perſecution ſhould ariſe, (as thou muſt expect it will) canſt thou forſake Father and Mother, Wife and Children, yea, and give up thine own life too, to a cruel and bloody Death ? Be adviſed better, before thou reſolve in ſo important a matter : What thinkeſt thou of thy Fore-fathers, that lived and died in that way thou art now leaving ? Art thou wiſer than they ? Do not the generality of Men walk in the ſame Paths thou haſt hitherto walked in ? If this way lead to Hell as thou feareſt it may, think then how many Millions of Men muſt periſh as well as thy ſelf; and is ſuch a ſuppoſition conſiſtent with the gracious and Merciful Nature of God ? Beſides, think what ſort of People thoſe are unto whom thou art about to join thy ſelf in this new way ? Are there not to be found among them many things to diſcourage thee, and cool thy Zeal ? They are generally of the lower and baſer ſort of Men, poor and deſpicable : Seeſt thou not tho' their Profeſſion be Holy, how earthly, carnal, proud, factious, and hypocritical, many of them are found to be ! And doubtleſs the reſt are like them, though their Hypocriſie be not yet diſcovered.

O what ſtands and demurs ! What heſitations and doubts is the Soul clogg'd with in its way to Chriſt ! But yet none of theſe can withhold and detain the Soul, when the Father draws : Greater is he that is in us, than he that is in the World : And thus you ſee the Nature, Manner, and Efficacy of Divine drawings, and how impoſſible it is for any Soul to come to Chriſt without them.

The Inferences and Improvements of the Point follow.

Infer. 1. *How deeply and throughly is the Nature of Man corrupted, and what an Enemy is every Man to his own happineſs, that he muſt be drawn to it ?* Joh. 5. 40. *You will not come unto me, that ye might have life.*

Life is deſirable in every Mans Eyes, and Eternal is the moſt excellent Life ; yet in this the World is agreed rather to die and periſh for ever, than come to Chriſt for Life. Had Chriſt told us of Fields and Vineyards, Sheep and Oxen, Gold and Silver, Honours and Senſual Pleaſures, who would not have come to him for theſe ? But to tell him of Mortification, Self-denial, ſtrictneſs of Life, and Sufferings for his ſake, and all for an happineſs to be enjoyed in the World to come, Nature will never like ſuch a Propoſition as this.

You ſee where it ſticks, not in a ſimple inability to believe, but in an inability complicated with enmity, they neither can come, nor will come to Chriſt : 'Tis true, all that do come to Chriſt come willingly, but thanks to the Grace of God that hath freed and perſwaded the Will, elſe they had never been willing to come : Who ever found his own Heart firſt ſtir and move towards Chriſt ? How long may we wait and expect, before we ſhall feel our Hearts naturally burn with deſires after, and love to Jeſus Chriſt ?

This averſion of the Will and Affections from God, is one of the Maſter Roots of Original Sin. No Argument can prevail to bring the Soul to Chriſt, till this be maſter'd and over-powered by the Fathers drawings. In our motions to Sin we need *trigging*, but in all our motions to Chriſt we as much need *drawing*. He that comes to Heaven may ſay, Lord, if I had had my own way and will, I had never come here : If thou hadſt not drawn me, I ſhould never have come to thee. O the Riches of the Grace of God ! Oh unparallel'd Mercy and Goodneſs ! Not only to prepare ſuch a Glory of this for an *unworthy* Soul, but to put forth the exceeding greatneſs of thy power, afterwards to draw an *unwilling* Soul to the enjoyment of it.

Infer. 2. *What enemies are they to God and the Souls of Men, that do all they can to diſcourage and hinder the Converſion of Men to Chriſt ? God draws forward, and theſe do all that in them lies to draw backward,* (i. e.) *to prejudice and diſcourage them from coming to Jeſus Chriſt in the way of Faith : This is a direct oppoſition to God, and a plain confederacy with the Devil.*

O how many have been thus diſcouraged in their way to Chriſt, by their carnal Relations, I cannot ſay Friends ! Their greateſt Enemies have been the Men of their own Houſe : Theſe have pleaded (as if the Devil had hird and fee'd them) againſt the everlaſting welfare of their own Fleſh. O cruel Parents, Brethren, and Siſters, that jeer, frown, and threaten, where they ſhould encourage, aſſiſt and rejoice ! Such *Parents* are the Devils *Children*. *Satan* chuſes ſuch Inſtruments as you are above all others for this Work : He knows what Influence and Authority you have upon them, and over them : And what fear, love, and dependance they have for you, and upon you : So that none in all the World are like to manage the deſign of their Damnation ſo effectually as you are like to do it.

Will you neither come to Chriſt your ſelves, nor ſuffer your dear Relations that would ? Had you rather find them in the *Ale-houſe*, than in the Cloſet ? Did you inſtrumentally give them their Being, and will you be the Inſtruments of ruining for ever thoſe Beings they had from you ? Did you ſo earneſtly deſire Children, ſo tenderly Nurſe and provide for them, take ſuch delight in them, and after all this do what in you lies to Damn and Deſtroy them ? If theſe lines ſhall fall into any ſuch Hands, O that God would ſet home the Conviction and Senſe of this horrid Evil upon their Hearts.

And no leſs guilty of this Sin are ſcandalous and looſe Profeſſors, who ſerve to furniſh the Devil with the greateſt arguments he hath to diſſwade Men from coming to Chriſt : 'Tis your Looſeneſs and Hypocriſie by which he hopes to ſcare others from Chriſt. It's ſaid, *Cant.* 2. 7. *I charge you by the Roes and Hinds of the Field, that ye ſtir not up, nor awake my beloved till he pleaſe.*

Roes and Hinds (like young Converts, and comers towards Chriſt) are ſhy and timerous Creatures that ſtart at the leaſt ſound, or yelp of a Dog, and fly away: Take heed what you do in this caſe, leſt you go down to Hell under the guilt of damning more Souls than your own.

Infer. 3. *Learn hence the true ground and reaſon of thoſe ſtrange, amazing, and ſupernatural effects, that you behold and ſo admire in the World, as often as you ſee Sinners forſaking their pleaſant profitable Corruptions and Companions, and embracing the ways of Chriſt, Godlineſs, and Mortification.*

It is ſaid, 1 *Pet.* 4. 4. *They think it ſtrange that you run not with them into the ſame exceſs of Riot*: The Word is ἐν τῷ ξενίζειν, they ſtand at a gaze as the Hen ~~that~~ hath hatch'd *Partridge Eggs* doth, when ſhe ſees them take the Wing and fly away from her.

Beloved, it is the Worlds Wonder to ſee their Companions in Sin forſake them: Thoſe that were once as prophane and vain as themſelves, it may be more, to forſake their Society, retire into their Cloſets, mourn for Sin, ſpend their time in Meditation and Prayer, embrace the ſevereſt Duties, and content to run the greateſt hazards in the World for Chriſt; but they ſee not that Almighty Power that draws them, which is too ſtrong for all the ſinful ties and engagements in the World to withhold and detain them.

A Man would have wonder'd to ſee *Eliſha* leave the Oxen and run after *Elijah*, ſaying, *Let me go, I pray thee, and kiſs my Father and Mother, and then I will follow thee*; when *Elijah* had ſaid nothing to perſwade him to follow him, only as he paſt by him, he caſt his Mantle on him, 1 *Kings* 10 19, 20. Surely, that Soul whom God draws muſt needs leave all and follow Chriſt, for the Power of God reſteth on it: All carnal ties and engagements to Sin, break and give way, when the Father draws the Soul to Chriſt in the Day of his Power.

Infer. 4. *Is this the firſt ſpring of ſpiritual Motion after Chriſt? Learn then from hence, how it comes to paſs that ſo many excellent Sermons and powerful Perſwaſions are ineffectual, and cannot draw and win the Soul to Chriſt. Surely it is becauſe Miniſters draw alone, and the ſpecial ſaving Power of God goes not forth at all times alike with their endeavours.*

Paul was a choſen Veſſel, fill'd with a greater Meaſure of Gifts and Graces by the Spirit, than any that went before him, or followed after him; and as his Talents, ſo his Diligence in improving them was beyond any recorded Example we read of amongſt Men: He rather * flew like a *Seraphim*, than travelled upon his Maſters errand about the World. *Apollo* was an eloquent Preacher, and mighty in the Scriptures, yet *Paul is nothing, and* Apollo *nothing; but God that gives the increaſe*, 1 *Cor.* 3. 7. We are too apt to admire Men, yea, and the beſt Men are but too apt to go forth in the ſtrength of their own Parts and Preparations; but God ſecures his own Glory, and magnifies his own Power frequently in giving ſucceſs to weaker endeavours, and Men of lower abilities, when he withholds it from Men of more raiſed, refined, and excellent Gifts and Abilities.

It is our great Honour, who are the Miniſters of the Goſpel, that we are σύνεργοι, *workers together with God*, 1 *Cor.* 3 9. in his Strength we can prevail, *the Weapons of our Warfare are mighty through God*, 2 *Cor.* 10. 4. But if his Preſence, bleſſing and aſſiſtance, be not with us, we are nothing, we can do nothing.

If we prepare Diligently, pray Heartily, preach Zealouſly, and our hearers go as they came, without any ſpiritual Effects and Fruits of our Labours; what ſhall we ſay, but as *Martha* ſaid to Chriſt, *Lord, if thou hadſt been here, my Brother had not died*: Had the Spirit of God gone forth with his eſpecial Efficacy and Bleſſing with this Prayer, or that Sermon, theſe Souls had not departed Dead and Senſeleſs from under it.

Infer. 5. *Doth all Succeſs and Efficacy depend upon the Fathers drawings? Let none then deſpair of their unregenerate and carnal Relations, over whoſe obſtinacy they do, and have cauſe to mourn.*

What if they have lain as many Years under the preaching of the Goſpel as that poor Man did at the Pool of *Betheſday*, and hitherto to no purpoſe? A time may come at laſt (as it did for him) when the Spirit of God may move upon the Waters; I mean, put a quickening and converting power into the means, and then the deſire of your Souls for them ſhall be fulfill'd.

It may be you have poured out many Prayers and Tears to the Lord for them, you have cried for them as *Abraham* for his Son, *O that Iſhmael might live before thee!* O that this poor Husband, Wife, Child, Brother, or Siſter, might live in thy ſight, and ſtill you ſee they continue at one rate, carnal, dead and ſenſeleſs: Well, but yet give not up your hopes, nor ceaſe your pious endeavours, the time may come when the Father may draw as well as you, and then you ſhall ſee them quit all, and come to Chriſt, and nothing ſhall hinder them. They are now drawn away of their own Luſts, they are eaſily drawn away by their ſinful Companions, but when God draws, none of theſe ſhall withdraw them from the Lord Jeſus. What is their Ignorance, Obſtinacy, and hardneſs of Heart, before that mighty Power that ſubdues all things to it ſelf? Go therefore to the Lord by Prayer for them, and ſay, Lord, I have laboured for my poor Relations in vain, I have ſpent my Exhortations to little purpoſe: The Work is too difficult for me, I can carry it no farther, but thou canſt; O let thy power go forth, they ſhall be willing in the Day of thy Power.

Infer. 6. *If none can come to Chriſt except the Father draw them, then ſurely none can be drawn from Chriſt except the Father leave them: That power which at firſt drew them to Chriſt, can ſecure and eſtabliſh them in Chriſt to the end*, John 10. 29. *My Father which gave them me is greater than all, and no Man is able to pluck them out of my Fathers Hand.*

When the power of God at firſt draws us out of our natural ſtate to Chriſt, it finds us not only *impotent*, but *obſtinate*, not only unable, but unwilling to come; and yet this power of God prevails againſt all oppoſition: How much more is it able to preſerve and ſecure us, when his fear is put into our inward parts, ſo that we dare not depart, we have no will to depart from him? Well then, if the World ſay I will enſnare thee, if the Devil ſay I will deſtroy thee, if the Fleſh ſay I will betray thee, yet

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thou art ſecure and ſafe, as long as God hath ſaid, *I will never leave thee nor forſake thee*, Heb. 13. 5.

Infer. 7. *Let this engage you to a conſtant Attendance upon the Ordinances of God, in which this drawing Power of God is ſometimes put forth upon the Hearts of Men.*

Beloved, there are certain Seaſons in which the Lord comes nigh to Men in the Ordinances and Duties of his Worſhip, and we know not at what Time the Lord cometh forth by his Spirit upon this Deſign: He many Times comes in an Hour when we look not for him, when we think not of him; *I am found of them that ſought me not*, Iſa. 65. 1. It's good therefore to be found in the way of the Spirit: Had that poor Man, that lay ſo long at the Pool of *Betheſda*, reaſoned thus with himſelf, So long have I lain here in vain expecting a Cure, it's to no purpoſe to wait longer, and ſo had been abſent at that very Time when the Angel came down, he had in all likelihood carried his Diſeaſe to the Grave with him.

How doſt thou know but this very *Sabbath*, this Sermon, this Prayer, which thou haſt no Heart to attend, and art tempted to neglect, may be the Seaſon, and Inſtrument, wherein the Lord may do that for thy Soul, which was never yet done upon it?

Infer. 8. *To conclude, How are all the Saints engaged to put forth all the Power and Ability they have for God, who hath put forth his Infinite Almighty Power to draw them to Chriſt!*

God hath done great Things for your Souls, he hath drawn you out of the miſerable State of Sin and Wrath, and that when he lets others go, by Nature as good as you, he hath drawn you into Union with Chriſt, and Communion with his glorious Priviledges. O that you would henceforth imploy all the Power you have for God in Duties of Obedience, and in drawing others to Chriſt as much as in you lies, and ſay continually with the Church, *Draw me, we will run after thee*, Cant. 1. 4.

Thanks be to God for Jeſus Chriſt.

Serm. 5.

The Fifth SERMON.

EPHES. II. i.

And you hath he quickened, who were Dead in Treſpaſſes and Sins.

Opening that Work of the Spirit more particularly, by which the Soul is enabled to apply Chriſt.

IN the former Sermons we have ſeen our Union with Chriſt in the general Nature of it, and the Means by which it is effected, both *External* by the Preaching of the Goſpel, and *Internal* by the Drawings of the Father. We are now to bring our Thoughts yet cloſer to this great Myſtery, and conſider the Bonds or Ligaments by which Chriſt and Believers are knit together in a bleſſed oneneſs.

And if we heedfully obſerve the Scripture Expreſſions, and ponder the Nature of this Union, we ſhall find there are Two Bands which knit Chriſt and the Soul together, *viz.*

1. The Spirit on Chriſts part.
2. Faith on our part.

The *Spirit* on Chriſts part, *quickening* us with Spiritual Life, whereby Chriſt firſt takes hold of us, and *Faith* on our Part, when thus quickened, whereby we take hold of Chriſt: Accordingly this Union with the Lord Jeſus is expreſſed in Scripture ſometimes by one, and ſometimes by the other of theſe Means or Bonds by which it is effected. Chriſt is ſometimes ſaid to be in us; ſo *Col.* 1. 27. *Chriſt in you the hope of Glory:* And *Rom.* 8. 10. *And if Chriſt be in you, the Body is Dead becauſe of Sin.* And other Times it is expreſſed by the other Bond on our Part, as 1 *John* 5. 20. *We are in him that is true, even in his Son Chriſt Jeſus:* And 2 *Cor.* 5. 17. *If any Man be in Chriſt, he is a new Creature.*

Mount *Piſgah*, p. 22, 23.

The Difference betwixt both theſe, is thus aptly expreſſed by a late Author, “Chriſt is in Believers by his *Spirit*, 1 *John* 4. 13. The Believer is in Chriſt by *Faith*, 1 *John* 12. Chriſt is in the Believer by *Inhabitation*, *Rom.* 3. 17. The Believer is in Chriſt by *Implantation*, *Rom.* 6 35. Chriſt is in the Believer as the Head is in the Body, *Col.* 1. 18. As the Root in the Branches, *John* 15. 5. Believers are in Chriſt as the Members are in the Head, *Eph.* 1. 23. or as the Branches are in the Root, *John* 15. 1, 7. Chriſt in the Believer implieth Life and *Influence* from Chriſt, *Col.* 3. 4. The Believer in Chriſt implieth *Communion*, and Fellowſhip with Chriſt, 1 *Cor.* 1. 30. When Chriſt is ſaid to be in the Believer, we are to underſtand it in Reference to *Sanctification*; when the Believer is ſaid to be in Chriſt, it is in Order to Juſtification.

Thus we apprehend, being our ſelves firſt apprehended by Jeſus Chriſt, *Phil.* 3. 12. We cannot take hold of Chriſt, till firſt he take hold of us, no Vital Act of Faith can be exerciſed, till a Vital Principle be firſt inſpired: Of both theſe Bonds of Union we muſt ſpeak diſtinctly, and firſt of the firſt, *Chriſt quickening us by his Spirit, in order to our Union with him*, of which we have an Account in the Scripture before us, *You hath he quickened who were Dead in Treſpaſſes and Sins:* In which Words we find theſe two Things noted, *viz.*

1. The Infuſion of a Vital Principle of Grace.
2. The Total indiſpoſedneſs of the Subject by Nature.

Firſt, The Infuſion of a Vital Principle of Grace, *You hath he quickened.* Theſe Words [*hath he quickened*] are a Supplement, made to clear the Senſe of the *Apoſtle*, which elſe would have been more obſcure by Reaſon of that long Parentheſis, betwixt the firſt and the fifth verſes, for as the * Learned obſerve, this Word ὑμᾶς, you, is governed of the Verb συνεζωοποίησε, *hath he quickened*, verſe 5. So that here the Words are tranſpoſed from the plain Grammatical Order,

* *Illud ὑμᾶς regitur à συνεζωοποίησε, v.* 5. *eſt igitur hoc loco &* hyperbaton *& ſynchyſis & ἀποκοπὴ τῆς περιόδου quæ eſt ſpecies τοῦ ἀνανταποδότου, cujus quidem anomaliæ cauſa eſt ἡ παρεμβολὴ interjectio ſententiæ prolixioris.* Piſcator. Pooles *Synop.*

der, by Reaſon of the Interjection of a long Sentence, therefore with good warrant our Tranſlators have put the Verb into this firſt Verſe, which is repeated Verſe the fifth, and ſo keeping faithfully to the Scope, have excellently cleared the *Syntax* and Order of the Words. Now this Verb συνεζωοποίησε, *hath he quickened*, imports the firſt Vital Act of the Spirit of God, or his firſt enlivening Work upon the Soul, in Order to its Union with Jeſus Chriſt: For look, as the Blood of Chriſt is the Fountain of all Merit, ſo the Spirit of Chriſt is the Fountain of all Spiritual Life: And until he quicken us, (*i. e.*) infuſe the Principle of the Divine Life into our Souls, we can put forth no Hand, or Vital Act of Faith, to lay hold upon Jeſus Chriſt.

This his quickening Work, is therefore the firſt in Order of Nature to our Union with Chriſt, and fundamental to all other Acts of Grace done and performed by us from our firſt cloſing with Chriſt throughout the whole courſe of our Obedience: And this quickening Act is ſaid, Verſe the fifth, to be together with Chriſt: Either noting (as ſome expound it) that it is the Effect of the ſame Power by which Chriſt was raiſed from the Dead, according to *Eph.* 1. 19. or rather to be *quickened together with Chriſt*, notes that new ſpiritual Life which is infuſed into our Dead Souls in the Time of our Union with Chriſt: For it is Chriſt to whom we are conjoined and united in our Regeneration, out of whom, as a Fountain, all Spiritual Benefits flow to us, among which this Vivification or quickening is one, and a moſt ſweet and precious one.

Ex Chriſto conjuncto nobiſcum ut capite cum membris profluunt in nos omnia beneficia in quorum numero eſt vivificatio. Rolloc. in Loco.

Zanchy, *Bodius*, and many others, will have this *quickening* to comprize both our Juſtification and Regeneration, and to ſtand oppoſed both to *Infernal* and *Spiritual* Death, and it may well be allowed; but it moſt properly imports our Regeneration, wherein the Spirit, in an ineffable and myſterious Way, makes the Soul to live to God, yea, to live the Life of God which was before *Dead in Treſpaſſes and Sins*: In which Words we have.

Secondly, In the next Place, the total indiſpoſedneſs of the Subjects by Nature: For as it is well noted by a * Learned Man, the Apoſtle doth not ſay of theſe *Epheſians* that they were half Dead, or Sick and Infirm, but Dead wholly, altogether Dead, deſtitute of any Faculty or Ability ſo much as to think one good Thought, or perform one good Act: You were Dead in reſpect of *Condemnation*, being under the damning Sentence of the Law, and you were Dead in reſpect of the Privation of Spiritual Life, Dead in Oppoſition to Juſtification, and Dead in Oppoſition to Regeneration and Sanctification: And the fatal Inſtrument by which their Souls Died is here ſhewed them, you were Dead in, or by *Treſpaſſes* and *Sins*; this was the Sword that kill'd your Souls, and cut them off from God. Some do curiouſly diſtinguiſh betwixt Treſpaſſes and Sins, as if one pointed at *Original*, the other at *Actual* Sins; but I ſuppoſe they are promiſcuouſly uſed here, and ſerve to expreſs the Cauſe of their Ruine, or Means of their Spiritual Death and Deſtruction: This was their Caſe when Chriſt came to quicken them, *dead in Sin*, and being ſo, they could not move themſelves towards Union with Chriſt, but as they were moved by the quickening Spirit of God.

* *Non vocat hic ſemimortuos aut ægrotos ac infirmos, ſed prorſus mortuos, omnis facultate bene cogitandi aut agendi deſtitutui.* Rolloc. in Loc.

Hence the Obſervation will be this,

Doct. *That thoſe Souls which have Union with Chriſt, are quickened with a Supernatural Principle of Life by the Spirit of God in Order thereunto.*

The Spirit of God is not only a living Spirit, *formally* conſidered, but he is alſo the Spirit of Life *effectively* or *cauſally* conſidered: And without his breathing or infuſing Life into our Souls, our Union with Chriſt is impoſſible.

It is the Obſervation of Learned *Camero*, that there muſt be an *Unition* before there can be a *Union* with Chriſt. *Unition* is to be conceived *efficiently* as the Work of God's Spirit, joyning the Believer to Chriſt, and Union is to be conceived *formally*, the joyning it ſelf of the Perſons together: We cloſe with Chriſt by Faith, but that Faith being a Vital Act, preſuppoſes a Principle of Life communicated to us by the Spirit; therefore it's ſaid, *John* 11. 26. *Whoſoever liveth and believeth in me, ſhall never Die*: The Vital Act and Operation of Faith ſprings from this quickening Spirit: So in *Rom.* 8. 1, 2. The Apoſtle having in the firſt Verſe opened the Bleſſed Eſtate of them that are in Chriſt, ſhews us in the ſecond Verſe how we come to be in him: *The Spirit of Life* (ſaith he) *which is in Chriſt Jeſus, hath made me free from the Law of Sin and Death.*

Obſervandum eſt unionem & unitionem inter ſe differre: unio eſt rerum actus, qui formâ rationem habet, nempe actus rerum unitarum quâ unitæ ſunt: unitio autem actus ſignificat cauſæ efficientis, &c. Camero de Eccleſ. p. 222.

There is indeed a quickening Work of the Spirit, which is *ſubſequent* to Regeneration, conſiſting in his exciting, recovering, and actuating of his own Graces in us; and from hence is the *livelineſs* of a Chriſtian; and there is a quickening Act of the Spirit *in our Regeneration*, and from hence is the firſt Spiritual *Life* of a Chriſtian, of this I am here to ſpeak, and that I may ſpeak profitably to this Point, I will in the Doctrinal Part labour to open theſe five Particulars.

Firſt, What this Spiritual Life is in its Nature and Properties.

Secondly, In what Manner it is wrought or inſpired into the Soul.

Thirdly, For what end, or with what Deſign this Life is ſo inſpired.

Fourthly, I ſhall ſhew this Work to be wholly Supernatural.

And then, Fifthly, Why this quickening muſt be Antecedent to our actual cloſing with Chriſt by Faith.

Firſt, We will enquire into the Nature and Properties of this Life, and diſcover (as we are able) what it is. And we find it to conſiſt in that *wonderful change which the Spirit of God makes upon the Frame and Temper of the Soul, by his infuſing or implanting the Principles of Grace in all the Powers and Faculties thereof.*

A change it makes upon the Soul, and that a marvellous one, no leſs than from Death to Life, for though a Man be *Phyſically* a living Man (*i. e.*) his natural Soul hath Union with his Body, yet his Soul having no Union with Chriſt, he is *Theologically* a dead Man, *Luke* 15. and *Col.* 2. 13. Alas, it deſerves not the Name of Life, to have a Soul ſerving only to Seaſon, and preſerve the Body a little while from ſtinking: To carry it up and down the World, and only enable it to eat and drink, and talk and laugh, and then Die: Then do we begin to live, when we begin to have Union with Chriſt the Fountain of Life, by his Spirit communicated to us;

us: From this Time we are to reckon our Life * as ſome have done: There be many changes made upon Men beſides this, many are changed from Prophaneneſs to Civility, and from meer Civility to Formality, and a ſhadow of Religion, who ſtill remain in the State and Power of Spiritual Death notwithſtanding; but when the Spirit of the Lord is poured out upon us, to quicken us with the new Spiritual Life, this is a wonderful change indeed: It gives us an *Eſſe ſupernaturale*, a new ſupernatural Being, which is therefore call'd a *new Creature*, *the new Man*, *the hidden Man of the Heart:* The natural Eſſence and Faculties of the Soul remain ſtill, but it is diveſted of the old Qualities, and endowed with new Ones, 2 *Cor.* 5. 17. *Old things are paſt away, behold all things are become new.*

* *Hic jacet Similis cujus ætas multorum annorum fuit, ipſe ſeptem duntaxat annos vixit.*

And this Change is not made by altering and rectifying the Diſorders of the Life only, leaving the Temper and Frame of the Heart ſtill carnal; but by the Infuſion of a ſupernatural permanent Principle into the Soul, *John* 4. 14. *It ſhall be in him a Well of Water:* Principles are to a courſe of Actions, as Fountain or Springs are to the Streams and Rivers that flow from them, and are maintain'd by them: And hence is the evenneſs and conſtancy of renewed Souls in the courſe of Godlineſs.

Nor is this Principle or Habit *acquired* by accuſtoming our ſelves to Holy Actions, as natural Habits are acquired by frequent Acts, which beget a *Diſpoſition*, and thence grow up to an *Habit* or ſecond Nature, but it is infuſed or implanted into the Soul by the Spirit of God. So we read, *Ezek.* 36. 25, 26. *A new Heart alſo will I give you, and a new Spirit will I put within you:* It grows not up out of our Natures, but is put, or infuſed into us: As it's ſaid of the two Witneſſes, *Rev.* 11. 11. who lay Dead in a *Civil Senſe* three Days and an half, that *the Spirit of Life from God entred into them*; ſo it is here in a *Spiritual Senſe*, the Spirit of Life from God enters into the dead, carnal Heart: It's all by Way of ſupernatural Infuſion.

Nor is it limited to this or that Faculty of the Soul, but Grace of Life is poured into all the Faculties: *Behold all things are become new*, 2 Cor. 5. 17. The *Underſtanding*, *Will*, *Thoughts* and *Affections*, are all renewed by it: The whole inner *Man* is changed, yea, the *Tongue* and *Hand*, the *Diſcourſes* and *Actions*, even all the *Ways* and *Courſes* of the outward *Man* are renewed by it.

But more particularly, we ſhall diſcern the *Nature* of this *Spiritual Life*, by conſidering the *Properties* of it; among which theſe are very *remarkable*.

Firſt, The Soul that is joyned to Chriſt, is quickned with a *Divine Life*, ſo we read in 2 *Pet.* 1. 4. Where Believers are ſaid to be Partakers or Conſorts of the *Divine Nature:* A very high Expreſſion, and warily to be underſtood. *Partakes of the Divine Nature*, not *eſſentially*, ſo its wholly incommunicable to the Creature, nor yet *Hypoſtatically* and Perſonally, ſo Chriſt only was a Partaker of it, but our Participation of the Divine Nature muſt be underſtood in a way proper to Believers; that is to ſay, we partake of it by the Inhabitation of the Spirit of God in us, according to 1 *Cor.* 3. 16, 17. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?* The Spirit, who is God by Nature, dwells and actuates the Soul whom he regenerates, and by ſanctifying cauſes it to live a *Divine Life:* From this Life of God the unſanctified are ſaid to be alienated, *Eph.* 4. 18. but Believers are Partakers of it.

Secondly, And being Divine, it muſt needs be the moſt *excellent* and tranſlated Life that any Creature doth or can live in this World: It ſurmounts the natural, rational, and moral Life of the unſanctified, as much as the Angelical Life excels the Life that Flies, and Worms of the Earth do live.

Some think it a rare Life to live in Senſual Pleaſures, but the Scripture will not allow ſo much as the Name of Life to them; but tells us, *they are dead whileſt they live*, 1 Tim. 5. 6. certainly it is a wonderful Elevation of the Nature of Man, to be quickened with ſuch a Life as this. There are two Ways wherein the bleſſed God hath honoured poor Man above the very Angels of Heaven. One was by the Hypoſtatical Union of our Nature in Chriſt, with the Divine Nature; the other is by uniting our Perſons Myſtically to Chriſt, and thereby communicating Spiritual Life to us: This latter is a moſt glorious Priviledge, and in one reſpect a more ſingular Mercy than the former; for that Honour which is done to our Nature by the Hypoſtatical Union, is common to all good and bad, even they that periſh have yet that Honour; but to be implanted into Chriſt by Regeneration, and live upon him as the Branch doth upon the Vine, this is a peculiar Priviledge, a Mercy hedg'd in from the World that is to periſh, and only communicated to God's Elect, who are to live Eternally with him in Heaven.

Thirdly, This Life infuſed by the regenerating Spirit, is a moſt *pleaſant Life.* All Delights, all Pleaſures, all Joys, which are not Phantaſtick and Deluſive, have their ſpring and origin here, *Rom.* 8. 6. *To be ſpiritually minded is Life and Peace*, (*i. e.*) a moſt ſerene placid Life, ſuch a Soul becomes, ſo far as it is influenced and ſanctified by the Spirit, the very Region of Life and Peace: When one thing is thus predicated of another, *in caſu recto*, (ſaith a Learned Man) it ſpeaks their intimate Connexion: Peace is ſo connatural to this Life, that you may either call it a Life that hath Peace in it, or a Peace that hath Life in it: Yea, it hath its encloſed Pleaſures in it, *Such as a ſtranger intermeddles not with*, Prov. 14. 10. Regeneration is the Term from which all true Pleaſure commences, you never live a merry Day, till you begin to live to God: Therefore it's ſaid, *Luke* 15. 24. When the *Prodigal Son* was returned to his Father and reconciled, then *they began to be Merry.*

None can make another by any Words, to underſtand what that Pleaſure is which the renewed Soul feels diffuſed through all its Faculties and Affections in its Communion with the Lord, and in the ſealings and witneſſings of his Spirit. That is a very apt and well known ſimiltude which *Peter Martyr* uſed, and the Lord bleſſed to the Converſion of the Noble Marqueſs *Galeacius:* If, ſaid he, a Man ſhould ſee a Company of People dancing upon the Top of a remote Hill, he would be apt to conclude they were a Company of wild diſtracted People; but if he draw nearer and behold the excellent Order, and hear the raviſhing ſweet Muſick that is among them, he will quickly alter his Opinion of them, and fall a dancing himſelf with them.

All the *Delights* in the ſenſual *Life*, all the Pleaſure that ever your *Luſts* gave you, are but as the putrid ſtinking *Waters* of a corrupt *Pond*, where *Toads* lie croaking and ſpawning, to the *Chryſtal Streams* of the moſt pure and pleaſant *Fountain*.

Fourthly, This Life of God with which the regenerate are quickened in their Union with Chriſt, as it is *a pleaſant* ſo it is alſo *a growing increaſing Life*, John 4. 14. *It ſhall be in him a Well of Water ſpringing up into Everlaſting Life.*

It is not in our Sanctification, as it is in our Juſtification, our Juſtification is compleat and perfect, no defect is found there, but the new Creature labours under many Defects: All Believers are equally Juſtified, but not equally Sanctified: Therefore you read, 2 *Cor.* 4. 16. that the inward Man is renewed Day by Day: And 2 *Pet.* 3. 18. Chriſtians are exhorted to grow in Grace, and in the Knowledge of our Lord and Saviour: If this Work were perfect and finiſhed at once, as Juſtification is, there could be no renewing Day by Day, nor growth in Grace, *Perfectum eſt cui nihil deeſt, & cui nihil addi poteſt*: The *Apoſtle* indeed Prays for the *Theſſalonians, That God would ſanctifie them,* ὁλοτελεῖς — wholly, perfectly, 1 *Theſ.* 5. 23. And this is Matter of Prayer and Hope, for at laſt it will grow up to Perfection; but this perfect Holineſs is reſerved for the perfect State in the World to come, and none but * deluded proud Spirits boaſt of it here: But when that which is perfect is come, then that which is in part ſhall be done away, 1 *Cor.* 13. 9, 10. And upon the Imperfection of the new Creature in every Faculty, that warfare and daily conflict ſpoken of, *Gal.* 5. 17. And experienced by every Chriſtian, is grounded: Grace riſes gradually in the Soul, as the Sun doth in the Heavens, *which ſhineth more and more unto a perfect Day*, Prov. 4. 18.

* *Perfectio Sanctificationis in iſthac vita non refertur niſi in ſomniis quorundam Fanaticorum.* Ameſius.

Fifthly, To conclude, this Life with which the regenerate are quickened, is an *Everlaſting Life. This is the Record, that God hath given us Eternal Life, and this Life is in his Son,* 1 John 5. 11. This Principle of Life, is the Seed of God, and that remains in the Soul for ever, 1 *John* 3. 9. It is no tranſient vaniſhing thing, but a fixed, permanent Principle, which abides in the Soul for ever; a Man may loſe his *Gifts*, but Grace abides: The Soul may, and muſt be ſeparated from the Body, but Grace cannot be ſeparated from the Soul: When all forſake us, this ſticks by us.

This infuſed Principle is therefore vaſtly different, both from the extraordinary Gifts of Prophecy, wherein the Spirit ſometimes was ſaid to come upon Men, under the *Old Teſtament*, 1 *Sam.* 10. 6, 10. And from the common vaniſhing Effects he ſometimes produceth in the unregenerate, of which we have frequent Accounts in the *New Teſtament*, Heb 6. 4. and *John* 5. 35. It's one thing for the Spirit to come upon a Man in the way of preſent Influence and Aſſiſtance, and another thing to dwell in a Man as his Temple.

And thus of the Nature and Quality of this bleſſed Work of the Spirit in quickening us.

Secondly, Having ſeen the Nature and Properties of the Spiritual Life, we are concerned in the next Place to enquire into the Way and Manner in which it is wrought, and infuſed by the Spirit: And here we muſt ſay,

Firſt of all, That the Work is wrought in the Soul very *myſteriouſly*; ſo Chriſt tells *Nicodemus*, John 3. 8. *The Wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, or whither it goeth, ſo is every one that is born of the Spirit*: There be many Opinions among *Philoſophers* about the Original of Wind, but we have no certain Knowledge of it: We deſcribe it by its Effects and Properties, but know little of its Original: And if the Works of God in Nature be ſo abſtruſe and unſearchable, how much more are theſe ſublime and ſupernatural Works of the Spirit ſo?

We are not able to ſolve the *Phænomena* of Nature, we can give no Account of our Formation in the Womb, *Eccleſ.* 11. 5. Who can exactly deſcribe how the Parts of the Body are formed, and the Soul infuſed? *It's curiouſly wrought in the loweſt Parts of the Earth*, as the Pſalmiſt ſpeaks, *Pſalm* 139. 16. but how we know not. *Baſil* ſaith divers Queſtions may be moved about a *Fly*, which may Poſe the greateſt *Philoſopher*: We know little of the Forms and Eſſences of Natural Things, much leſs of theſe profound, and abſtruſe Spiritual Things.

Secondly, But tho' we cannot pry into theſe Secrets by the Eye of Reaſon, yet God hath revealed this to us in his Word, that it is wrought by his own Almighty Power, *Eph.* 1. 19. The *Apoſtle* aſcribes this Work to the exceeding greatneſs of the Power of God: And this muſt needs be, if we conſider, how the Spirit of God expreſſes it in Scripture by a new Creation: (*i. e.*) a giving Being to ſomething out of nothing, *Eph.* 2. 10. In this it differs from all the Effects of Humane Power, for Man always Works upon ſome pre-exiſtent Matter, but here is no ſuch Matter: All that is in Man, the Subject of this Work, is only a Paſſive Capacity or Receptivity, but nothing is found in him to contribute towards this Work: This ſupernatural Life is not, nor can it be educed out of natural Principles: This wholly tranſcends the Sphere of all natural Power: But of this more anon.

Thirdly, This alſo we may affirm of it, That this Divine Life is infuſed into all the natural Faculties and Powers of the Soul, not one exempted, 1 *Theſ.* 5. 23. The whole Soul and Spirit is the recipient Subject of it: And with reſpect to this general Infuſion into all the Faculties and Powers of the Soul, it's call'd a new Creature, a new Man, having an integral Perfection and fullneſs of all its Parts and Members: It becomes Light in the Mind, *John* 17. 3. Obedience in the Will, 1 *Pet.* 1. 2. In the Affections an heavenly Temper and Tenderneſs, *Col.* 3. 1, 2. And ſo is variouſly denominated, even as the Sea is from the ſeveral Shores it waſhes, tho' it be one and the ſame Sea. And here we muſt obſerve, lies one main Difference betwixt a Regenerate Soul, and an Hypocrite; * the one is all of a Piece, as I may ſay, the Principle of Spiritual Life runs into all and every Faculty and Affection, and ſanctifies or renews the whole Man; whereas the change upon Hypocrites is but Partial and Particular, he may have new Light, but no new Love, a new Tongue, but not a new Heart: This or that Vice may be reformed, but the whole Courſe of his Life is not altered.

* *Ab uno de ſuper principio quod convenienter voluntati operatur dependent prima, ſecunda & tertia. Quemadmodum minima pars ferri lapidio magnetis ſpiritu movetur, per multos annulos ferreos extenſa: ita etiam qui ſunt virtute præditi, divino ſpiritu attracti, cum prima manſione conjungantur, deinceps autem alii uſque ad poſtremam.* Clem. Alex. Strom. lib. 7.

Fourthly and Laſtly, This Infuſion of Spiritual Life is done *inſtantaneouſly*, as all *Creation* Work is: Hence it is reſembled to that *plaſtick Power*, which in a moment made the Light to ſhine out of darkneſs, juſt ſo God ſhines into our Hearts, 2 *Cor.* 4. 6.

'Tis true, a Soul may be a long time under the preparatory works of the Spirit, he may be under convictions and humiliations, purpoſes and reſolutions a long time; he may be waiting at the Pool of *Betheſda*, attending the Means and Ordinances, but when the Spirit comes once to quicken the Soul, 'tis done in a Moment: Even as it is in the infuſion of the rational Soul, the Body is long ere it be prepared and moulded, but when once the *Embryo* or Matter is ready, it's quickned with the Spirit of Life in an Inſtant: So it is here: But O what a bleſſed Moment is this! Upon which the whole weight of our eternal happineſs depends; for it is Chriſt in us (*i. e.*) Chriſt formed in us, who is the hope of Glory, *Col.* 1. 27. And our Lord expreſly tells us, *John* 3. 3. That except we be regenerate and born again, we cannot ſee the Kingdom of God. And thus of the way and manner of its infuſion.

Thirdly, Let the deſign and end of God in his *quickening Work* be next conſidered: For that end, and with that deſign and aim this Work is wrought. And if we conſult the Scriptures in this matter, we ſhall find this Principle of Life is infuſed in order to our glorifying God in this World by a *life of Obedience*, and our enjoying God in the World to come.

Firſt, Spiritual life is infuſed in order to a courſe of Obedience in this World, whereby God is glorified: So we read in *Eph.* 2. 10. Created in Chriſt Jeſus unto good Works, which God hath before ordained that we ſhould walk in them: Habits are to Actions, as the Root is to the Fruit, it is for Fruit ſake that we plant the Roots, and ingraff the Branches. So in *Ezek.* 36. 27. *A new Spirit will I alſo put within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgments and do them.* This is the next, or immediate deſign and end, not only of the firſt infuſion of the Principle of Life into the Soul, but of all the exciting, actuating and aſſiſting Works of the Spirit afterwards. Now this principle of Spiritual life infuſed, hath a twofold influence into Obedience.

Firſt, This makes it ſincere and true *Obedience*, when it flows from an inward vital Principle of Grace. The Hypocrite is moved by ſomething *ab extra*, from without, as the applauſe of Men, the accommodation of fleſhly Intereſts, the force of Education; or if there be any thing from within that moves him, it is but Self-intereſt, to quiet a grumbling Conſcience, and ſupport his vain hopes of Heaven: But he never acts from a new Principle, a new Nature inclining him to Holy Actions. Sincerity mainly lies in the harmony and correſpondency of Actions to their Principles: From this infuſed Principle it is, that Men hunger and thirſt for God, and go to their Duties, as Men do to their Meals, when they find an empty craving Stomach.

O Reader, pauſe a little upon this ere thou paſs on, ask thy Heart whether it be ſo with thee: Are holy Duties connatural to thee? Doth thy Soul move and Work after God by a kind of ſupernatural inſtinct? This then will be to thee a good evidence of thy Integrity.

Secondly, From this infuſed Principle of Life, reſults the *excellency of our Obedience*, as well as the ſincerity of it: For by vertue and reaſon thereof, it becomes *free* and voluntary, not forced and conſtained, it drops like Honey of its own accord out of the Comb, *Cant.* 4. 11. without ſqueezing: Or as Waters from the Fountain without forcing, *Joh.* 4. 14. an unprincipled Profeſſor muſt be ſqueez'd by ſome *weight of Affliction*, ere he will yield one Tear, or pour out a Prayer, *Pſal.* 78.34. *When he ſlew them, then they ſought him.*

Now the freedom of Obedience is the Excelcy of it, Gods Eye is much upon that, 1 *Cor.* 9. 17. Yea, and the *uniformity* of our Obedience, which is alſo a ſpecial part of the beauty of it, reſults from hence: He that acts from a Principle, acts ſuently and uniformly, there is a proportion betwixt the Parts of his Converſation: This is it which makes us Holy, ἐν πάσῃ ἀναστροφῇ, in all manner of Converſation, or in every creek and turning of our Converſations, as the Word imports, 1 *Pet.* 1. 15. whereas, he that is moved by this or that external accidental motive, muſt needs be up and down, off and on, very uneven, *like the Legs of a lame Man*, as the Expreſſion is, *Prov.* 26. 7. *which are not equal*: Now a Word of God, and then the Diſcourſe runs muddy and prophane, or carnal again: All that evenneſs and uniformity that is in the ſeveral parts of a Chriſtians Life, is the effect of this infuſed Principle of ſpiritual Life.

Thirdly, Another aim and deſign of God in the infuſion of his principle of Life, is thereby to prepare and qualifie the Soul for the enjoyment of himſelf in Heaven: *Except a Man be born again he cannot ſee the Kingdom of God*, Joh. 3. 3. All that ſhall poſſeſs that *Inheritance* muſt be begotten agan to it, as the Apoſtle ſpeaks, 1 *Pet.* 1. 3, 4. This Principle of Grace is the very Seed of that Glory, it's Eternal Life in the Root and Principle, *Joh.* 17. 3. By this the Soul is attempered and qualified for that State and Employment. What is the Life of Glory, but the Viſion of God, and the Souls aſſimilation to God by that Viſion? From both which, reſults that unſpeakable joy and delight which paſſeth Underſtanding: But what Viſion of God, aſſimilation to God, or delight in God, can that Soul have, which was never quickned with the ſupernatural Principle of Grace? The Temper of ſuch Souls is expreſſed in that ſad Character, *Zeck* 11. 8. *My Soul loathed them, and their Soul alſo abhorred me.* For want of this vital Principle it is, that the very ſame Duties and Ordinances, which are the delights and higheſt pleaſures of the Saints, are no better than a meer drudgery and bondage to others, *Mal.* 1. 13. Heaven would be no Heaven to a dead Soul; this principle of Life, in its daily growth and improvement, is our Meetneſs as well as our Evidence for Heaven: Theſe are the main ends of its infuſion.

Fourthly, In the next place, according to the Method propoſed, I am obliged to ſhew you, *that this quickening Work is wholly ſupernatural*, it is the ſole and proper Work of the Spirit of God. So Chriſt himſelf expreſly aſſerts it, in *Joh.* 3. 6, 8. *That which is born of the fleſh is fleſh, and that which is born of the ſpirit is ſpirit: The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh nor whither it goeth, ſo is every one that is born of the Spirit.*

Believers are the birth or off-ſpring of the Spirit, who produceth the new Creature in them in an unintelligible manner even to themſelves. So far it is above their own Ability to produce, that it is above their Capacity to underſtand the way of its Production: As if you ſhould ask, do you know from whence the Wind comes? No: Do you know whither it goes? No: But you hear and feel it when it blows? Yes: Why ſo is every one that is born of the Spirit: He feels the efficacy, and diſcerns the effects of the Spirit on his own Soul, but cannot underſtand or deſcribe the manner of its Production: This is not only above the carnal, but above the renewed mind to comprehend; we can contribute nothing, I mean *actively*, to the production of this Principle of Life: We may indeed be ſaid to concur *paſſively*, with the Spirit in it: That is, there is found in us a Capacity, aptneſs, or receptiveneſs of this Principle of Life: Our Nature is endowed with ſuch Faculties and Powers as are meer Subjects to receive, and Inſtruments to act this Spiritual Life: God only quickens the rational Nature with Spiritual Life.

It is true alſo, that in the *progreſs of Sanctification*, a Man doth actively concur with the Spirit, but in the firſt Production of this Spiritual Principle he can do nothing: He can indeed perform thoſe external Duties that have a remote tendency to it, but he cannot by the power of Nature perform any ſaving act, or contribute any thing more than a paſſive Capacity to the implantation of a new Principle: As will appear by the following Arguments.

Arg. 1. He that actively concurs to his own Regeneration, makes him to differ; but this is denied to all regenerate Men, 1 *Cor.* 4. 7. Who maketh thee to differ from another? And what haſt thou that thou didſt not receive?

Arg. 2. That to which the Scripture aſcribes both *impotency* and *enmity*, with reſpect to Grace, cannot actively, and of it ſelf, concur to the Production of it: But the Scripture aſcribes both impotency and enmity to Nature with reſpect to Grace. It denies to it a power to do any thing of it ſelf, *John* 15. 5. And which is leſs, it denies to it a power to ſpeak a Word, *Mat.* 12. 34. And which is leaſt of all, it denies it power to think a good Thought, 2 *Cor.* 3. 5. This impotency, if there were no more, cuts off all pretence of our active concurrence, but then if we conſider that it aſcribes *enmity* to our Natures as well as *impotency*, how clear is the caſe! See *Rom.* 8. 7. The carnal Mind is enmity againſt God. And *Col.* 1. 21. And you that were Enemies in your Minds by wicked Works. So then Nature is ſo far productive of this Principle, as impotency and enmity can enable it to be ſo.

Arg. 3. That which is of natural Production, muſt needs be ſubject to natural Diſſolution; that which is born of the Fleſh is Fleſh, a periſhing thing, for every thing is as its Principle is, and there can be no more in the effect, than there is in the cauſe: But this Principle of Spiritual Life is not ſubject to diſſolution, it is the Water that ſprings up into everlaſting Life, *Joh.* 4. 14. The Seed of God which remaineth in the regenerate Soul, 1 *Joh.* 3. 9. And all this becauſe it's born not of corruptible, but of incorruptible Seed, 1 *Pet.* 1. 23.

Arg. 4. If our new Birth be our *Reſurrection*, a *new Creation*, yea, a *victory* over Nature, then we cannot actively contribute to its Production; but under all theſe Notions it is repreſented to us in the Scriptures. It's our Reſurrection from the dead, *Eph.* 5. 14. And you know the Body is wholly paſſive in its *Reſurrection*: But tho' it concurs not, yet it gives pre-exiſtent Matter: Therefore the Metaphor is deſignedly varied, *Eph.* 4. 24. Where it's call'd a *Creation*: In which there is neither active Concurrence, nor pre-exiſtent Matter: But tho' Creation excludes pre-exiſtent Matter, yet in producing ſomething out of nothing, there is no reluctancy nor oppoſition; therefore to ſhew how purely ſupernatural this Principle of Life is, it is cloathed and preſented to us in the Notion of a victory, 2 *Cor.* 10. 4. And ſo leaves all to Grace.

Arg. 5. If Nature could produce, or but actively concur to the Production of this Spiritual Life, then the beſt Natures would be ſooneſt quickened with it; and the worſt Natures not at all, or at laſt and leaſt of all: But contrarily, we find the worſt Natures often regenerated, and the beſt left in the State of Spiritual death: With how many ſweet *homilitical* Vertues was the young Man adorned? *Mark.* 10. 21. yet graceleſs: And what a ſink of Sin was *Mary Magdalen*, *Luk.* 7. 37. yet ſanctified? Thus beautiful *Rachel* is barren, whilſt blear-ey'd *Leah* bears Children. And there is ſcarce any thing that effects and melts the Hearts of Chriſtians, more than this comparative conſideration doth, when they conſider Veſſels of Gold caſt away, and Leaden ones choſen for ſuch noble uſes. So that it's plain enough to all wiſe and humble Souls, that this new Life is wholly of ſupernatural Production.

Fifthly and laſtly, I ſhall briefly repreſent the neceſſary antecedent of this quickening Work of the Spirit to our firſt cloſing with Chriſt by Faith: And this will eaſily let it ſelf into our underſtandings, if you but conſider the Nature of the vital act of Faith; which is the Souls receiving of Chriſt, and reſting upon him for Pardon and Salvation: In which two things are neceſſarily included, *viz.*

1. The renouncing of all other hopes and dependencies.
2. The opening of the Heart fully to Jeſus Chriſt.

Firſt, The renouncing of all other hopes and dependencies whatſoever. Self in all its acceptations, natural, ſinful, and moral, is now to be denied and renounced for ever, elſe Chriſt can never be received, *Rom.* 10. 3. not only Self in its vileſt *pollutions*, but Self in its richeſt Ornaments, and *endowments*: But this is as impoſſible to the unrenewed and natural Man, as it is for Rocks or Mountains to ſtart from their *Centre*, and fly like wandering *Atomes* in the Air: Nature will rather chuſe to run the hazard of everlaſting Damnation, than eſcape it by a total renunciation of its beloved Luſts, or Self-righteouſneſs: This ſupernatural Work neceſſarily requires a a ſupernatural Principle. *Rom.* 8. 2.

Secondly, The opening the Heart fully to Jeſus Chriſt, without which Chriſt can never be received, *Rev.* 3. 20. but this alſo is the effect of the quickening Spirit, the Spirit of Life which is in Chriſt Jeſus. Sooner may we expect to ſee the *Flowers* and *Bloſſoms* open without the influence of the Sun, than the Heart and will of a Sinner open to receive Chriſt without a Principle of ſpiritual Life firſt derived from him: And this will be paſt doubt to all that conſider, not only the impotence of Nature, but the ignorance, prejudice, and averſations of Nature, by which the Door of the Heart is barr'd and chain'd againſt Chriſt, *Joh.* 5. 40. So that Nature hath neither ability nor will, power or deſire to come to Chriſt: If any have an Heart opened to receive him, 'tis the Lord that opens it by his Almighty Power, and that in the way of an infuſed Principle of Life ſupernatural.

Queſt. But here it may be doubted and objected, againſt this poſition, If we cannot believe till we are quickened with ſpiritual Life, as you ſay, and cannot be juſtified till we believe as all ſay, then it will follow that a regenerate Soul may be in the State of Condemnation for a time, and conſequently periſh if Death ſhould befall him in that juncture.

To this I return, That when we ſpeak of the priority of this quickening Work of the Spirit to our actual believing, we rather underſtand it of the priority of Nature, than of Time, the Nature and Order of the Work requiring it to be ſo: A vital Principle muſt, in order of Nature, be infuſed before a vital act can be exerted. Firſt make the Tree good, and then the Fruit good: And admit we ſhould grant ſome priority in time alſo to this quickening Principle, before actual Faith, yet the abſurdity mentioned would be no way conſequent upon that conceſſion: For as the vital act of Faith quickly follows the regenerating Principle, ſo the Soul is abundantly ſecured againſt the danger objected; God never beginning any ſpecial Work of Grace upon the Soul, and then leaving it, and the Soul with it, in hazard, but preſerves both to the finiſhing and compleating of his gracious deſign, *Phil.* 1. 6.

Firſt Uſe of Information.

Infer. 1. If ſuch be the nature and neceſſity of this Principle of Divine Life, as you heard it opened in the foregoing Diſcourſe, then hence it follows, *That unregenerate Men are are no better than dead Men.* So the Text repreſents them, You heth he quickened who were *dead* in treſpaſſes and ſins: (*i. e.*) Spiritually dead, tho' Naturally alive; yea, and lively too as any other Perſons in the World. There is a threefold conſideration of Objects, *Viz.*

1. Naturally.
2. Politically.
3. Theologically.

Firſt, Naturally, To all thoſe things that are natural, they are alive: They can underſtand, reaſon, diſcourſe, project and contrive as well as others; they can eat, drink, build, plant, and ſuck out the natural Comfort of theſe things, as much as others. So their Life is deſcribed, *Job.* 21. 12. *They take the Timbrel and Harp, and rejoice at the ſound of the Organ: They ſpend their Days in wealth,* &c. And *James* 5. 5. *Ye have lived in pleaſure upon Earth,* as the Fiſh lives in the Water its natural Element, and yet this natural ſenſual Life is not allowed the name of Life, 1 *Tim.* 5, 6. ſuch Perſons are *dead whilſt they live*; 'Tis a baſe and ignoble Life, to have a Soul only to ſalt the Body, or to enable a Man for a few Years to eat, and drink, and talk, and laugh, and then die.

Secondly, Objects may be conſidered *Politically,* and with reſpect to ſuch things they are alive alſo: They can buy and ſell, and manage all their Worldly Affairs with as much dexterity, skill, and policy, as other Men; yea, *the Children of this World are wiſer in their generation than the Children of light, Luke* 16. 8. The intire ſtream of their Thoughts, Projects and Studies, running into that one Channel: Having but one deſign to manage, they muſt needs excel in worldly Wiſdom: But then,

Liberet me deus, ab homine unius tantum negotii.. Bern.

Thirdly, *Thologicnlly* conſidered, they are dead; without Life, Senſe or Motion, towards God, and the things that are above: Their underſtandings are dead, 1 *Cor.* 2. 14. and cannot receive the things that are of God: Their wills are dead, and cannot move towards Jeſus Chriſt, *Joh.* 6. 65. Their Affections are dead, even to the moſt excellent and ſpiritual Objects: And all their Duties are dead Duties, without Life or Spirit. This is the ſad caſe of the unregenerate World.

Infer. 2. *This ſpeaks encouragemeuts to Miniſters and Parents, to wait in hopes of ſucceſs at laſt, even upon thoſe that yet give them little hope of Converſion at the preſent.*

The Work you ſee is the Lords, when the Spirit of Life comes upon their dead Souls, they ſhall believe, aud be made willing; till then, we do but Plough upon the Rocks: Yet let not our Hand ſlack in Duty, pray for them, and plead with them; you know not in which Prryer, or Exhortation, the Spirit of Life may breathe upon them: *Can theſe dry Bones live*? Yes, if the Spirit of Life from God breathe upon them, they can, and ſhall live: What tho' their diſpoſitions be averſe to all things that are ſpiritual and ſerious, yet even ſuch have been regenerated, when more ſweet and promiſing natures have been paſſed by, and left under ſpiritual death.

It was the obſervation of Mr. *Ward,* upon his Brother Mr. *Daniel Rogers,* (who was a Man of great gifts and eminent Graces, yet of a very bad Temper and Conſtitution) Tho' my Brother *Rogers* (ſaith he) have Grace enough for two Men, yet half enough for himſelf.

It may be you have pray'd, and ſtriven long with your Relations and to little purpoſe, yet be not diſcouraged. How often was Mr. *John Rogers,* that famous ſucceſsful Divine, a grief of Heart to his Relations in his younger Years, proving a wild and lewd Young Man, to the great diſcouragement of his Pious Friends; yet, at laſt, the Lord graciouſly changed him, ſo that Mr. *Richard Rogers* would ſay, when he would exerciſe the utmoſt degree of charity or hope, for any that at preſent were vile and naught, *I will never deſpair of any Man for* John Rogers ſake.

Infer. 3. *How honourable are Chsiſtians by their new birth! They are born not of blood, nor of the will of the fleſh, nor of the will of Man, but of God,* Joh. 1; 13. (*i. e.*) not in an impure, or meer natural way, but in a moſt ſpiritual and ſupernatural manner: They are the Off-ſpring of God, the Children of the moſt High, as well by Regenaration as by Adoption; which is the greateſt advancement of the Humane nature next to its Hypoſtatical Union with the Second Perſon. Oh what honour is this for a poor ſinful Creature, to have the very life of God breathed into his Soul! All other Dignities of Nature are trifles compar'd with this: This makes a Chriſtian

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a ſacred hallowed Thing, the living Temple of God, 1 *Cor.* 6. 19. The ſpecial Object of his Delight.

Infer. 4. *How deplorable is the Condition of the unregenerate World, in no better Caſe than dead Men!* Now to affect our Hearts with the Miſery of ſuch a Condition, let us conſider and compare it in the following Particulars.

Firſt, There is no *Beauty* in the Dead, all their lovelineſs goes away at Death; there is no ſpiritual Beauty or lovelineſs in any that are unregenerate: 'Tis true, many of them have excellent Moral *Homolitical Vertues*, which adorn their Converſations in the Eyes of Men; but what are all theſe, but ſo many ſweet Flowers ſtrewed over a Dead Corps?

Secondly, The Dead have no *Pleaſure* nor Delight: Even ſo the Unregenerate are incapable of the Delights of the Chriſtian Life: *To be ſpiritually minded is Life and Peace*, Rom. 8. 6. (*i. e.*) this is the only ſerene, placid, and pleaſant Life: When the *Prodigal*, who was once Dead, was alive, then he began to be Merry, *Luke* 15. 24. They live in ſenſual Pleaſures, but this is to be dead while alive, in Scripture reckoning.

Thirdly, The dead have no *Heat*, they are as cold as Clay: ſo are all the Unregenerate towards God and Things above: Their *Luſts* are *hot*, but their *Affections* to God *cold* and *frozen*: That which makes a gracious Heart *melt*, will not make an unregenerate Heart move.

Fourthly, The Dead muſt be *buried*, Gen. 23. 4. *Bury my Dead out of my ſight*: So muſt the unregenerate be Buried out of God's ſight for ever: Buried in the loweſt Hell, in the Place of Darkneſs for ever, *John* 3 3. Woe to the unregenerate, good had it been for them they had never been Born.

Infer. 5. *How greatly are all Men concerned to examine their Condition, with reſpect to ſpiritual Life and Death!* It's very common for Men to preſume upon their Union with, and Intereſt in Chriſt: This Priviledge is by common Miſtake, extended generally to all that profeſs Chriſtian Religion, and practiſe the external Duties of it, when in Truth no more are, or can be united to Chriſt, than are quickened by the Spirit of Life which is in Chriſt Jeſus, *Rom.* 8. 1, 2. O try your Intereſt in Chriſt by this Rule, if I am quickened by Chriſt, I have Union with Chriſt. And,

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es.

Firſt, If there be ſpiritual Senſe in your Souls, there is ſpiritual Life in them: There are αἰσθητήρια, Senſes belonging to the ſpiritual, as well as to the animal Life, *Heb.* 5. 14. They can feel, and ſenſibly groan, under Soul preſſures, and burdens of Sin, *Rom.* 7. 24. The Dead feel not, moan not under the burdens of Sin, but the Living do: They may be ſenſible indeed of the evil of Sin with reſpect to themſelves, but not as againſt God; Damnation may ſcare them, but Pollution doth not; Hell may fright them, but not the offence of God.

Secondly, If there be Spiritual *hunger and thirſt*, it's a ſweet ſign of Spiritual Life; this ſign agrees to Chriſtians of a Day old, 1 *Pet.* 2. 2. Even *new born Babes deſire the ſincere Milk of the Word*: If Spiritual Life be in you, you know how to expound that Scripture, *Pſalm* 42. 1. without any other Interpreter than your own experience: You will feel ſomewhat like the gnawing of an empty Stomach, making you reſtleſs during the Interruption of your daily Communion with the Lord.

Thirdly, If there be *ſpiritual Conflicts* with Sin, there is ſpiritual Life in your Soul, *Gal.* 5. 17. Not only a Combat betwixt *Light* in the higher, and *Luſt* in the lower Faculties: Nor only Oppoſition to more groſs external Corruptions that carry more infamy and horror with them than other Sins do: But the ſame Faculty will be the Seat of War; and the more inward, ſecret and ſpiritual, any Luſt is, by ſo much the more will it be oppoſed and mourned over.

In a Word, the weakeſt Chriſtian may, upon impartial Obſervation, find ſuch Signs of ſpiritual Life in himſelf (if he will allow himſelf time to reflect upon the bent and frame of his own Heart) as Deſires after God, Conſcience of Duties, Fears, Cares, and Sorrows about Sin: Delight in the Society of heavenly and ſpiritual Men, a loathing and burden in the company of vain and carnal Perſons.

Obj. O but I have a very dead Heart to Spiritual Things.

Sol. 'Tis a ſign of Life that you feel, and are ſenſible of that deadneſs: And beſide, there's a great deal of *Difference* betwixt *Spiritual Deadneſs* and *Death*: The one is the *State* of the unregenerate, the other is the *Diſeaſe* of regenerate Men.

Obj. Some ſigns of Spiritual Life are clear to me, but I cannot cloſe with others.

Sol. If you can really cloſe with any, it may ſatisfie you, tho' you be dark in others: If a Child can't go, yet if it can ſuck; if it can't ſuck, if it can't cry, yet if it breathe it is alive.

m. 6.

The Sixth SERMON.

JOHN I. xii.

But as many as received him, to them gave he Power to become the Sons of God; even to them that believe on his Name.

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NO ſooner is the Soul quickened by the Spirit of God, but it Anſwers in ſome meaſure the End of God in that Work, by its *active Reception of Jeſus Chriſt, in the way of believing*: What this Vital Act of Faith is, upon which ſo great a weight depends, as our Intereſt in Chriſt, and Everlaſting Bleſſedneſs, this Scripture before us will give you the beſt Account of it: Wherein (omitting the Coherence and Contexture of the Words) we have three Things to ponder.

Firſt, The high and glorious Priviledge conferr'd, *viz. Power to become the Sons of God.*

Secondly, The ſubject of this Priviledge deſcribed, *As many as received him.*

Thirdly, The Deſcription explain'd by way of *Appoſition, even as many as believed on his Name.*

Beza, *hoc jus*: Piſcator, *hanc dignitatem*. Lightfoot, *prærogativam*. Heinſius, *privilegium: nec multo aliter voce* ἐξουσίαι *Helleniſtæ uſi videntur cum Chaldeorum* שלטן *expreſſerunt*. Hein.

Firſt, The Priviledge conferr'd is a very high and glorious one, than which no created Being is capable of greater: *Power to become the Sons of God*: This Word ἐξουσίαν is of large Extent and Signification, and is by ſome rendred *this Right*, by others *this Dignity*, by others *this Prerogative*, this *Priviledge* or *Honour*: It implies a Title or Right to *Adoption*, not only with Reſpect to the preſent Benefits of it in this Life, but alſo to that bleſſed Inheritance which is laid up in Heaven for the Sons of God. And ſo *Grotius* rightly Expounds it of our *conſummate* Sonſhip, conſiſting in the actual Enjoyment of bleſſedneſs, as well as that which is *inchoate*: Not only a right to Pardon, Favour, and Acceptance now, but to Heaven, and the full Enjoyment of God hereafter. O what an Honour, Dignity, and Priviledge is this!

Secondly, The Subjects of this Priviledge are deſcribed: *As many as received him.* This Text deſcribes them by that very Grace, *Faith*, which gives them their Title and Right to Chriſt and his Benefits; and by that very *Act* of Faith, which primarily confers their Right to his Perſon, and *ſecondarily* to his Benefits, *viz. receiving him*, there be many Graces beſides Faith, but Faith only is the Grace that gives us right to Chriſt: And there be many Acts of Faith beſides receiving, but this receiving or embracing of Chriſt, is the juſtifying and ſaving Act: *As many as received him*, ὅσοι δὲ ἔλαβον αὐτὸν] *as many*, be they of any Nation, Sex, Age, or Condition. For *there is neither Greek, nor Jew, Circumciſion, nor Uncircumciſion, Barbarian, Scythian, Bond or Free: But Chriſt is all, and in all*, Col. 3. 11.

Λαμβάνειν & παραλαμβάνειν *idem eſt.* Grot.

Nothing but unbelief bars Men from Chriſt and his Benefits: As many as *received him*] the Word ſignifies to accept, take, or (as we fitly render) to receive, aſſume or take to us, a Word moſt aptly expreſſing the Nature and Office of Faith, yea, the very juſtifying and ſaving Act: And we are alſo heedfully to note its ſpecial Object, ἔλαβον αὐτὸν: The Text ſaith not αὐτὰ, *his*, but αὐτὸν, *him*, (*i. e.*) his Perſon, as he is cloathed with his Offices, and not only his Benefits and Priviledges. Theſe are ſecondary and conſequential Things to our *receiving him.* * So that it is a receiving, aſſuming or accepting the Lord Jeſus Chriſt, which muſt have Reſpect to the Tenders and Propoſals of the Goſpel, for *therein is the Righteouſneſs of God revealed from Faith to Faith*, Rom. 1. 17. therein is Jeſus Chriſt revealed, propoſed, and offered unto Sinners, as the only way of Juſtification and Salvation, which Goſpel offer (as before was opened) is therefore ordinarily neceſſary to believing, *Rom.* 10. 11, 12, 13, *&c.*

* *Oblatio eſt actio Dei, plerunque mediata facta in verbo; receptio eſt actio hominis, ita tamen ut ſimul quoque ſit beneficium Dei; nec enim homo poſſet recipere mediatorem niſi fides, quæ receptionis hujus eſt organon, à Deo daretur.* Wendel.

Thirdly, This Deſcription is yet further explained, by this Additional Exegetical Clauſe, *even to them that believe in his Name*] here the Terms are varied, tho' the Thing expreſt in both be the ſame: What he call'd *receiving* there, is call'd *believing* on his Name here, to ſhew us that the very Eſſence of ſaving Faith conſiſts in our receiving of Chriſt. By *his Name*, we are to underſtand Chriſt himſelf: It is uſual to take theſe two, believing in him, and believing in his Name, as Terms convertible, and of the ſame Importance. הוא שמו ושמו הוא *ipſe eſt nomen ſuum, & nomen ejus ipſe eſt*: His Name his himſelf, and himſelf is his Name. So that here we have the true Nature, and precious Benefits of ſaving Faith, excellently expreſt in this Scripture: The Sum of which take in this Propoſition.

Druſius.

Doct. *That the receiving of the Lord Jeſus Chriſt, is that ſaving and vital Act of Faith, which gives the Soul right both to his Perſon and Benefits.*

We cannot Act ſpiritually, till we begin to live ſpiritually: Therefore the Spirit of Life muſt firſt joyn himſelf to us in his quickening Work, (as was ſhewn you in the laſt Sermon) which being done, we begin to Act ſpiritually, by taking hold upon, or receiving Jeſus Chriſt, which is the Thing deſigned to be opened in this Sermon.

The Soul is the Life of the Body, Faith is the Life of the Soul, and Chriſt is the Life of Faith. There are ſeveral ſorts of Faith beſides ſaving Faith, and in ſaving Faith there are ſeveral Acts beſides the juſtifying or ſaving Act; but *this receiving Act*, which is to be our Subject this Day, is that upon which both our Righteouſneſs, and Eternal Happineſs, do depend. This as a *Form*, Differences ſaving Faith from all other kinds or ſorts of Faith: By this it is that we are juſtified and ſaved. *To as many received him, to them gave he Power to become the Sons of God*: Yet it doth not juſtifie and ſave us by Reaſon of any *proper Dignity* that is found in this Act, but by Reaſon of the *Object* it receives and apprehends: The ſame Thing is often expreſt in Scripture by other Terms, as *coming to Chriſt*, John 6. 35. *rolling* or *ſtaying* upon Chriſt, *Iſa.* 50. 10. But whatever is found in thoſe Expreſſions, it is all comprehended in this, as will appear hereafter. Now, the Method into which I ſhall caſt the Diſcourſe of this Subject, that I may handle it with as much perſpecuity and profit as I can, ſhall be,

Forma vel aliquid formæ analogum ponitur differentiæ loco.

Firſt, To explain and open the Nature of this *receiving* of Chriſt, and ſhew you what it includes.

Secondly, To prove that this is the juſtifying and ſaving Act of Faith.

Thirdly, To ſhew you the Excellency of this Act of Faith.

Fourthly, To remove ſome Miſtakes, and give you the true Account of the Dignity and Excellency of this Act.

Fifthly, And then bring home all in a proper and cloſe Application.

Firſt, In the firſt Place then, I will endeavour to explain and open the Nature of this *receiving of Chriſt*, and ſhew you what is implied in it.

And indeed it involves many deep Myſteries and Things of greateſt weight: People are generally very ignorant and unacquainted with the Importance of this Expreſſion, they have very ſlight Thoughts of Faith, who never paſt under the illuminating, convincing and humbling

Work of the Spirit: But we ſhall find that *ſaving Faith* is quite another thing, and differs in its whole kind and nature from that traditional Faith, and common Aſſent, which is ſo fatally miſtaken for it in the World.

There are divers other Expreſſions by which the Nature of ſaving Faith is expreſt in Scripture, viz. *eating Chriſts fleſh, and drinking his Blood,* John 6. 40. *coming to Chriſt,* Mat. 11. 28. *Having the Son,* 1 John 5. 12. *Truſting or depending upon him, for which the* He*brew uſe three Emphatical Words,* בטח אמן & חסה *The firſt ſignifies a firm and ſtable Truſt. The ſecond to lean or depend with Security. The third to betake ones ſelf to a Sanctuary for a Protection: All which is ſuppoſed or included in our receiving of the Lord Jeſus Chriſt: In eating and drinking we muſt receive Meat and Drink; coming to Chriſt is neceſſarily ſuppoſed in receiving him, for there is no receiving at a Diſtance: Having the Son, and receiving him, are Notions of the ſame Importance; and for truſting, relying with Security, and betaking our ſelves to Chriſt for Refuge, they are all involved in the receiving Act: For as God offers him to us as the only prop of our Hearts and Hopes, ſo we receive him to rely upon him: And as he is held forth in the Goſpel as the only* Aſylum, *or* City *of Refuge, ſo we take or receive him, and accordingly betake our Souls to him for Refuge.*

For Firſt, It is evident, that no Man can receive Jeſus Chriſt in the Darkneſs of natural Ignorance: We muſt underſtand and diſcern who and what he is, whom we receive to be the Lord our Righteouſneſs. If we know not his Perſon and his Offices, we do not *take*, but miſtake Chriſt. It's a good Rule in the *Civil Law, non conſentit qui non ſentit:* A miſtake of the Perſon invalidates the Match. He that takes Chriſt for a meer Man, or denies the Satisfaction of his Blood, or diveſts him of his Humane Nature, or denies any of his moſt glorious and neceſſary Offices, let them cry up as high as they will his Spirituality, Glory, and Exemplary Life and Death, they can never receive Jeſus Chriſt aright: This is ſuch a crack, ſuch a flaw in the very Foundation of Faith, as undoes and deſtroys all: *Ignorantis non eſt conſenſus:* All ſaving Faith is founded in Light and Knowledge, and therefore it's called Knowledge, *Iſa.* 53. 11. and *ſeeing* is inſeparably connected with *believing, John* 6. 40. Men muſt hear and learn of the Father before they can come to Chriſt, *John* 6. 45. the receiving Act of Faith is directed and guided by Knowledge. I will not preſume to State the Degree of Knowledge, which is abſolutely neceſſary to the Reception of Chriſt; I know the firſt actings of Faith are, in moſt Chriſtians, accompanied with much darkneſs and Confuſion of Underſtanding: But yet we muſt ſay in the general, that where-ever Faith is, there is ſo much Light as is ſufficient to diſcover to the Soul, its own Sins, Dangers, and Wants; and the All-ſufficiency, Suitableneſs, and Neceſſity of Chriſt, for the ſupply and remedy of all; and without this Chriſt cannot be received. *Come unto me ye that labour, and are heavy laden, and I will give you reſt,* Mat. 11. 28.

Secondly, The receiving Chriſt neceſſarily implies the *Aſſent* of the Underſtanding to the Truths of Chriſt revealed in the Goſpel, *viz.* his Perſon, Natures, Offices, his Incarnation, Death and Satisfaction; which *Aſſent*, tho' it be not in it ſelf ſaving Faith, yet is it the Foundation and ground-work of it, it being impoſſible the Soul ſhould receive and fiducially embrace, what the Mind doth not *Aſſent* unto us as true and infallibly certain. Now there are three Degrees of *Aſſent, Conjecture, Opinion* and *Belief. Conjecture* is but a ſlight and weak Inclination to Aſſent to the Thing propounded, by Reaſon of the weighty Objections that lie againſt it. *Opinion* is a more ſteady and fixed Aſſent, when a Man is almoſt certain, tho' yet ſome fear of the contrary remains with him. *Belief* is a more full and aſſured Aſſent to the Truth, to which the Mind may be brought four Ways.

ide Dr. ater in m. 4. 3.

Firſt, By the perfect Intelligence of Senſe, not hindered or deceived. So I believe the Truth of theſe Propoſitions, Fire is hot, Water moiſt, Honey is ſweet, Gall is bitter.

Secondly, By the native clearneſs of Self-evidencing Principles. So I believe the Truth of theſe Propoſitions, The whole is more than a Part: The Cauſe is before the Effect.

Thirdly, By Diſcourſe, and rational Deduction. So I believe the Truth of this Propoſition, Where all the Parts of a Thing are, there is the whole.

Fourthly, By infallible Teſtimony, when any thing is witneſſed or aſſerted, by one whoſe Truth is unqueſtionable: And of this ſort is the Aſſent of Faith: Which is therefore call'd our receiving the witneſs of God, 1 *John* 5. 9. our ſetting to our Seal that God is true, *John* 3. 33. This *prima veritas*, Divine Veracity, is the very *formal Object* of Faith: Into this we reſolve our Faith. *Thus ſaith the Lord*, is that firm Foundation upon which our Aſſent is built: And thus we ſee good Reaſon to believe thoſe profound Myſteries of the Incarnation of Chriſt, the Hypoſtatical Union of the two Natures in his wonderful Perſon, the *Myſtical* Union of Chriſt and Believers, tho' we cannot underſtand theſe Things by Reaſon of the Darkneſs of our Minds. It ſatisfies the Soul to find theſe Myſteries in the written Word, upon that Foundation it firmly builds its Aſſent: And without ſuch an Aſſent of Faith, there can be no embracing of Chriſt: All Acts of Faith and Religion without Aſſent, are but as ſo many Arrows ſhot at random into the open Air, they ſignifie nothing for want of a fixed determinate Object.

Nec enim decebat ut cum Deus ad homines loqueretur argumentis aſſereret ſuas voces, tanquam aliter fides ei non haberetur: ſed ut oportuit eſt locutus, quaſi rerum omnium maximus judex, cujus eſt non argumentari, ſed pronunciare verum, &c. Lactantius falſa religione, p. (mihi) 179. *Titubat fides ubi vacillat divinarum Scripturarum autoritas.* Aug.

It is therefore the Policy of *Satan*, by injecting or fomenting Atheiſtical Thoughts, (with which Young Converts uſe to find themſelves greatly infeſted) to undermine and deſtroy the whole Work of Faith: But God makes his People victorious over them: Yea, and even at that Time they do Aſſent to the Truths of the Words, when they think they do not: As appears by their tenderneſs and fear of Sin, their Diligence and Care of Duty. If I diſcern theſe Things in a Chriſtians Life, he muſt excuſe me if I believe him not, when he ſaith he doth not Aſſent to the Truths of the Goſpel.

Thirdly, Our receiving Chriſt neceſſarily implies our hearty *Approbation*, liking, and Eſtimation, yea, the Acquieſcence of our very Souls in Jeſus Chriſt, as the moſt excellent, ſuitable, and compleat remedy for all our Wants, Sins and Dangers that ever could be prepared by the Wiſdom and Love of God for them: We muſt receive him with ſuch a Frame of Heart as reſts upon him, truſts to and relies upon him, if ever we receive him aright: *To them that believe he is precious,* 1 Pet. 2. 7. This is the only Soveraign Plaiſter in all the World that is large enough, and efficacious enough, to cure our Wounds: And therefore as Chriſt is moſt highly eſteemed, ed, and heartily approved, as the only Remedy for our Souls, ſo the ſovereign Grace and Wiſdom of God are admired, and the Way and Method he hath taken to ſave poor Souls by Jeſus Chriſt moſt heartily approved, as the moſt apt and excellent Method, both for his Glory and our Good, that ever could be taken: For 'tis a plain Caſe, that none will eſpouſe themſelves with conjugal Affections, to that Perſon whom they eſteem not as the beſt for them that can be choſen: None will forſake and quit all for his ſake, except they account him as the Spouſe did, *The Chiefeſt of Ten Thouſand*, Cant. 5. 10.

There are two things in Chriſt, which muſt gain the greateſt Approbation in the Soul of a poor, convinced Sinner, and bring it to reſt upon Jeſus Chriſt.

Firſt, That it can find nothing in Chriſt that is diſtaſteful or unſuitable to it, as it doth experimentally find in the beſt Creatures. In him is no *weakneſs*, but a fullneſs of all ſaving Abilities; *Able to ſave to the uttermoſt*: No *Pride* cauſing him to ſcorn and contemn the moſt wretched Soul that comes to him: No *Inconſtancy* or Levity, to cauſe him to caſt off the Soul, whom he hath once received: No *Paſſion*, but a *Lamb* for Meekneſs and Patience: There is not a Spot to be found in him, but *He is altogether Lovely*, Cant. 5. 16.

Secondly, As the Believer can find nothing in Chriſt that is diſtaſtful, ſo it finds nothing wanting in Chriſt that is neceſſary or deſirable: Such is the fulneſs of Wiſdom, Righteouſneſs, Sanctification, and Redemption, that is in Chriſt, that nothing is left to deſire, but the full Enjoyment of him. O ſaith the Soul, how compleatly happy ſhall I be, if I can but win Chriſt! I would not envy the *Nobles* of the Earth, were I but in Chriſt. I am an hungry and athirſt, and Chriſt is Meat indeed, and drink indeed; this is the beſt thing in all the World for me, becauſe ſo neceſſary, and ſo ſuitable, to the needs of a Soul ready to periſh. I am a Law-condemned, and a Self-condemned Sinner, trembling for fear of the Execution of the Curſe upon me every moment; in Chriſt is compleat Righteouſneſs to juſtifie my Soul; O there is nothing better for me than Chriſt. I ſee my ſelf plunged both in Nature and Practice, into the odious Pollutions of Sin, and in Chriſt is a Fountain opened for Sin and for Uncleanneſs: His Blood is a Fountain of *Merit*, his Spirit is a Fountain of Holineſs and Purity: None but Chriſt, none but Chriſt. O the manifold Wiſdom and unſearchable Love of God, to prepare, and furniſh ſuch a Chriſt, ſo fully anſwering all the Needs, all the Diſtreſſes, all the Fears and Burdens of a poor Sinner! Thus the believing Soul approves of Chriſt as beſt for it. And thus in believing, it gives Glory to God, *Rom.* 4. 21.

Fourthly, Receiving Chriſt conſiſts in the *Conſent and Choice of the Will*; and this is the opening and ſtretching forth of the Soul to receive him: *Thy people ſhall be willing in the day of thy power*, Pſal. 110. 3.

'Tis the great Deſign, and main Scope of the Goſpel, to work over the Wills of poor Sinners to this: And this was the great Complaint of Chriſt againſt the incredulous Jews, *John* 5. 40. *Ye will not come unto me that ye might have Life.*

It is diſputed by ſome, whether Faith can be ſeated in two diſtinct Faculties, as we ſeem to place it, when we ſay it involves both the *Approbation* of the *Judgment*, and the *Conſent* of the *Will*. I will not here intangle my Diſcourſe with that fruitleſs Diſpute. I am of the ſame judgment with thoſe Divines, that think Faith cannot be expreſſed fully by any one ſingle Habit, or Act of the Mind or Will diſtinctly, for that (as one well notes) there are ſuch Deſcriptions given of it in Scripture, ſuch things are propoſed as the Object of it, and ſuch is the Experience of all that ſincerely believe; as no one ſingle Act, either of the Mind or Will, can anſwer unto: Nor do I ſee any thing repugnant to *Scripture* or *Philoſophy*, if we place it in both Faculties. Conſent (ſaith *Vaſquez*) ſeems to denote the Concourſe of the Will with the Underſtanding; but to leave that, it is moſt certain, the ſaving, juſtifying Act of Faith lies principally in the Conſent of the Will, which Conſent is the Effect of the Almighty Power of God, *Eph.* 1, 19. He allures and draws the Will to Chriſt, and he *Draws with the Cords of a Man*, (*i. e.*) He prevails with it by Rational Arguments: For the Soul being prepared by Convictions of its loſt and miſerable Eſtate by Sin, and that there is but one Door of Hope open to it for an Eſcape from the Wrath to come, and that is Chriſt; being alſo ſatisfied of the Fulneſs and Compleatneſs of his ſaving Ability, and of his Willingneſs to make it over for our Salvation, upon ſuch juſt and equal Terms; this cannot but prevail with the Will of a poor diſtreſſed Sinner, to conſent and chooſe him.

Dr. *Owen* in his Doctrine of Juſtification, *p.* 135

Conſenſus denotare videtur concurſum voluntatis cum intellectu, ad ſentiendum idem quod intellectus ſentit. 12 Q. 15. a. 1.

Fides non eſt virtus ſimplex, ſed diverſis conſtat partibus, notitia, aſſenſu, & fiducia, quæ ad eandem potentiam non pertinent. Wendelini Theol. *p.* 450.

Fifthly and Laſtly, The laſt and principal thing included in our receiving of Chriſt, is the *reſpect* that this Act of Acceptance hath, unto the Terms upon which Chriſt is tendred to us in the Goſpel, to which it is moſt agreeable, 1 *Cor*, 15. 11. *So we preach, and ſo ye believed*: Faith anſwers the Goſpel Offer, as the Impreſs upon the *Wax* doth the Engravings in the *Seal*; and this is of principal Conſideration, for there is no receiving Chriſt upon any other Terms but his own, propoſed in the Goſpel to us: He will never come lower, nor make them eaſier than they are, for any Mans ſake in the World; we muſt either receive him upon theſe, or part with him for ever as thouſands do, who could be content to agree to ſome Articles, but rather chooſe to be damned for ever, than ſubmit to all: This is the great Controverſie betwixt Chriſt and Sinners; upon this many thouſands break off the Treaty, and part with Chriſt, becauſe he will not come to their Terms; but every true Believer receives him upon his own, (*i. e.*) Their Acceptance of him by Faith, is in all things conſentaneous to the Overtures made of him in the Written Word. So he tenders himſelf, and ſo they receive him; as will be evident in the following Particulars.

Rom. 6. 17 ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς.

The Will like melted Metal, is delivered into the Goſpel mould, where it receives the ſame form and figure that the mould gives.

Firſt, The Goſpel offers Chriſt to us *ſincerely* and really, and ſo the true Believer receives and accepts him; even with a *Faith unfeigned*: 1 Tim. 1. 5. If ever the Soul be ſerious and in earneſt in any thing, it is ſo in this: Can we ſuppoſe the Heart of him that flies for his Life to the *Refuge City*, to be ſerious and in earneſt, to eſcape by flight the *Avenger of Blood* who purſues him, then is the Heart of a convinced Sinner ſerious in this Matter; for under that Notion is the Work of Faith preſented to us, *Heb.* 6. 18.

Secondly, Chriſt is offered to us in the Goſpel *intirely* and *undividedly*, as cloathed with all his Offices, Prieſtly, Prophetical, and Regal; as Chriſt Jeſus the Lord, *Acts* 16. 31. and ſo the true Believer receives him: The *Hypocrite* like the *Harlot*, is for dividing, but the ſincere Believer finds the need he hath of every Office of Chriſt, and knows not how to want any thing that is in him.

His Ignorance makes him neceſſary and deſirable to him, as a *Prophet*: His Guilt makes him neceſſary as a *Prieſt*: His ſtrong and powerful Luſts and Corruptions make him neceſſary as a *King*; and in Truth he ſees not any thing in Chriſt that he can ſpare; he needs all that is in Chriſt, and admires the infinite Wiſdom in nothing more, than the inveſting Chriſt with all theſe Offices, which are ſo ſuited to the poor Sinners Wants and Miſeries. Look, as the three Offices are undivided in Chriſt, ſo they are in the Believers Acceptance; and before this Trial no Hypocrite can ſtand, for all Hypocrits reject and quarrel with ſomething in Chriſt; they like his Pardon better than his Government. They call him Lord and Maſter, but it is but an empty Title they beſtow upon him; for let them ask their own Hearts, if Chriſt be Lord over their *Thoughts*, as well as *Words*; over their *ſecret* as well as *open* Actions; over their *darling* Luſts, as well as others; let them ask, who will appear to be Lord and Maſter over them, when Chriſt and the World come in Competition? When the Pleaſures of ſin ſhall ſtand upon one ſide, and Sufferings to Death, and deepeſt Points of Self-denial upon the other ſide? Surely 'tis the greateſt Affront, that can be offered to the Divine Wiſdom and Goodneſs, to ſeparate in our Acceptance, what is ſo united in Chriſt for our Salvation and Happineſs. As without any one of theſe Offices, the Work of our Salvation could not be compleated, ſo without Acceptance of Chriſt in them all, our Union with them by Faith cannot be compleated.

The Goſpel Offer of Chriſt includes all his Offices, and Goſpel Faith juſt ſo receives him, to ſubmit to him, as well as to be redeemed by him; to imitate him in the Holineſs of his Life, as well as to reap the Purchaſes and Fruits of his *Death*. It muſt be an entire receiving of the Lord Jeſus Chriſt.

Thirdly, Chriſt is offered to us in the Goſpel *Excluſively*, as the alone and only Saviour of Sinners; with whoſe Blood and Interceſſion nothing is to be mixed; but the Soul of a Sinner is ſingly to rely and depend on him, and no other, *Acts* 4. 2. 1 *Cor.* 3. 11. and ſo Faith receives him, *Pſal.* 71. 16. *I will make mention of thy Righteouſneſs, even of thine only.* Phil. 3. 9. *And be found in him, not having my own Righteouſneſs, which is of the Law, but that which is through the Faith of Chriſt.* To depend partly upon Chriſt's Righteouſneſs, and partly upon our own, is to ſet one foot upon a Rock, and the other in a Quick-ſand; either Chriſt will be to us all in all, or nothing at all, in Point of Righteouſneſs and Salvation; he affects not Social Honour; as he did the whole *Work*, ſo he expects the ſole *Praiſe*; if he be not able to ſave to the uttermoſt, why do we depend upon him at all? and if he be, why do we lean upon any beſide him?

Fourthly, The Goſpel offers Chriſt *freely* to Sinners as the *Gift*, not the *Sale* of God, *Joh.* 4. 10. *Iſa.* 55. 1. *Rev.* 22. 17. and even ſo Faith receives him. The Believer comes to Chriſt with an empty Hand, not only as an undeſerving, but as an Hell deſerving Sinner; he comes to Chriſt as to one that juſtifies the ungodly, *Rom.* 4. 5. *Unto him that worketh not, but believeth in him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs*: Where by him that worketh not, he means a convinced, humbled Sinner, who finds himſelf utterly unable to do the Task the Law ſets him, (*i. e.*) perfectly to obey it; and therefore in a Law ſenſe is ſaid not to work; for it's all one as to the Intent and purpoſe of the Law, not to work, and not to work perfectly: This he is convinced of, and therefore comes to Chriſt as one that is in himſelf ungodly, acknowledging the Righteouſneſs by which he alone can ſtand before God; is in Chriſt, and not in himſelf, in whole, or in part; and by the way, let this encourage poor Souls, that are ſcattered and daunted for want of due qualifications, from cloſing with and embracing Chriſt: There is nothing qualifies any Man for Chriſt more, than a ſenſe of his unworthineſs of him, and the want of all Excellencies or Ornaments, that may commend him to Divine Acceptance.

Fifthly, The Goſpel offers Chriſt *orderly* to Sinners, firſt his *Perſon*, then his *Priviledges*. God firſt gives his Son, and then with him, or as a conſequent of that Gift, he gives us all things, *Rom.* 8. 32. In the ſame order muſt our Faith receive him. The Believer doth not marry the *Portion* firſt, and then the *Perſon*, but to be found in him is the firſt and great Care of a Believer.

I deny not but it's lawful for any to have an Eye to the Benefits of Chriſt. Salvation from Wrath is, and lawfully may be intended and aimed at: *Look unto me, and be ye ſaved all ye ends of the Earth*, Iſa. 45. 22. Nor do I deny but there are many poor Souls, who being in deep Diſtreſs and Fear, may and often do, look moſtly to their own Safety at firſt; and that there is much Confuſion, as well in the Actings of their Faith, as in their Condition; but ſure I am, it is the proper Order in believing, firſt to accept the Perſon of the Lord Jeſus: Heaven is no doubt very deſirable, but Chriſt is more: *Whom have I in Heaven but thee?* Pſal. 73. 25. Union with Chriſt, is in order of Nature antecedent to the Communication of his Priviledges, therefore ſo it ought to be in the Order and Method of believing.

Sixthly, Chriſt is *adviſedly* offered in the Goſpel to Sinners, as the Reſult of God's Eternal Counſel, a Project of Grace upon which his Heart and Thoughts have been much ſet, *Zech.* 6. 13. The Counſel of Peace was betwixt the Father and Son. And ſo the Believer receives him, moſt deliberately weighing the matter in his moſt deep and ſerious Thoughts; for this is a time of much Solitude and Thoughtfulneſs. The

Souls eſpouſed are acts of judgment, *Hoſ.* 2. 19. on our part, as well as on Gods: We are therefore bid to ſit down and count the coſt, *Luke* 14. 28. Faith, or the actual receiving of Chriſt, is the reſult of many previous debates in the Soul: the matter hath been ponder'd over and over: the objections and diſcouragements, both from the Self-denying terms of the Goſpel, and our own vileneſs and deep guilt, have been ruminated, and lain upon our hearts day and night, and after all things have been balanced in the moſt deep conſideration, the Soul is determined to this concluſion, I muſt have Chriſt be the terms never ſo hard, be my ſins never ſo great and many I will yet go to him, and venture my Soul upon him; if I periſh, I periſh. I have thought out all my thoughts, and this is the reſult, Union with Chriſt here, or Separation from God for ever muſt be my lot.

And thus doth the Lord open the hearts of his Elect, and win the conſent of their Wills to receive Jeſus Chriſt upon the deepeſt conſideration, and debate of the matter in their own moſt ſolemn thoughts: they underſtand and Know, that they muſt deeply deny themſelves, take up his croſs and follow him, *Mat* 16. 24. renounce not only *ſinful* but *religious* Self; theſe are hard and difficult things, but yet the neceſſity and excellency of Chriſt makes them appear eligible, and rational, by all which you ſee Faith is another thing than what the ſound of that word (as it is generally underſtood) ſignifies to the underſtandings of moſt Men. This is that fiducial receiving of Chriſt here to be opened.

Secondly, Our next Work will be to evince this receiving of Chriſt as hath been opened, to be that ſpecial ſaving Faith of God's Elect: This is that Faith of which ſuch Great and Glorious Things are ſpoken in the Goſpel, which whoſoever hath ſhall be ſaved, and he that hath it not ſhall be damned; and this I ſhall Evidently prove by the following Arguments or Reaſons.

Arg. 1.

Firſt, That Faith which gives the Soul Right and Title to Spiritual Adoption, with all the Priviledges and Benefits thereof, is true, ſaving Faith.

But ſuch a receiving of Chriſt as hath been deſcrib'd, gives the Soul Right and Title to ſpiritual Adoption, with all the Priviledges and Benefits thereof.

Therefore ſuch a receiving of Chriſt as hath been deſcrib'd, is true and ſaving Faith.

The Major Propoſition is undeniable, for our Right and Title to Spiritual Adoption, and the Priviledges thereof, riſes from our Union with Jeſus Chriſt; we being united to the Son of God, are by Vertue of that Union reckon'd or accounted Sons, *Gal.* 3. 26. *You are all the Children of God by Faith in Jeſus Chriſt*: The Effect of ſaving Faith is Union with Chriſt's Perſon, the Conſequent of that Union is Adoption, or Right to the Inheritance.

The Minor is moſt plain in the Text: *To as many as received him, to them gave he power or right to become the Sons of God*: A falſe Faith hath no ſuch Priviledge annexed to it; no Unbeliever is thus dignified: No Stranger entitled to this Inheritance.

Arg. 2.

Secondly, That only is ſaving and juſtifying Faith, which is in all true Believers, in none but true Believers; and in all true Believers at all times.

But ſuch a receiving of Chriſt as hath been deſcrib'd, is in all true Believers, in none but true Believers; and in all true Believers at all times.

Therefore ſuch a receiving of Chriſt as hath been deſcrib'd, is the only ſaving and juſtifying Faith.

The Major is undeniable, that muſt needs contain the Eſſence of ſaving Faith, which is proper to every true Believer, at all times, and to no other.

The minor will be as clear, for there is no other Act of Faith, but this of *fiducial receiving Chriſt* as he is offer'd, that doth agree to all true Believers, to none but true Believers, and to all true Believers at all times.

There be three Acts of Faith, *Aſſent*, *Acceptance* and *Aſſurance*: The *Papiſts* generally give the Eſſence of ſaving Faith to the firſt, *viz.* *Aſſent.* The *Lutherans*, and ſome of our own give it to the laſt, *viz.* *Aſſurance*: But it can neither be ſo, nor ſo. *Aſſent* doth not agree only to true Believers, or juſtified Perſons. *Aſſurance* agrees to juſtified Perſons, and them only, but not to all juſtified Perſons, and that at all times.

Actus fidei conſiſtit in aſſenſu, quo quis aſſentitur alicui propoſitioni à deo revelatæ, propter authoritatem revelantis. Becan. Theol. Schol. Tom. 3. cap. 8. Q. 4.

Aſſent is too low to contain the Eſſence of ſaving Faith, it is found in the unregenerate as well as the regenerate: Yea, in Devils as well as Men, *James* 2. 19. 'tis ſuppoſed and included in juſtifying Faith, but it is not the juſtifying or ſaving Act. *Aſſurance* is as much too high, being found only in ſome Eminent Believers; and in them too but at ſome times: There's many a true Believer, to whom the Joy and Comfort of Aſſurance is denied: They may ſay of their Union with Chriſt, as *Paul* ſaid of his Viſion; whether in the Body or out of the Body, I cannot tell; ſo they whether in Chriſt or out of Chriſt, they cannot tell.

A true Believer may *walk in darkneſs, and ſee no light*, Iſa. 50. 10. Nay, a Man muſt be a Believer, before he know himſelf to be ſo; the *direct Act* of Faith is before the *reflex Act*; ſo that the juſtifying Act of Faith lies neither in *Aſſent*, nor in *Aſſurance*. *Aſſent* ſaith, I believe that Chriſt is, and that he is the Saviour of the Elect. *Aſſurance* ſaith, I believe, and am ſure that Chriſt died for me, and that I ſhall be ſaved through him. So that *Aſſent widens* the Nature of Faith too much, and *Aſſurance* upon the other hand *ſtraitens* it too much; but *Acceptance*, which ſaith, I take Chriſt in all his Offices to be mine, this fits it exactly, and belongs to all true Believers, and to none but true Believers; and to all true Believers at all times: This therefore muſt be the the juſtifying and ſaving Act of Faith.

Many new-born Chriſtians live like the new-born Babe *Vivit & eſt vitæ neſcius ipſe ſuæ.* Whole ſtock of many a Believer conſiſts in the bare direct acts of Faith.

Arg. 3.

Thirdly, That, and no other, is the juſtifying and ſaving Act of Faith, to which the Properties and Effects of ſaving Faith do belong, or in which they are only found.

This therefore muſt be the juſtifying and ſaving Act of Faith.

Firſt, By ſaving Faith Chriſt is ſaid to *dwell in our Hearts*, Eph. 3. 17. but it is neither by *Aſſent*, nor *Aſſurance*, but by *Acceptance*; and receiving him that he dwells in our Hearts; not by *Aſſent*, for then he would dwell in the unregenerate; nor by *Aſſurance*, for he muſt dwell in the unregenerate; nor by Aſſurance, for he muſt dwell in our Hearts before we can be aſſured of it: Therefore it is by Acceptance.

Secondly, By Faith we are juſtified, *Rom.* 5. 1. But neither Aſſent nor Aſſurance, for the Reaſons above, do juſtifie; therefore it muſt be by the receiving Act, and no other.

Thirdly, The Scripture aſcribes great Difficulties to that Faith by which we are ſaved, as being moſt croſs and oppoſite to the corrupt Nature of Man; but of all the Acts of Faith, none is clogg'd with like Difficulties, or conflicts with greater Oppoſitions than the receiving Act doth: About this Act hang the greateſt Difficulties, Fears, and deepeſt Self-denial. In Aſſent a Mans Reaſon is convinced, and yields to the Evidence of Truth, ſo that he can do no other but Aſſent to the Truth. In Aſſurance there is nothing againſt a Mans Will or Comfort, but much for it; every one deſires it: But it is not ſo in Acceptance of Chriſt, upon the Self-denying Terms of the Goſpel, as will hereafter be evinced. We conclude therefore, that in this conſiſts the Nature and Eſſence of ſaving Faith.

Thirdly, Having ſeen what the receiving of Jeſus Chriſt is, and that it is the Faith by which we are juſtified and ſaved: I next come to open the *Dignity* and Excellency of this Faith, whoſe Praiſes and *Encomiums* are in all the Scriptures: There you find it renowned by the Title of *precious Faith*, 2 Pet. 1. 7. *enriching Faith*, James 2. 5. *The Work of God*, John 6. 29. The *great Myſtery of Godlineſs*, 1 Tim. 3. 16. With many more rich *Epithets* throughout the Scriptures beſtowed upon it.

Now Faith may be conſidered two Ways, *viz.* either Qualitatively, or Relatively.

Conſidered *Qualitatively*, as a ſaving Grace, it hath the ſame Excellency that all other precious ſaving Graces have: As it is the Fruit of the Spirit, it is more precious than Gold, *Prov.* 8. 11, 19. And ſo are all other Graces as well as Faith: In this Senſe they all ſhine with equal Glory, and that a Glory tranſcending all the Glory of this World: But then conſider Faith *Relatively*, as the Inſtrument by which the Righteouſneſs of Chriſt is apprehended and made ours, and in that Conſideration it excels all other Graces.

This is the Grace that is ſingled out from among all other Graces, to *receive Chriſt*, by which Office it is dignified above all its Fellows: As *Moſes* was honoured above the many Thouſands of *Iſrael*, when God took him up into the *Mount*, admitted him nearer to himſelf than any other of all the Tribes might come; for they ſtood without the *Rail*, while *Moſes* was received into the ſpecial Preſence of God, and was admitted to ſuch views as others muſt not have: So Faith is honoured above all its fellow Graces in being ſingled out, and ſolemnly anointed to this high Office in our Juſtification: This is that precious Eye that looks unto Chriſt as the ſtung *Iſraelites* did to the *brazen Serpent*, and derives healing Vertue from him to the Soul. It is the Grace which inſtrumentally ſaves us, *Eph.* 2. 8. As it's Chriſts Glory to be the Door of Salvation, ſo it's Faiths Glory to be the golden Key that opens that Door.

What ſhall I ſay of Faith? 'Tis the *Bond* of Union, the *Inſtrument* of Juſtification, the *Spring* of ſpiritual Peace and Joy, the *Means* of Spiritual Livelihood and Subſiſtence: And therefore the great *ſcope* and *drift* of the Goſpel, which aims at, and preſſeth nothing more, than to bring Men and Women to believe.

Firſt, This is the *bond of our Union* with Chriſt: That Union is begun in our Vivification, and compleated in our actual receiving of Chriſt: The firſt is a bond of Union on the Spirits part, the ſecond a bond of Union on our Part. *Chriſt dwelleth in our Hearts by Faith*, Eph. 3. 17. And herein it is a door opened to let in many rich Bleſſings to the Soul: For by uniting us to Chriſt, it brings us into ſpecial Favour and Acceptation with God, *Eph.* 1. 6, Makes us the ſpecial Objects of Chriſts conjugal Love and Delight, *Eph.* 5. 29. Draws from his Heart ſympathy and tender Senſe of all our Miſeries and Burdens, *Heb.* 14. 15.

Secondly, 'Tis the Inſtrument of our Juſtification, *Rom.* 5. 1. Till Chriſt be received, (thus received by us) we are in our Sins, under Guilt and Condemnation; but when Faith comes, then comes Freedom: *By him all that believe are juſtified from all Things*, Acts 13. 38. Rom. 8. 1. For it apprehends or receives the pure and perfect Righteouſneſs of the Lord Jeſus, wherein the Soul, how guilty and ſinful ſoever it be in it ſelf, ſtands faultleſs and ſpotleſs before the Preſence of God: All Obligations to Puniſhment, are upon believing immediately diſſolved: A full and final Pardon ſealed. O precious Faith, who can ſufficiently value it!

Inveniri in Chriſto tacitam habet relationem ad Dei judicium; in iis nullam invenit condemnationem, quia juſtitiâ, qualem eſſe requirit. (i. e.) perfectâ accumulatâ exornatos nos invenit; nempe juſtitia Chriſti per fidem nobis imputata. Bern. in Loc.

What Reſpect, Reader, wouldſt thou have to that hand that ſhould bring thee a Pardon when on the Ladder or Block! Why, that Pardon, which thou canſt not read without Tears of Joy, is brought Thee by the Hand of Faith. O ineſtimable Grace! That Cloaths the pure Righteouſneſs of Jeſus upon our defiled Souls, and ſo cauſes us to become the *Righteouſneſs of God in him*; or as it is, 1 *John* 3. 7. *Righteous as he is Righteous: Non formali & intrinſecâ Juſtitiâ, ſed relativâ:* Not with a formal inherent Righteouſneſs of our own, but with a relative imputed Righteouſneſs from another.

I know this moſt excellent and moſt comfortable Doctrine of imputed Righteouſneſs, is not only *denied*, but *derided* by *Papiſts*. *Stapleton* calls it *ſpectrum Cerebri Lutherani:* The monſtrous Birth of *Luther*'s Brain: But bleſſed be God, this comfortable Truth is well ſecured againſt all Attempts of its Adverſaries. Let their blaſphemous Mouths call it in Deriſion as they do, *putative Righteouſneſs*, (i. e.) a meer fancied or conceited Righteouſneſs: Yet we know aſſuredly Chriſts Righteouſneſs is imputed to us, and that in the Way of Faith. If *Adam*'s Sin became ours by Imputation, then ſo do *Chriſts* Righteouſneſs alſo become ours by Imputation, *Rom.* 5. 17. If Chriſt were made a Sinner by the Imputation of our Sins to him, who had no Sin of his own, then we are made Righteous by the Imputation of Chriſts Righteouſneſs to us, who have no Righteouſneſs of our own, according to 1 *Cor.* 5. 21. This was the way in which *Abraham*, the Father of them that believe, was juſtified, and therefore this is the way in which all Believers, the Children of *Abraham*, muſt in like Manner be juſtified, *Rom.*

4. 22, 23, 24. Who can expreſs the worth of Faith in this one Reſpect, if this were all it did for our Souls?

But Thirdly, It is the *Spring* of our Spiritual Peace and Joy; and that as it is the Inſtrument of our *Juſtification*. If it be an Inſtrument of our *Juſtification*, it cannot but be the Spring of our *Conſolation*. Rom. 5. 1. *Being juſtified by Faith, we have Peace with God:* In uniting us with Chriſt, and apprehending and applying his Righteouſneſs to us, it becomes the Seed or Root of all the Peace and Joy of a Chriſtians Life. Joy, the Child of Faith, therefore bears its Name, *Phil.* 1. 25. *The Joy of Faith.* So 1 *Pet.* 1. 8, 9. *Believing we rejoyce with Joy unſpeakable:* We cannot forbear laughing when we are tickled, and can we forbear rejoicing while by Faith we are brought to the Sight and Knowledge of ſuch a priviledged State: When Faith hath firſt given, and then cleared our Title to Chriſt, Joy is no more under the Souls command: We cannot but rejoice, and that with Joy unſpeakable.

Fourthly, It is the *means* of our ſpiritual Livelihood and Subſiſtance: All other Graces, like Birds in the Neſt, depend upon what Faith brings in to them: Take away Faith, and all the Graces languiſh and die: Joy, Peace, Hope, Patience, and all the reſt, depend upon Faith, as the Members of the natural Body do upon the Veſſels by which Blood and Spirit are conveyed to them. *The Life which I now live* (ſaith the Apoſtle) *is by the Faith of the Son of God*, Gal. 2. 20. It provides our *ordinary Food*, and *extraordinary Cordials*, Pſalm 27. 13. *I had fainted unleſs I had believed.* And ſeeing it is all this to our Souls.

Fifthly, In the laſt Place, it is no wonder that it is the main Scope and Drift of the Goſpel, to preſs and bring Souls to believing: 'Tis the Goſpels grand Deſign to bring up the Hearts of Men and Women to Faith. The urgent *Commands of* the Goſpel aim at this, 1 *John* 3. 23. *Mark* 1. 14, 15. *John* 12. 36. hither alſo look the great *Promiſes* and Encouragements of the Goſpel, *John* 6. 35. and 37. ſo *Mark* 16. 16. And the oppoſite Sin of Unbelief is every where fearfully aggravated, and *threatned*, *John* 16. 8, 9. *John* 3. 18, 35. And this was the Third Thing premiſed, namely, A diſcovery of the Tranſcendant Worth and Excellency of ſaving Faith.

Fourthly, But leſt we commit a Miſtake here, to the Prejudice of Chriſts Honour and Glory, which muſt not be given to another, no not to Faith it ſelf; I promiſed you in the Fourth Place, to ſhew you upon what Account Faith is thus dignified and honoured: That ſo we may give unto *Faith*, the Things that are *Faiths*; and to *Chriſt*, the Things that are *Chriſts*.

And I find Four Opinions about the Intereſt of Faith in our Juſtification: Some will have it to juſtifie us *formally*, not relatively: (*i. e.*) upon the Account of its own intrinſical Value and Worth; and this is the *Popiſh* Senſe of Juſtification by Faith. Some affirm, that though Faith be not our perfect legal Righteouſneſs, conſidered as a Work of ours, yet the *Act* of believing is imputed to us for Righteouſneſs, (*i. e.*) God graciouſly accepts it inſtead of perfect legal Righteouſneſs, and ſo in his eſteem it's our Evangelical Righteouſneſs. And this is the *Arminian* Senſe of Juſtification by Faith.

Some there are alſo, even among our Reformed Divines, that contend that Faith juſtifies and ſaves us, as it is the Condition of the New Covenant. And laſtly, Others will have it to juſtifie us as an *Inſtrument* apprehending or receiving the Righteouſneſs of Chriſt; with which Opinion I muſt cloſe: When I conſider my Text calls it a *receiving of Chriſt:* Moſt certain it is,

That Firſt, It doth not juſtifie in the *Popiſh Senſe*, upon the Account of its own proper Worth and Dignity: For then,

Firſt, Juſtification ſhould be of Debt, not of Grace; contrary to *Rom.* 3. 23, 24.

Secondly, This would fruſtrate the very Scope and End of the Death of Chriſt; for if Righteouſneſs come by the Law, (*i. e.*) by the way of Works and Deſert, then is Chriſt Dead in vain, *Gal.* 2. 21.

Thirdly, Then the way of our Juſtification by Faith would be ſo far from excluding, that it would eſtabliſh boaſting, expreſly contrary to the Apoſtle, *Rom.* 3. 26, 27.

Fourthly, Then there ſhould be no Defects or Imperfections in Faith, for a defective and imperfect Thing can never be the Matter of our Juſtification before God: If it juſtifie upon the Account of its own Worth and proper Dignity, it can have no Flaw nor Imperfection in it, contrary to the common Senſe of all Believers. Nay,

Fifthly, Then it's the ſame Thing to be juſtified by Faith, and to be juſtified by Works, which the Apoſtle ſo carefully diſtinguiſheth and oppoſeth, *Phil.* 3. 9. and *Rom.* 4. 6. So that we conclude it doth not juſtifie in the *Popiſh* Senſe, for any worth or proper Excellency that is in it ſelf.

Secondly, And it is as evident, it doth not juſtifie us in the *Arminian Senſe*, viz. as the τὸ *credere*, the Act of believing is imputed, or accepted by God, as our Evangelical Righteouſneſs, inſtead of perfect legal Righteouſneſs. In the former Opinion you have the dreggs of *Popery*, and here you have refined Popery. Let all *Arminians* know, we have as high Eſteem for Faith as any Men in the World, but yet we will not rob Chriſt to cloath Faith: We cannot embrace their Opinion, becauſe,

Firſt, We muſt then dethrone Chriſt to exalt Faith: We are willing to give it all that is due to it, but we dare not deſpoil Chriſt of his Glory for Faiths ſake: He is *the Lord our Righteouſneſs*, Jer. 23. We dare not ſet the Servant above the Maſter: We acknowledge no Righteouſneſs but what the Obedience and Satisfaction of Chriſt yields us: His Blood, not our Faith; his Satisfaction, not our Believing it, is the Matter of our Juſtification before God.

Secondly, We dare not yield this Point, leſt we undermine all the Comfort of Chriſtians, by bottoming their Pardon and Peace upon a weak, imperfect Work of their own. Oh how tottering and unſtable muſt their Station be, that ſtand upon ſuch a Bottom as this! What ups and downs are there in our Faith, what mixtures of unbelief at all Times, and prevalency of unbelief at ſome times; and is this a Foundation to build our Juſtification and Hope upon? *Debile fundamentum fallit opus:* If we lay the ſtreſs here, we build upon very looſe ground, and muſt be at a continual loſs, both as to Safety and Comfort.

Thirdly, We dare not wrong the Juſtice and Truth of God at that rate, as to affirm that he eſteems and imputes our poor weak Faith for perfect legal Righteouſneſs: We know that the Judgment of God is always according to Truth: If the Juſtice of God requires full Payment, ſure it will not ſay it's fully ſatisfied by any Acts of ours, when all that we can do amounts not to one *Mite* of the vaſt ſum we owe to God. So that we deſervedly reject this Opinion alſo.

Ergo quia fides Chriſtum juſtitiam noſtram recipit & gratiæ dei in Chriſto omnia tribuit, ideo fidei tribuitur juſtificatio, maxime propter Chriſtum, & non ideo quia noſtrum opus eſt. Confeſ. Helv.

Thirdly, And for the Third *Opinion*, That it juſtifies as the *Condition of the new Covenant*, tho' ſome of great Name and Worth among our Proteſtant Divines ſeem to go that way, yet I cannot ſee, according to this Opinion, any Reaſon why *Repentance* may not as properly be ſaid to juſtifie us as Faith, for it is a Condition of the New Covenant as much as Faith, and if Faith juſtifie as a Condition, then every other Grace that is a Condition, muſt juſtifie as well as Faith. I acknowledge Faith to be a Condition of the Covenant, but cannot allow that it juſtifies as a Condition. And therefore muſt profeſs my ſelf beſt ſatisfied in the laſt Opinion, which ſpeaks it an *Inſtrument* in our Juſtification: It is the Hand which receives the Righteouſneſs of Chriſt that juſtifies us, and that gives it its value above all other Graces: As when we ſay a *Diamond Ring* is worth one Hundred Pounds, we mean not the Gold that receives, but the Stone that is ſet in it is worth ſo much: Faith conſider'd as an Habit, is no more precious than other gracious Habits are, but conſider'd as an *Inſtrument* to receive Chriſt, and his Righteouſneſs; ſo it excels them all: And this inſtrumentality of Faith is noted in thoſe Phraſes, ἐπὶ τῇ πίστει, *Rom.* 3. 28. and διὰ τῆς πίστεως, By Faith and through Faith. And thus much of the Nature and Excellency of ſaving Faith.

Serm. 7.

The Seventh SERMON.

JOHN I. xii.

Text. ***But as many as received him, to them gave he Power to become the Sons of God; even to them that believe on his Name.***

THE Nature and Excellency of ſaving Faith, together with its Relation to Juſtification as an Inſtrument in receiving Chriſt and his Righteouſneſs, having been diſcourſed Doctrinally already, I now come to make Application of it according to the Nature of this weighty and fruitful Point.

And the Uſes I ſhall make of it will be for our,

1. Information,
2. Examination,
3. Exhortation. And
4. Direction.

Firſt Uſe of Information.

Uſe 1. And in the firſt, this Point yields us many and great, and uſeful Truths, for our Information: As,

Infer. 1. Is the receiving of Chriſt the Vital and ſaving Act of Faith, which gives the Soul right to the Perſon and Priviledges of Chriſt. Then it follows, *That the rejecting of Chriſt by unbelief, muſt needs be the damning and Soul-deſtroying Sin, which cuts a Man off from Chriſt, and all the Benefits purchaſed by his Blood.* If there be *Life in receiving*, there muſt needs be *Death in rejecting Chriſt.*

There is no *Grace* more *excellent* than Faith, no *Sin* more *execrable* and abominable than Unbelief: Faith is the ſaving Grace, and Unbelief is the damning Sin, *Mark* 16. 16. *He that believeth not ſhall be damned.* See *John* 3. 18, 36. and *John* 8. 24.

And the Reaſon why this Sin of unbelief is the damning Sin is this, Becauſe in the Juſtification of a Sinner, there muſt be a Co-operation all the *Concauſes* that have a joint Influence into that bleſſed Effect: As there muſt be free Grace for an *impulſive* Cauſe, the Blood of Chriſt as the *meritorious* Cauſe, ſo of Neceſſity there muſt be Faith, the *inſtrumental* Cauſe, to receive and apply what the free Grace of God deſigned, and the Blood of Chriſt purchaſed for us. For where there are many *ſocial Cauſes* or *Concauſes* to produce one Effect, there the Effect is not produced till the laſt Cauſe be in Act.

To him give all the Prophets witneſs, that through his Name whoſoever believeth in him ſhall receive Remiſſion of Sins, Acts 10. 43. Faith in its Place, is as neceſſary as the Blood of Chriſt in its Place: *'Tis Chriſt in you the hope of Glory*, Col. 1. 27. Not Chriſt in the *Womb*, nor Chriſt in the *Grave*, nor Chriſt in *Heaven*, except he be alſo *Chriſt in you.*

Tho' Chriſt be come in the Fleſh, tho' he died and roſe again from the Dead, yet if you believe not, you muſt for all that *Die in your Sins*, John 8. 24. And what a dreadful Thing is this! better die the death of a Dog, better die in a Ditch, than die in your Sins. If you die in your Sins, you will alſo riſe in your Sins, and ſtand at the Bar of Chriſt in your Sins: You can never receive Remiſſion, till firſt you have received Chriſt. O curſed unbelief, which *damns* the Soul; *diſhonours* God, 1 *John* 5. 10 *ſlights* Jeſus Chriſt the Wiſdom of God, as if that glorious Deſign of Redemption by his Blood, the Triumph and Maſter-piece of Divine Wiſdom, were meer fooliſhneſs, 1 *Cor.* 1. 23, 24. *fruſtrates* the great Deſign of the Goſpel, *Gal.* 4. 11. and conſequently it muſt be the Sin of Sins: The worſt and moſt dangerous of all Sins: Leaving a Man under the Guilt of all his other Sins.

Infer. 2. If ſuch a receiving of Chriſt, as hath been deſcribed, be ſaving and juſtifying Faith, *then Faith is a work of greater difficulty than moſt Men underſtand it to be, and there are but few ſound Believers in the World.*

Before Chriſt can be received, the Heart muſt be emptied and opened: But moſt Mens Hearts are full of Self-righteouſneſs, and Vain-Confidence: This was the Caſe of the *Jews*, Rom. 10. 3. *Being ignorant of Gods Righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves to the Righteouſneſs of God.*

Mans Righteouſneſs was once in himſelf, and what Liquor is firſt put into the Veſſel, it ever afterwards ſavours of it: 'Tis with *Adams* Poſterity as with *Bees*, which have been accuſtomed to go to their own Hive, and carry all thither; if the *Hive* be removed to another Place, they will ſtill fly to the old Place, hover up and down about it, and rather die there, than go to a new Place. So it is with moſt Men. God hath removed their Righteouſneſs from *doing*, to *believing*; from *themſelves*, to *Chriſt*; but who ſhall prevail with them to forſake Self? Nature will venture to be damned rather than do it: There is much *Submiſſion* in believing, and great ſelf-denial: A proud ſelf-conceited Heart will never ſtoop to live upon the Stock of anothers Righteouſneſs.

Beſides, it is no eaſie Thing to perſwade Men to receive Chriſt as their Lord in all things, and ſubmit their Necks to his ſtrict and holy Precepts, tho' it be a great Truth that Chriſts Yoak doth not *gall*, but *grace* and adorn the Neck that bears it; that the trueſt and ſweeteſt Liberty is in our Freedom from our Luſts, not in our fulfilling them: Yet who can perſwade the carnal Heart to believe this? And much leſs will Men ever be prevailed withal, to forſake Father, Mother, Wife, Children, Inheritance, and Life it ſelf, to follow Chriſt: And all this upon the Account of ſpiritual and inviſible Things: And yet this muſt be done by all that receive the Lord Jeſus Chriſt upon Goſpel Terms; yea, and before the Soul hath any encouraging Experience of its own, to balance the manifold diſcouragements of Senſe and carnal Reaſon, improved by the utmoſt Craft of Satan to diſmay it: For Experience is the fruit and conſequent of believing. So that it may well be placed among the great *Myſteries* of Godlineſs, that Chriſt is believed on in the World, 1 *Tim.* 3. 16.

Jugum Chriſti non deterit ſed honeſtat colla. Bern.

Infer. 3. And then Thirdly, Hence it will follow, *that there may be more true and ſound Believers in the World, than know or conclude themſelves to be ſuch.* For as many ruine their own Souls by placing the Eſſence of ſaving Faith in naked *Aſſent*, ſo ſome rob themſelves of their own Comfort, by placing it in full *Aſſurance*. Faith, and Senſe of Faith, are two diſtinct and ſeparable Mercies: You may have truly received Chriſt, and not receive the Knowledge or Aſſurance of it, *Iſa.* 50. 10. Some there be that ſay, *thou art our God*, of whom God never ſaid *you are my People*: Theſe have no *Authority* to be call'd the Sons of God: Others there are of whom God ſaith, Theſe are my People, yet dare not call God their God: Theſe have Authority to be call'd the Sons of God, but know it not. They have received Chriſt, that's their *ſafety*; but they have not yet received the Knowledge and Aſſurance of it, that's their *Trouble*: The Father owns his Child in the Cradle, who yet knows him not to be his Father.

Now there are two Reaſons why many Believers, who might argue themſelves into Peace, do yet live without the Comforts of their Faith: And this may come to paſs, either from,

Firſt, The Evidence of the *Premiſes*.

Secondly, Or the weighty Importance of the *Concluſion*.

Firſt, It may come to paſs from the inevidence of the Premiſes. Aſſurance is a Practical *Syllogiſm*, and it proceeds thus:

All that truly have received Chriſt Jeſus, they are the Children of God.

I have truly received Jeſus Chriſt,
Therefore I am the Child of God.

The Major Propoſition is found in the Scripture, and there can be no doubt of that: The *Aſſumption* depends upon Experience, or internal Senſe. *I have truly received Jeſus Chriſt*: Here uſually is the ſtumble, many great *Objections* lie againſt it, which they cannot clearly Anſwer: As,

Obj. 1. Light and Knowledge are neceſſarily required to the right receiving of Chriſt, but I am dark and ignorant, many carnal unregenerate Perſons know more than I do, and are more able to Diſcourſe of the Myſteries of Religion than I am.

Sol. But you ought to diſtinguiſh of the *Kinds* and *Degrees* of Knowledge, and then you would ſee that your bewailed Ignorance is no Bar to your Intereſt in Chriſt. There are Two Kinds of Knowledge:

1. Natural.
2. Spiritual.

There is a *natural Knowledge* even of Spiritual Objects, a ſpark of Nature blown up by an advantagious Education, and though the Objects of this Knowledge be Spiritual Things, yet the Light in which they are diſcerned is but a meer natural Light.

And there is a *Spiritual Knowledge* of Spiritual Things, the *Teaching of the anointing*, as it's call'd, 1 *John* 2. 27, (i. e.) the Effect and Fruit of the Spirits ſanctifying Work upon our Souls, when the Experience of a Mans own Heart informs and teacheth his Underſtanding, when by feeling the workings of Grace in our own Souls, we come to underſtand it's Nature: This is Spiritual Knowledge. Now a little of this Knowledge is a better Evidence of a Mans Intereſt in Chriſt, than the moſt raiſed and excellent degree of natural Knowledge: As the *Philoſopher* truly obſerves: *Præſtat paucula de meliori ſcientia deguſtaſſe, quam de ignobiliori multa*: One drachm of Knowledge of the beſt and moſt excellent Things, is better than much Knowledge of common Things. So it is here, a little ſpiritual Knowledge of Jeſus Chriſt, that hath Life and Savour in it, is more than all the natural ſapleſs Knowledge of the unregenerate, which leaves the Heart dead, carnal and barren: 'Tis not the *Quantity* but the *Kind*, not the *Meaſure* but the *Savour*: If you know ſo much of the Evil of Sin, as renders it the moſt bitter and burdenſome Thing in the World to you, and ſo much of the neceſſity and excellency of Chriſt, as renders him the moſt ſweet and deſirable Thing in the World to you, tho' you may be defective in many Degrees of Knowledge, yet this is enough to prove yours to be the Fruit of the Spirit: You may have a ſanctified Heart, tho' you have an irregular or weak Head: Many that knew more than you are in *Hell*, and ſome that once knew as little as you are now in *Heaven*: *In abſoluto & facili ſtat æternitas*: God hath not prepar'd Heaven only for clear and ſubtil Heads: A little ſanctified and effectual Knowledge of Chriſts Perſon, Offices, Suitableneſs, and Neceſſity, may bring thee thither, when others, with all their curious Speculations and Notions, may periſh for ever.

Obj. 2. But you tell me, that *Aſſent* to the Truths of the Goſpel is neceſſarily included in ſaving Faith, which tho' it be not the juſtifying and ſaving Act, yet it is pre-ſuppoſed and required to it: Now I have many ſtaggerings and Doubtings about the certainty and reality of theſe Things: Many horrid Atheiſtical Thoughts, which ſhake the aſſenting Act of Faith in the very Foundation, and hence I doubt I do not believe.

Sol. There may be, and often is, a true and ſincere *Aſſent* found in the Soul, that is aſſaulted with violent atheiſtical Suggeſtions from Satan; and thereupon Queſtions the Truth of it. And this is a very clear Evidence of the reality of our Aſſent, that whatever Doubts, or contrary Suggeſtions there be, yet we dare not in our Practice contradict or ſlight thoſe Truths or Duties which we are tempted to disbelieve. *Ex. gr.* we are aſſaulted with Atheiſtical Thoughts, and tempted to ſlight and caſt off all fears of Sin, and practice of religious Duties, yet when it comes to the Point of Practice, we dare not commit a known Sin, the awe of God is upon us: We dare not omit a known Duty, the tie of Conſcience is found ſtrong enough to hold us cloſe to it: In this Caſe, 'tis plain we do really Aſſent, when we think we do not. A Man thinks he doth not love his Child, yet carefully provides for him in Health, and is full of grief and fears about him in Sickneſs: Why now, ſo long as I ſee all Fatherly Duties performed, and Affections to his Childs welfare manifeſted, let him ſay what he will as to the want of Love to him, whileſt I ſee this, he muſt excuſe me if I do not believe him, when he ſaith he hath no Love for him. Juſt ſo is it in this Caſe, A Man ſaith I do not Aſſent to the Being, Neceſſity, or Excellency of Jeſus Chriſt: Yet, in the mean Time, his Soul is fill'd with Cares and Fears about ſecuring his Intereſt in him, he is found panting and thirſting for him with vehement Deſires, there's nothing in all the World would give him ſuch Joy, as to be well aſſured of an Intereſt in him; while it is thus with any Man, let him ſay or think what he will of his Aſſent, it's manifeſt by this he doth truly and heartily Aſſent, and there can be no better Proof of it than theſe real Effects produc'd by it.

Secondly, But if theſe, and other Objections, were never ſo fully anſwer'd for the clearing of the *Aſſumption*, yet it often falls out, that Believers are afraid to draw the Concluſion, and that fear partly ariſes from.

Firſt, The weighty Importance of this Matter.

Secondly, The ſenſe of the Deceitfulneſs of their own Hearts.

Firſt, The Concluſion is of Infinite Importance to them; it is the Everlaſting Happineſs of their Souls, than which nothing is, or can be, of greater weight upon their Spirits: Things in which we are moſt deeply concerned, are not lightly and haſtily received by us: It ſeems ſo great and ſo good, that we are ſtill apt (if there be any room for it) to ſuſpect the Truth and Certainty thereof, as never being ſure enough.

Thus when the Women that were the firſt Meſſengers and Witneſſes of Chriſts Reſurrection, *Luke* 20. 10, 11. came and told the Diſciples thoſe wonderful and comfortable Tidings, it's ſaid, *That their Words ſeemed to them as idle Tales, and they believed them not:* They thought it was too good to be true: Too great to be haſtily received; ſo is it in this Caſe.

Secondly, The Senſe they have of the Deceitfulneſs of their own Hearts, and the daily workings of Hypocriſie there, makes them afraid to conclude in ſo great a Point as this is.

They know that very many daily cozen and cheat themſelves in this Matter, they know alſo that their own Hearts are full of falſeneſs and deceit, they find them ſo in their daily Obſervations of them, and what if they ſhould prove ſo in this? Why then they are loſt for ever! They alſo know there is not the like danger in their Fears and Jealouſies, that would be in their vain Confidences and Preſumptions: By the one they are only deprived of their preſent *Comfort*, but by the other they would be ruined for ever: And therefore chuſe rather to dwell with their own Fears (though they be uncomfortable Companions) than run the Danger of ſo great a Miſtake, which would be infinitely more fatal. And this being the common Caſe of moſt Chriſtians, it follows that there muſt be many more Believers in the World than do think, or dare conclude themſelves to be ſuch.

Infer. 4. If the right receiving of Jeſus Chriſt be true ſaving and juſtifying Faith, *then thoſe that have the leaſt and loweſt Degree and Meaſure of ſaving Faith, have Cauſe for ever to admire the Bounty and Riches of the Grace of God to them therein.*

If you have received never ſo little of his Bounty by the Hand of Providence, in the good Things of this Life, yet if he have given you any meaſure of true ſaving Faith, he hath dealt bountifully indeed with you: This Mercy alone is enough to balance all other Wants and Inconveniencies of this Life. *Poor in the World, rich in Faith*, James 2. 5. O let your Hearts take in the full Senſe of this Bounty of God to you; ſay with the Apoſtle, *Eph.* 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual Bleſſings in heavenly Places in Chriſt Jeſus.* And you will in this one Mercy, find Matter enough of Praiſe and Thankſgiving, Wonder and Admiration to your dying Day, yea, to all Eternity: For do but conſider,

Firſt, The ſmalleſt Meaſure of ſaving Faith which is found in any of the People of God, receives Jeſus Chriſt; and in receiving him, what Mercy is there which the believing Soul doth not receive in him, and with him? *Rom.* 8. 32.

O Believer, tho' the Arms of thy Faith be ſmall and weak, yet they embrace a great Chriſt, and receive the richeſt Gift that ever God beſtowed upon the World: No ſooner art thou become a Believer, but Chriſt is in thee the Hope of Glory: And thou haſt Authority to become a Son or Daughter of God? Thou haſt the Broad Seal of Heaven to confirm thy Title and Claim to the Priviledges of Adoption, for *To as many as received him, to them gave he power to become the Sons of God. To as many*] be they ſtrong, or be they weak, provided they really receive Chriſt by Faith; there is Authority or Power given, ſo that it's no Act of Preſumption in them to ſay God is our Father, Heaven is our Inheritance. Oh precious Faith! the Treaſures of ten Thouſand Worlds cannot purchaſe ſuch Priviledges as theſe: All the Crowns and Scepters of the Earth, ſold at their full Value, are no Price for ſuch Mercies.

Secondly, The leaſt degree of ſaving Faith, brings the Soul into a ſtate of perfect and full Juſtification. For if it receive Jeſus Chriſt, it muſt therefore needs in him, and with him, receive a free, full, and final Pardon of Sin: The meaſure of Faith receives Remiſſion for the greateſt Sins. *By him all that believe are juſtified from all things*, Acts 13. 39. it unites thy Soul with Chriſt, and then as the neceſſary Conſequent of that Union, there is no Condemnation, *Rom.* 8. 1. οὐδὲν κατάκριμα, not one Condemnation, how many ſoever our Sins have been.

Thirdly, The leaſt meaſure or degree of ſaving Fath, is a greater Mercy than God hath beſtowed, or ever will beſtow upon many that are far above you in outward reſpects: *All Men have not Faith*: Nay, 'tis but a Remnant among Men that believe. Few of the *Nobles* and *Potentates* of the World, have ſuch a Gift as this: They have Houſes and Lands, yea, Crowns and Scepters, but no Faith, no Chriſt, no Pardon: They have Authority to rule over Men, but no Authority to become the Sons of God, 1 *Cor.* 1. 26, 27.

Say therefore in thy moſt debaſed, ſtraitned, afflicted Condition, *Return to thy Reſt, O my Soul, for the Lord hath dealt bountifully with thee.*

Fourthly, The leaſt degree of ſaving Faith is more than all the Power of Nature can produce: There muſt be a ſpecial Revelation of the Arm of the Lord in that Work, *Iſa.* 53. 1. Believers are not *born of Fleſh, nor of Blood, nor of the Will of Man, but of God*, John 1. 12, 13. all believing Motions towards Chriſt, are the Effects of the Fathers drawing, *Joh.* 6. 44. a glorious and irreſiſtible Power goes forth from God to produce it, whence it's called *the Faith of the operation of God*, Col. 2. 12.

So then, Let not Believers deſpiſe the day of ſmall things, or overlook that great and infinite Mercy which is wrapt up in the leaſt degree of ſaving Faith.

Infer. 5. *Learn hence the Impoſſibility of their Salvation, who neither know the nature, nor enjoy the means of ſaving Faith.*

My Soul pities and mourns over the Infidel World. Ah! what will become of the Millions of poor Unbelievers! there is but one Door of Salvation, *viz.* Chriſt; and but one Key of Faith to open that Door: And as that Key was never given to the Heathen World, ſo it's laid aſide, or taken away from the People by their cruel Guides, all over the Popiſh World: Were you among them, you ſhould hear nothing elſe preſt as neceſſary to your Salvation but a blind implicit Faith, to believe as the Church believes; that is, to believe they know not what.

To believe as the *Pope* believes; that is, as an Infidel believes, for ſo they confeſs he may be, * and tho' there be ſuch a thing, as an explicite Faith ſometimes ſpoken of among them, yet it is very ſparingly diſcourſed, very falſly deſcribed, and exceedingly ſlighted by them, as the verieſt trifle in the World.

* *Non enim fides interior Romani Pontificis eccleſiæ eſt neceſſari* i.e. Canus Loc. Theol. p. 344.

Firſt, It is but ſparingly diſcourſed of: They love not to accuſtom the Peoples Ears to ſuch Doctrine: One of themſelves confeſſes that there is ſo deep a ſilence of explicit particular Faith in the *Romiſh Church*, that you may find many every where, that believe no more of theſe things than Heathen *Philoſophers*.

Navarr. cap. 11. p. 142.

Secondly, When it is preach'd or written of, it is falſly deſcribed; For they place the whole Nature and Eſſence of juſtifying and ſaving Faith in a naked *Aſſent*: Which the Devils have as well as Men, *James* 2. 19. no more than this is preſt upon the People at any time, as neceſſary to their Salvation.

Thirdly, And even this particular explicit Faith, when it is ſpoken or written of, is exceedingly ſlighted. I think if the *Devil* himſelf were in the *Pulpit*, he could hardly tell how to bring Men to a more low and ſlight eſteem of Faith; to repreſent it as a verier Trifle, and needleſs Thing than theſe his Agents have done. Some (*a*) ſay, if a Man believe with a particular explicit Faith, (*i. e.*) if he actually aſſent to Scripture Truths once in a Year, it is enough. Yea, and others (*b*) think it too much to oblige People to believe once in twelve Months; and for their eaſe tell them, if they believe once in twelve Years it is ſufficient: And leſt this ſhould be too great a Task, (*c*) others affirm, that if it be done but once in their whole Life, and that at the Point of Death too, it is enough, eſpecially for the rude and common People. Good God! what Doctrine is here! it was a Saying long ago of *Gregory* (as I remember) *Malus Miniſter eſt niſus Diaboli*: A wicked Miniſter is the Devil's *Goſhawk*, that goes a Birding for Hell, And O what Game have theſe Hawks of Hell among ſuch numerous flocks of People! O bleſs God while you live, for your Deliverance from Popery; and ſee that you prize the Goſpel, and Means of Grace you enjoy at an higher rate, leſt God bring you once more under that yoak, which neither you nor your Fathers could bear.

(*a*) Petr. à S. Joſeph ſum Art. p. 6.
(*b*) Bonacina Tom. 2. in 1 præcept.
(*c*) Jo. San Diſp. 41. n. 32.

Second Uſe for Examination.

Doth ſaving Faith conſiſt in a due and right receiving of the Lord Jeſus Chriſt? then let me perſwade you to examine your ſelves in this great Point of Faith. Reflect ſolemnly upon the Tranſactions that have been betwixt Chriſt and your Souls: Think cloſe on this Subject of Meditation.

If all you were worth in the World lay in one precious Stone, and that Stone were to be tried by the Skilful *Lapidary*, whether it were true or falſe, whether it would fly or endure under the ſmart Stoke of his Hammer, ſure your Thoughts could not be unconcerned about the Iſſue: Why all that you are worth in both Worlds, depends upon the Truth of your Faith, which is now to be tried.

O therefore read not theſe Lines with a running careleſs Eye, but ſeriouſly ponder the Matter before you: You would be loth to put to Sea, tho' it were but to croſs the *Channel*, in a rotten leaky Bottom: And will you dare to venture into the Ocean of Eternity in a falſe, rotten Faith? God forbid: You know the Lord is coming to try every Man's Faith as by Fire, and that we muſt ſtand or fall for ever with the Sincerity or Hypocriſie of our Faith. Surely you can never be too exact and careful about that, on which your whole Eſtate depends, and that for ever.

Now there are three things upon which we ſhould have a very tender and watchful Eye for the diſcovery of the ſincerity of our Faith, and they are.

The { Antecedents
Concomitants
Conſequents } of Faith.

As theſe are, ſo we muſt judge and reckon our Faith to be. And accordingly they furniſh us with three general Marks or Trials of Faith.

Firſt, If you would diſcern the Sincerity of your Faith, examine whether thoſe *Antecedents* and preparative Works of the Spirit, were ever found in your Souls, which uſe to introduce and uſher it into the Souls of God's Elect: Such are Illumination, Conviction, Self-deſpair, and Earneſt Cries to God.

Firſt, *Illumination* is a neceſſary Antecedent to Faith: You cannot believe till God hath opened your Eyes to ſee your ſin, your miſery by ſin, and your remedy in Jeſus Chriſt alone: You find this Act of the Spirit to be the firſt, in order both of Nature and Time, and introductive to all the reſt, *Acts* 26. 18. *To turn them from Darkneſs to Light, and from the Power of Satan to God.* As Faith without *Works* (which muſt be a *Conſequent* to it) is *dead*, ſo Faith without *Light*, which muſt be an *Antecedent* to it, is *blind*: Faith is the *Hand* by which Chriſt is received, but Knowledge is the *Eye* by which that Hand is directed.

Well then, hath God opened your Eyes to ſee ſin and miſery in another manner than ever you ſaw it before? For certainly, if God have opened your Eyes by ſaving Illumination, preſent Apprehenſions of Sin and Danger, as betwixt the painted *Lion* upon the Wall or Sign-Poſt, and the real living *Lion* that meets you roaring in the Way.

Secondly, *Conviction* is an *Antecedent* to Believing: Where this goes not before, no Faith can follow after: The Spirit firſt convinces of ſin, then of Righteouſneſs, *Joh.* 16. 8. So *Mark* 1. 15. *Repent ye, and believe the Goſpel:* Believe it, O Man, that Breaſt of thine muſt be wounded, that vain and frothy Heart of thine muſt be pierced and ſtung with Conviction, Senſe and Sorrow for Sin: Thou muſt have ſome ſick days and reſtleſs nights for Sin, if ever thou rightly cloſe with Chriſt by Faith. 'Tis true, there is much difference found in the Srengrh, Depth, and Continuance of Conviction, and ſpiritual Troubles in Converts, as there is in the Labours and Travailing Pains of Women; but ſure it is, the Child of Faith is not ordinarily born without ſome Pangs. Conviction is the Application of that Light which God makes to ſhine in our Minds, to our particular Caſe and Condition, by the Conſcience; and ſure, when Men come to ſee their miſerable and ſad Eſtate by a true Light, it cannot but wound them, and that to the very Heart.

Thirdly, *Self-deſpair*, or a total and abſolute Loſs in our ſelves about Deliverance, and the way of Eſcape, either by our ſelves, or any other meer Creature, doth, and muſt go before Faith.

So it was with thoſe Believers, *Acts* 2. 37. *Men and Brethren what ſhall we do?* They are the Words of Men at a total Loſs: It is the Voice of poor diſtreſſed Souls that ſaw themſelves in Miſery, but knew not, ſaw not, nor could deviſe any way of eſcape from it, by any thing they could do for themſelves, or any other Creature for them: And hence the Apoſtle uſes that Emphatical Word, *Gal.* 3. 23. συγκεκλεισμένοι, (*i. e.*) *ſhut up to the faith*, (i. e) as Men beſieged in a Garriſon in time of a Storm, when the Enemy pours in upon them through the Breaches, and over-powers them: There is but one *Sally-Port* or Gate, at which they can eſcape, and to that they all throng, as deſpairing of Life if they take any other Courſe. Juſt ſo do Mens Convictions beſiege them, diſtreſs them, beat them off from all their Holds and Intrenchments, and bring them to a pinching diſtreſs in themſelves, ſhutting them up to *Chriſt* as the only way of Eſcape. Duties cannot ſave me, Reformation cannot ſave me, nor Angels nor Men can ſave me; there is is no way but one, *Chriſt* or Condemnation for evermore.

I thought once, that a little Repentance, Reformation, Reſtitution, and a ſtricter Life, might be a way to eſcape Wrath to come, but I find the Bed is too ſhort, and the Covering too narnow: All is but Loſs, Dung, Droſs, in compariſon with Jeſus Chriſt: If I truſt to thoſe *Ægyptian Reeds*, they will not only fail me, but pierce and wound me too, I ſee no Hope within the whole *Horizon* of Senſe.

Fourthly, Hence come *vehement and earneſt Cries to God* for Faith, for Chriſt, for Help from Heaven, to tranſport the Soul out of this dangerous Condition, to that ſtrong Rock of Salvation; to bring it out of this furious ſtormy Sea of Trouble, where it's ready to wreck every moment, into that ſafe and quiet Harbour, Chriſt.

O when a Man ſhall ſee his Miſery and Danger, and no way of eſcape but Chriſt, and that he hath no ability in himſelf to come to Chriſt, to open his Heart thus to receive him, but that this Work of Faith is wholly ſupernatural, the Operation of God; how will the Soul return again and again upon God, with ſuch Cries as that, *Mark* 9. 24. *Lord help my Unbelief?* “ Lord “ enable me to come to Chriſt: Give me Chriſt “ or I periſh for ever: What Profit is there in “ my Blood? Why ſhould I die in the ſight and “ preſence of a Saviour? O Lord it is thine “ own Work, and a moſt Glorious Work: Re“ veal thine Arm in this Work upon my Soul, “ I pray thee: Give me Chriſt, if thou deny “ me Bread: Give me Faith, if thou deny me

“ Breath : It's more neceſſary, that I believe than “ that I live.

O *Reader*, Reflect upon days and nights that are paſt, the places where thou haſt been converſant: Where are the Bed-ſides, or the ſecret Corners where thou haſt beſieged Heaven with ſuch Cries? If God have thus enlightned, convinced, diſtreſſed thy Soul, and thus ſet thee a mourning after Chriſt, it will be one good ſign that Faith is come into thy Soul ; for here are certainly the *Harbingers* and Fore-runners of it, that ordinarily make way for Faith into the Souls of Men.

Secondly, If you would be ſatisfied of the ſincerity and truth of your Faith, then examine what *Concomitants* it is attended with in your Souls. I mean, what Frames and Tempers your Souls were in, at that time when you think you received Chriſt. For certainly, in thoſe that receive Chriſt, (excepting thoſe into whoſe Hearts, God hath in a more ſtill and inſenſible way infuſed Faith betime, by his Bleſſing upon pious Education) ſuch concomitant Frames of Spirit may be remark'd, as theſe following.

Firſt, The Heart is deeply *ſerious*, and as much in earneſt in this matter, as ever it was, or can be about any thing in the World. This you ſee in that example of the *Jaylor*, Acts 16. 29. *He came in trembling and aſtoniſhed :* It is the moſt ſolemn and important Matter, that ever the Soul had before it in this World, or ever ſhall, or can have : How much are the Hearts of Men affected in their outward Straits and Diſtreſſes, about the Concernments of the Body? Their Hearts are not a little concern'd in ſuch Queſtions as theſe, *What ſhall I eat? what ſhall I drink?* wherewithal ſhall I and mine be fed and cloathed? but certainly the Straits that Souls are in about Salvation, muſt be allowed to be greater than theſe ; and ſuch Queſtions as that of the *Jaylors, Sirs! What muſt I do to be ſaved?* make deeper Impreſſions upon the Heart, than what ſhall I eat, or drink? Some indeed, have their Thoughts ſinking deeper into theſe things than others : Theſe Thoughts lie with different Degrees of Weight of Men ; but all are moſt ſolemnly and awfully concerned about their Condition: All Frothineſs and Frolicks are gone, and the Heart ſettles it ſelf in deepeſt earneſt about its Eternal State.

Secondly, The Heart that receives Jeſus Chriſt, is in a frame of deep *Humiliation* and Self-abaſement. O when a Man begins to apprehend the firſt Approaches of Grace, Pardon and Mercy by Jeſus Chriſt to his Soul: A Soul convinced of its utter Unworthineſs and Deſert of Hell ; and can ſcarce expect any thing elſe from the juſt and holy God but Damnation, how do the firſt Dawnings of Mercy melt and humble it! “ O Lord, what am I that thou ſhouldeſt “ feed me and preſerve me! that thou ſhouldeſt “ but for a few years ſpare me, and forbear me! “ but that ever Jeſus Chriſt ſhould love me, “ and give himſelf for me, that ſuch a wretch-“ ed Sinner as I, ſhould obtain Union with his “ Perſon, Pardon, Peace and Salvation by his “ Blood! Lord, whence is this to ſuch a Worm “ as I? and will Chriſt indeed beſtow himſelf “ upon me? ſhall ſo great a bleſſing as Chriſt “ ever come within the Arms of ſuch a Soul as “ mine? will God in very deed be reconciled “ to me in his Son? what to me! to ſuch an “ Enemy as I have been! ſhall my Sins which “ are ſo many, ſo horrid, ſo much aggravated “ beyond the ſins of moſt Men, be forgiven me? “ O what am I vile Duſt! baſe Wretch, that “ ever God ſhould do this for me! And how is that Scripture fulfill'd and made good, *Ezek.* 16. 63. *That thou maiſt remember, and be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified towards thee for all that thou haſt done, ſaith the Lord God.* Thus that poor broken hearted Believer ſtood behind Chriſt weeping, and waſhing his Feet with Tears, as one quite melted down, and overcome with the Senſe of Mercy to ſuch a Vile Sinner, *Luke* 7. 38.

Thirdly, The Soul that receives Jeſus Chriſt is in a *weary Condition*, reſtleſs and full of Diſquietneſs, neither able to bear the Burden of Sin, nor knowing how to be diſcharged from it, except Chriſt will give it eaſe, *Mat.* 11. 28. *Come unto me*, that is, believe in me, *you that are weary and heavy laden :* If they do not look into their own Souls, they know there's no *Safety*, and if they do, there's no *Comfort*. O the burdenſome ſenſe of ſin overweighs them ; they are ready to fall, to ſink under it.

Fourthly, The Soul that rightly receive Chriſt is not only in a weary, but in a *longing Condition* : Never did the *Hart* pant more earneſtly for the Water-brooks : Never did the *Hireling* deſire the ſhadow, never did a *condemned Perſon* long for a Pardon, more than the Soul longs after Jeſus Chriſt. O ſaid *David*, that one would give me of the Waters of *Bethlehem* to drink. O ſaith the poor humbled Sinner, that one would give me of the open'd Fountain of the Blood of Chriſt to drink! O for one Drop of that precious Blood! O for one encouraging Smile from Chriſt! O now were ten thouſand Worlds at my Command, and Chriſt to be bought, how freely would I lay them all down to purchaſe him! but he is the *Gift* of God. O that God would give me Chriſt, if I ſhould go in Raggs, and hunger and thirſt all my days in this World!

Fifthly, The Soul in the time of its cloſing with, or receiving Chriſt, is in a *ſtate of Conflict* : It hangs between Hopes and Fears, Encouragements and Diſcouragements, which occaſions many a ſad ſtand and pauſe in the way to Chriſt ; ſometimes the number and nature of its ſins diſcourage it, then the Riches and Freeneſs of the Grace of Chriſt, erects his Hopes again : There's little hope, ſaith Unbelief, nay, it's utterly impoſſible ſaith *Satan*, as ever ſuch a Wretch as thou ſhould find Mercy ; now the Hands hang down. O but then there's a Neceſſity, an abſolute Neceſſity ; I have not the choice of two, but am ſhut up to one way of Deliverance : Others have found Mercy, and the Invitation is to all that are weary, and to all that are athirſt : He ſaith, he that cometh to him, he will in no wiſe caſt out ; now new Hopes inſpire the Soul, and the Hands that did hang down are again ſtrengthned.

Theſe are the *Concomitant Frames* that accompany Faith.

Laſtly,

3. *Mark.* Laſtly, Examine the *Conſequents* and Effects of Faith, if you would be ſatisfied of the truth and ſincerity of it: And ſuch are,

Firſt, *Evangelical meltings*, and ingenuous thawings of the heart under the apprehenſions of Grace and Mercy: *Zech*, 12. 10. *They ſhall look upon me whom they have pierced, and ſhall mourn.*

Secondly, *Love to Chriſt, his ways and people.* Gal. 5. 6. *Faith worketh by love*, (i. e.) it repreſents the love of God, and then makes uſe of the ſweetneſs of it by way of Argument, to conſtrain the Soul to all acts of Obedience, wherein it may teſtifie the reality of its love to God and Chriſt.

Thirdly, Heart *purity*, Acts 15. 9. *Purifying their hearts by faith*: it doth not only cleanſe the *hands* but the *heart*: no Principle in Man beſides Faith can do this: Morality may hide corruption, but Faith only *purifies* the heart from it.

Fourthly, *Obedience* to the commands of Chriſt, *Rom.* 16. 26. the very Name of Faith is call'd upon obedience: for it accepts *Chriſt* as Lord, and urges upon the Soul the moſt powerful Arguments in the World, to draw it to Obedienee.

In a word, let the poor doubting Believer, that queſtions his Faith, reflect upon thoſe things that are unqueſtionable in his own experience, which being well conſidered, will greatly tend to his ſatisfaction in this point.

Its very doubtful to you whether you believe, but yet in the mean while, it may be paſt doubt, (being a matter of clear experience) that you have been deeply convinced of ſin, ſtruck off from all carnal Props and Refuges, made willing to accept Jeſus Chriſt upon what terms ſoever you might enjoy him: you doubt whether Chriſt be yours, but its paſt doubt that you have a moſt high and precious eſteem of Chriſt, that you heartily long for him, that you prize and love all whether perſons or things, that bears his Image: that nothing in the World would pleaſe your hearts like a transformation into his likeneſs, that you had rather your Souls ſhould be fill'd with his Spirit, than your Houſes with Gold and Silver. 'Tis doubtful whether Chriſt, be yours, but its paſt doubt that one ſmile from Chriſt, one token of his love, would do you more good than all the honours and ſmiles of the World; and nothing ſo grieves you, as your grieving him by ſin doth: you dare not ſay that you have received him, nor can you deny but that you have had many ſick days and nights for him: that you have gone into many ſecret places with yearning bowels after him: whether he be yours or not, you cannot tell; but that you are reſolved to be his, that you can tell: whether he will ſave you is a doubt, but that you reſolve to lie at his feet, and wait only on him, and never look to another for Salvation, is no doubt.

Well, well; poor penſive Soul, if it be ſo, ariſe, lift up thy dejected head, take thine own Chriſt into thy arms. Theſe are undoubted ſigns of a real cloſure with Chriſt: thou makeſt thy ſelf poor, aud yet haſt great riches: ſuch things as theſe are not found in them that deſpiſe and reject Chriſt by unbelief.

3. *Uſe of Exhortation.*

3. *Uſe*, This Point is likewiſe very improveable by way of Exhortation, and that both to Unbelievers and Believers.

Firſt, to Unbelievers, who from hence muſt be preſt, as ever they expect to ſee the face of God in peace, to receive Jeſus Chriſt as he is now offered to them in the Goſpel: this is the very ſcope of the Goſpel, I ſhall therefore preſs it by three great Conſiderations, *viz.*

Firſt, What is in Chriſt whom you are to receive.

Secondly, What is in the offer of Chriſt by the Goſpel.

Thirdly, What is in the rejecting of that offer.

Firſt Motive.

Firſt, Conſider well what is in Chriſt whom I perſwade you this day to receive: did you know what is in Chriſt, you would never neglect or reject him as you do: For.

Firſt, God is in Chriſt, 2 *Cor.* 5. 19. the Deity hath choſen to dwell in his fleſh, he is God manifeſt in fleſh, 1 *Tim.* 3. 16. a Godhead dwelling in fleſh is the Worlds wonder: ſo that in receiving Chriſt, you receive God himſelf.

Secondly, The *Authority* of God is in Chriſt, *Exod.* 23. 21. *My name is in him: him hath God the father ſealed*, Joh. 6. 27. he hath the Commiſſion, the Great Seal of Heaven to redeem and ſave you: all Power in Heaven and Earth is given to him, *Mat.* 28. 18. he comes in his Fathers name to you, as well as in his own name.

Thirdly, The Wiſdom of God is in Chriſt, 1 *Cor.* 1. 24. *Chriſt the wiſdom of God*: yea, *in him are hid all the treaſures of wiſdom and knowledge*, Col. 2. 3. Never did the Wiſdom of God diſplay it ſelf before the Eyes of Angels and Men as it hath done in Chriſt. The *Angels deſire to look into it*, 1 Pet. 1. 12. yet they are not ſo much concerned in the project and deſign of this Wiſdom in Redemption as you are.

Fourthly, The *fulneſs of the Spirit* is in Chriſt: yea, it fills him ſo as it never did or will fill any Creature, *Joh.* 3. 34. *God giveth not the Spirit by meaſure to him*: all others have their limits, ſtints, and meaſures; ſome more, ſome leſs; but the Spirit is in Chriſt without meaſure. O how lovely and deſirable are thoſe Men that have a large meaſure of the Spirit in them! but he is anointed with the Spirit of Holineſs *above all his fellows*, Pſal. 45. 2, 7. Whatever Grace is found in all the Saints which makes them deſirable and lovely, Wiſdom in one, Faith in another, Patience in a third; they all centre in Chriſt as the Rivers do in the Sea: *quæ faciunt diviſa beatum, in hoc mixta fluunt.*

Fifthly, The *Righteouſneſs of God* is in Chriſt, by which only a poor guilty Sinner can be juſtified before God. 2 *Cor.* 5. 21. we are made the Righteouſneſs of God in him: he is יהוה צדקנו the Lord our Righteouſneſs, *Jer.* 23. 6. (*i. e.*) the Author of our Righteouſneſs, or the Lord who juſtifies us: by that Name he ſhall be known and call'd by his People, than which none can be ſweeter.

(i. e.) *Autorem juſtitiæ noſtræ.* Calv. in Loc.

Sixthly, *The love of God* is in Chriſt: yea, the very yearning bowels of Divine Love are in him: what is Chriſt but the love God wrapt up in fleſh and blood? 1 *Joh.* 4. 9, 10. *In this was manifeſted the love of God towards us*, and herein is Love that God ſent his Son: this is the higheſt flight that ever Divine Love made, and higher than this it cannot mount. O Love, unparallell'd and admirable!

Seventhly, *The mercies and compaſſions* of God are all in Chriſt, *Jude v.* 21. Mercy is the thing that poor Sinners want, its that they cry for at the laſt gaſp, its the only thing that can do them good. O what would they give to find Mercy in that great Day? Why, if you receive Chriſt, you ſhall with him receive Mercy: but out of him there is no Mercy to be expected from the hands of God: for God will never exerciſe Mercy to the prejudice of his Juſtice, and it is in Chriſt that Juſtice and Mercy meet and embrace each other.

Eighthly, To conclude, *The Salvations of God* are in Chriſt. *Acts* 4. 12. *Neither is there ſalvation in any other.* Chriſt is the *door* of Salvation, and Faith is the *key* that opens that door to Men: if you therefore believe not, (*i. e.*) if you ſo receive not Jeſus Chriſt as God hath offer'd him, you exclude your ſelves from all hopes of Salvation. The Devils have as much ground to expect Salvation as you: you ſee what is in Chriſt to induce you to receive him.

Motive 2

Next, I beſeech you conſider what there is in the *offer* of Chriſt to Sinners, to induce you to receive him. Conſider well to *whom*, and *who* Chriſt is offered in the Goſpel.

Firſt, To *whom* he is offered: not to the fallen *Angels*, but to you: they lie in chains of darkneſs, *Jude* 6. as he took not their nature, ſo he deſigns not their recovery; and therefore will have no treaty at all with them: but he is offered to you, creatures of an inferior rank and order by Nature: nor is he offered to the *damned*, the Treaty of Peace is ended with them. Chriſt will never make them another tender of Salvation: nor is he offered to millions of millions as good as you now living in the Word: the ſound of *Chriſt* and *Salvation* is not come to their ears; but he is offered to you by the ſpecial favour and bounty of Heaven: and will you not receive him? O then how will the Devils, the Damned, and the Heathens upbraid your folly! and ſay, had we had one ſuch tender of mercy, of which you have had thouſands, we would never have been now in this place of torments.

Secondly, Conſider *how* Chriſt is offered to you, and you ſhall find that he is offered.

Firſt, Freely *as the gift of God* to your Souls: you are not to *purchaſe* him, but only to *receive* him, *Iſa.* 55. 1. *Ho, every one that thirſteth come ye to the waters, and he that hath no money let him come,* &c.

Secondly, Chriſt is offered importunately by repeated intreaties, 2 *Cor.* 5. 20. *As though God did beſeech you, we pray you in Chriſts ſtead, be ye reconciled to God.* O what amazing condeſcenſion is here in the God of Mercy! God now beſeeches you, will you not yield to the intreaties of your God? O then what wilt thou ſay for thy ſelf, when God will not hear thee, when thou ſhalt intreat and cry for Mercy? Which brings us to the

Motive 3.

Conſider the ſin and danger that there is in refuſing or neglecting the preſent offers of Chriſt in the Goſpel, and ſurely there is much ſin in it: the very malignity of ſin, and the ſum of all miſery, lies here: for in refuſing Chriſt,

Firſt, You put the greateſt contempt and ſlight upon all the Attributes of God that it is poſſible for a Creature to do: God hath made his Juſtice, his Mercy, his Wiſdom, and all his Attributes, to ſhine in their brighteſt glory in Chriſt: never was there ſuch a diſplay of the glory of God made to the World in any other way.

O then, what is it to reject and deſpiſe Jeſus Chriſt, but to offer the greateſt affront to the glory of God that it is poſſible for Men to put upon him?

Secondly, You hereby fruſtrate and evacuate the very deſign and importance of the Goſpel to your ſelves, you *receive the grace of God in vain*, 2 Cor. 6. 1. as good, yea, better had it been for you, that Chriſt had never come into the World, or if he had, that your lot had fallen in the dark places of the Earth, where you had never heard his name: yea, good had it been for that Man if he had never been born.

Thirdly, Hereby a Man murthers his own Soul. *I ſaid therefore unto you, that you ſhall die in your ſins; for if ye believe not that, I am he, ye ſhall die in your ſins*, Joh. 8. 24. unbelief is Selfmurther: you are guilty of the blood of your own Souls: Life and Salvation was offered you, and you rejected it: yea,

Fourthly, The refuſing of Chriſt by unbelief will aggravate your damnation, above all others that periſh in ignorance of Chriſt. O 'twill be more tolerable for Heathens than for you: the greateſt meaſures of wrath are reſerved to puniſh the worſt of Sinners, and among Sinners none will be found worſe than Unbelievers.

Secondly, To Believers, this point is very uſeful to perſwade them to divers excellent Duties: among which I ſhall ſingle out two principal ones. *viz.*

1. To bring up their Faith of Acceptance to the Faith of Aſſurance.
2. To bring up their Converſations to the Principles and Rules of Faith.

Firſt, You that have received Jeſus Chriſt truly, give your ſelves no reſt till you are fully ſatisfied that you have done ſo, Acceptance brings you to Heaven hereafter, but Aſſurance will bring Heaven into your Souls now. O what a life of delight and pleaſure doth the aſſured Believer live! What pleaſure is it to him to look back and conſider where once he was, and where now he is: to look forward and conſider where he now is! and where ſhortly he ſhall be! I was in my ſins, I am now in Chriſt, I am in Chriſt now, I ſhall be with Chriſt, and that for ever, after a few days. I was upon the very brink of Hell, I am now upon the very borders of Heaven; I ſhall be in a little while among the innumerable company of Angels and glorified Saints, bearing part with them in the Song of *Moſes*, and of the Lamb, for evermore.

And why may not you, that have received Chriſt, receive the comfort of your Union with him? There be all the grounds and helps of Aſſurance furniſh'd to your hand: there is a real Union betwixt Chriſt and your Souls, which is the very ground-work of Aſſurance: You have the Scriptures before you which contain the ſigns of Faith, and the very things within you that anſwer thoſe ſigns in the Word. So you read, and ſo, juſt ſo you might feel it in your own hearts,

Viget
nos ſpe
immobil
virtus
firmitas,
Cypr.
mone
patien

hearts, would you attend to your own experience. The Spirit of God is ready to ſeal you, 'tis his office and his delight ſo to do. O therefore give diligence to this Work, attend the ſtudy of the Scriptures, and of your own hearts more, and grieve not the holy Spirit of God, and you may arrive to the very deſire of your hearts.

Secondly, Bring up your Converſations to the excellent Principles and Rules of Faith. *As you have received Chriſt Jeſus the Lord, ſo walk in him*, Col. 2. 6. live as you believe: you received Chriſt ſincerely in your firſt cloſe with him, O maintain the like ſeriouſneſs and ſincerity in all your ways to the end of your lives: you received him intirely and *undividedly* at firſt, let there be no exceptions againſt any of his commands afterward: you received him *excluſively* to all others; ſee that you watch againſt all Self-righteouſneſs and Self-conceitedneſs now, and mingle nothing of your own with his Blood, whatever gifts or enlargements in Duty God ſhall give you afterwards.

You received him *adviſedly* at firſt, weighing and conſidering the ſelf-denying terms upon which he was offered to you, O ſhew that it was real, and that you ſee no cauſe to repent the bargain, whatever you ſhall meet with in the ways of Chriſt and Duty afterwards. Convince the World of your conſtancy and chearfulneſs in all your ſufferings for Chriſt, that you are ſtill of the ſame mind you were, and that Chriſt with his Croſs, Chriſt with a Priſon, Chriſt with the greateſt afflictions, is worthy of all acceptation: *As you have received him, ſo walk ye in him*; let him be as ſweet, as lovely, as precious to you now, as he was the firſt moment you received him: yea, let your love to him, delights in him, and ſelf-denial for him, increaſe with your acquaintance with him day by day.

Uſe of Direction.

Uſe. Laſtly, I will cloſe all with a few words of *directions* to all that are made willing to receive the Lord Jeſus Chriſt: and ſure it is but need that help were given to poor Chriſtians in this matter, it is a time of trouble, fear, and great temptation: miſtakes are eaſily made, and of dangerous conſequence: attend heedfully therefore to a few directions.

Direct. 1. Firſt, In your receiving Chriſt, *beware you do not miſtake the means, for the end*: many do ſo, but ſee you do not: Prayer, Sermons, Reformations, are means to bring you to Chriſt, but they are not Chriſt: to cloſe with thoſe Duties is one thing, and to cloſe with Chriſt is another thing: If I go into a *Boat*, my deſign is not to dwell there, but to be carried to the place whereon I deſire to be landed. So it muſt be in this caſe, all your Duties muſt land you upon Chriſt; they are but means to bring you to Chriſt.

Direct. 2. Secondly, *See that you receive not Chriſt for a preſent ſhift, but for your everlaſting portion*: many do ſo, they will enquire after Chriſt, pray for Chriſt, caſt themſelves (in their way) upon Chriſt, and the ſatisfaction of his Blood; when the efficacy and terror of Conſcience is upon them; and they feel the ſting of guilt within them: but as ſoon as the Storm is over, and the Rod that Conſcience ſhak'd over them laid by, there's no more talk of Chriſt then: Alas, it was not Chriſt, but quietnes that they ſought: beware of miſtaking peace for Chriſt.

Direct. 3. Thirdly, *In receiving Chriſt come empty handed unto him: believing in him that juſtifies the ungodly*, Rom. 4. 5. and know that the deepeſt ſenſe of your own vileneſs, emptineſs, and unworthineſs, is the beſt frame of heart that can accompany you to Chriſt: Many Perſons ſtand off from Chriſt for want of fit qualifications, they are not prepared for Chriſt as they ſhould be, (*i. e.*) they would not come naked, and empty, but have ſomething to commend them to the Lord Jeſus for acceptance. O this is the pride of Mens Hearts, and the Snare of the Devil: let him that hath no Money come: you are not to come to Chriſt becauſe you are qualified, but that you may be qualified with whatever you want, and the beſt qualification you can bring with you, is a deep ſenſe that you have no worth nor excellency at all in you.

Direct. 4. Fourthly, *In receiving Chriſt, beware of dangerous delays.* O follow on that Work till it be finiſhed: You read of ſome that are almoſt perſwaded, and others not far from the Kingdom of God. O take heed of ſickneſs in the birth, *Hoſea* 13. 13. Delays here are full of danger, life is uncertain, ſo are means of Grace too. The Man-ſlayer needed no Motives to quicken his flight to the Refuge City.

Direct. 5. Fifthly, *See that you receive all Chriſt with all your heart*: to receive all Chriſt, is to receive his Perſon cloathed with all his Offices; and to receive him with all your heart, is to receive him into your Underſtanding, Will, and all Affections, *Acts* 8. 37. As there is nothing in Chriſt that may be refuſed, ſo there is nothing in you from which he muſt be excluded.

Direct. 6. Laſtly, Underſtand that the opening of your hearts to receive the Lord Jeſus Chriſt, is not a Work done by any power of your own, but the Arm of the Lord is revealed therein, *Iſa.* 53. 1. It is therefore your Duty and Intereſt to be daily at the feet of God, pouring out your Souls to him in ſecret, for abilities to believe. And ſo much as to our actual reception of Chriſt.

Thanks be to God for Jeſus Chriſt.

Serm. 8.

The Eighth SERMON.

PSALM XLV. vii.

Text. Setting forth the Believers Fellowſhip with Chriſt, the next end of his Application to them.

----*Therefore God thy God, hath anointed thee with the Oyl of gladneſs above thy fellows.*

THE Method of Grace in uniting Souls with Jeſus Chriſt, hath been opened in the former Diſcourſes; thus doth the Spirit (whoſe Office it is) make Application of Chriſt to God's Elect: The reſult and next Fruit whereof is *Communion* with Chriſt in his Graces and Benefits. Our *Myſtical Union* is the very ground-work and foundation of our ſweet Soul enriching *Communion*, and participation of Spiritual Priviledges; we are firſt ingraffed into Chriſt, and then ſuck the ſap and fatneſs of the Root: Firſt married to the Perſon of Chriſt, then endowed and enſtated in the Priviledges and Benefits of Chriſt. This is my proper Work to open at this time, and from this Scripture.

Hic Pſalmus propheticus eſt, continetque Epithalamium quo Chriſti cum eclesia nuptiæ celebranter idemq; habet argumentum quod canticum canticorum ejuſq; videtur eſſe Epitome. Coc. in Loc.

The Words read, are a part of that excellent *Song of Love*, that heavenly *Epithalamium*, wherein the ſpiritual Eſpouſals of Chriſt and the Church are figuratively, and very elegantly celebrated and ſhadowed. The ſubject matter of this Pſalm is the very ſame with the whole Book of the *Canticles*: And in this Pſalm, under the figure of *King Solomon*, and the Daughter of *Ægypt* whom he eſpouſed, the ſpiritual eſpouſals of Chriſt and the Church are ſet forth and repreſented to us. Among many rapturous and elegant expreſſions in praiſe of this glorious Bridegroom Chriſt, this is one which you have before you: *God thy God hath anointed thee with the Oyl of gladneſs above thy fellows*: (i. e.) enriched and fill'd thee in a ſingular and peculiar manner with the fulneſs of the Spirit, whereby thou art conſecrated to thy Office; and by reaſon whereof, thou out-ſhineſt and excelleſt all the Saints, who are thy *fellows* or copartners in theſe Graces. So that in theſe Words you have two parts.

Viz.

First, the Saints *dignity*, and

Secondly, Chriſt's *pre-eminency*.

Conſortes, participes, ſodales, ſocios. Vox Hebræa quodcunq; ſocietatis ſive communionis genus ſignificat. Muis.

Firſt, The Saints *dignity*, which conſiſts in this, that they are Chriſts *fellows*, the *Hebrew* Word—מחבריך is very full and copious, and is tranſlated Conſorts, Companions, Copartners, Partakers; or, as ours read it, *Fellows*: (*i. e.*) ſuch as are partakers with him in the anointing of the Spirit: Who do in their meaſure receive the ſame Spirit, every Chriſtian being anointed, *modo ſibi proportionato*, with the ſame Grace, and dignified with the ſame Titles. 1 *Joh.* 2. 27. *Rev.* 1. 6. Chriſt and the Saints are in common one with another: Doth the Spirit of Holineſs dwell in him? So it doth in them too: Is Chriſt *King* and *Prieſt*? Why, ſo are they too by the Grace of Union with him. He hath made us Kings and Prieſts to God, and his Father. This is the Saints dignity to be Chriſts fellows, conſorts, or copartners: So that look whatever Grace or Excellency is in Chriſt, it is not impropriated to himſelf, but they do ſhare with him; for indeed he was fill'd with the fulneſs of the Spirit for their ſakes and uſe: As the Sun is fill'd with light not to ſhine to it ſelf, but to others, ſo is Chriſt with Grace: And therefore ſome tranſlate the Text not *præ conſortibus*, above thy fellows, but *propter conſortes*, for thy fellows: Making Chriſt the firſt receptacle of all Grace, who firſt and immediately is fill'd from the Fountain the Godhead, but it is for his People who receive and derive from him according to their proportion.

Rivet.

This is a great truth, and the dignity of the Saints lies chiefly in their Partnerſhip with Chriſt, tho' our Tranſlation *above thy fellows* ſuits beſt both with the importance of the Word, and ſcope of the place.

Secondly, But then, whatever *dignity* is aſcribed herein to the Saints, there is, and ſtill muſt be, a *pre-eminency* acknowledged and aſcribed to Chriſt: If they are anointed with the Spirit of Grace, much more abundantly is Chriſt: *God thy God, hath anointed thee with the Oil of gladneſs above thy Fellows.*

Oleum ipſum eſt limpidum & pellucidum & flammis fomentum & alimoniam ſuppeditat; inde ſumpta metaphora ungere in Scriptura ſæpe ſignicat ſpiritus ſancto intus animum illuſtrare, & accendere in eo veram agnitionem dei & motus congruentes cum deo Mollerus in Loc.

By the *Oil of gladneſs*, underſtand the Spirit of Holineſs: Compared here with Oil, of which there was a double uſe under the Law, *viz.* a *Civil*, and a *Sacred* uſe: It had a ſacred and a ſolemn uſe in the Inauguration, and Conſecration of the Jewiſh Kings, and High Prieſts: It had alſo a Civil and Common uſe, for the anointing their Bodies, to make their Limbs more agile, expedite and nimble: To make the Face ſhine, for it gave a luſtre, freſhneſs, and liveline§s to the Countenance: It was alſo uſed in Lamps, to feed and maintain the Fire, and give them Light: Theſe were the principal uſes of Oil. Now, upon all theſe accounts, it excellently expreſſeth, and figuratively repreſents to us the Spirit of Grace poured forth upon Chriſt and his People: For,

Firſt, By the Spirit poured out upon him, he was prepared for, and conſecrated to his Offices: He was anointed with the Holy Ghoſt, and with Power, *Acts* 10. 38.

Secondly, As this precious Oil runs down from Chriſt the Head to the Borders of his Garments: I mean, as it is ſhed upon Believers, ſo it exceedingly beautifies their Faces, and makes them ſhine with Glory.

Thirdly, It renders them apt, expedite and ready to every good Work: *Non tardat uncta rota.*

Fourthly, It kindles and maintains the Flames of Divine Love in their Souls; and like a Lamp, inlightens their Minds in the knowledge of Spiritual things the anointing teaches them.

And this Oil is here call'd *the Oil of gladneſs* becauſe it is the cauſe of all joy and gladneſs to them that are anointed with it: Oil was uſed (as you heard before) at the Inſtalment of Soveraign Princes, which was the Day of the gladneſs of their Hearts: And among the common People it was liberally uſed at all their *feſtivals*, but never upon their Days of mourning: Whence it becomes excellently expreſſive of the Nature and uſe of the Spirit of Grace, who is the cauſe and Author of all joy in Believers, *Joh.* 17. 13.

Ἔλαιον ἀγαλλιάσεως *dicitur id quod cauſam dat ſummi gaudii.* Grot. in Heb. 1. 9.

And with this Oil of gladneſs is Chriſt ſaid to be anointed *above his Fellows* (i.e.) to have a far greater ſhare of the Spirit of Grace than they: *For to every one of the Saints is given Grace according to the meaſure of the gift of Chriſt*, Eph. 4. 7. But to him the Spirit is not given by meaſure, *Joh.* 3. 34. *It hath pleaſed the Father, that in him ſhould all fulneſs dwell*, Col. 1. 19. and *of his fulneſs we all receive Grace for Grace*, John 1.16. The Saints partake with him, and through him, in the ſame Spirit of Grace, for which reaſon they are his Fellows; but all the Grace poured out upon Believers, comes exceeding ſhort of that which God hath poured out upon Jeſus Chriſt. The Words being thus opened, give us this note.

Αὐτὸς ὑμῶν ἀπὸ τῆς δωρεᾶς τοῦ πνεύματος καὶ ἐπισπασάμενος χαρὸ ἐστιν ἀνθρώπῳ τὸ πνεῦμα καὶ ἡμῖν μετρηδὸς. O Ecum.

Doct. *That all true Believers have a real communion or fellowſhip with the Lord Jeſus Chriſt.*

From the Saints Union with Chriſt, there doth naturally and immediately reſult a moſt ſweet and bleſſed Communion or Fellowſhip with him in Graces and ſpiritual Priviledges, *Eph.* 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly Places* (or things) *in Chriſt: In giving us his Son, he freely gives us all things*, Rom. 8. 32. So in 1 *Cor.* 1. 30. *Of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, Righteouſneſs, Sanctification and Redemption*: And once more, 1 *Cor.* 3. 22, 23. *all are yours, and ye are Chriſts*: What Chriſt is and hath is theirs by communication to them, or improvement for them: And this is very evidently carried in all thoſe excellent Scripture metaphors by which our Union with Chriſt is figured and ſhadowed out to us: As the *Marriage Union* betwixt a Man and his Wife, *Eph.* 5. 31. 32. You know that this conjugal Union gives the Wife Intereſt in the Eſtate and Honour of the Husband, be ſhe never ſo meanly deſcended in her ſelf: The *natural Union* betwixt the Head and Members of the Body, by which alſo the Myſtical Union of Chriſt and Believers is ſet forth, 1 *Cor.* 12. 12. excellently illuſtrates Fellowſhip or Communion betwixt them: For from Chriſt *the whole Body fitly joined together, and compacted, by that which every Joint ſupplieth according to the effectual working in the meaſure of every part, maketh increaſe of the Body*, as the Apoſtle ſpeaks, *Eph.* 4. 6. The Union betwixt the Graff and the Stock, which is another emblem of our Union with Chriſt, *Joh.* 15. 1. imports in like manner this Communion or Partnerſhip betwixt Chriſt and the Saints. For no ſooner doth the Graffe take hold of the Stock, but the vital Sap of the Stock is communicated to the Graff, and both live by one and the ſame Juice.

Ubi ego Cajus tu Caja. Uxor clareſcit in radiis mariti.

Now that the ſcope of this Diſcourſe be not miſtaken, let the Reader know that I am not here treating of the Saints Communion or Fellowſhip with God in Duties, as in Prayer, Hearing, Sacramsnts, *&c.* but of that Intereſt which Believers have in the good things of Chriſt, by Vertue of the Myſtical Union betwixt them through Faith: There is a twofold Communion of the Saints with Chriſt.

The firſt is an *Act*.
The ſecond is a *State*.

There is an actual Fellowſhip or Communion the Saints have with Chriſt in holy Duties: Wherein Chriſtians let forth their Hearts to God by deſires, and God lets forth his Comforts and Refreſhments again into their Hearts: They open their Mouths wide, and he fills them: This Communion with God is the Joy and Comfort of a Believers Life: But I am now to ſpeak of that here. It is not any *Act* of Communion, but the *State* of Communion, from which all Acts of Communion flow, and upon which they all depend, that I am now to treat of: Which is nothing elſe but the joynt Intereſt that Chriſt and the Saints have in the ſame things: As when a Ship, an Houſe, or Eſtate, is among many Partners, or Joint-Heirs, every one of them have a Right to it, and Intereſt in it, tho' ſome of them have a greater, and others a leſſer part. So is it betwixt Chriſt and his People: There is a *κοινωνία* (*i. e.*) a Fellowſhip or Joint-intereſt betwixt them, upon which ground they are call'd *co-heirs with Chriſt*, Rom. 8. 17. This Communion or Participation in Chriſts Benefits depends upon the *Hypoſtatical* Union of our Nature, and the *Myſtical Union* of our Perſons with the Son of God: In the firſt he partakes with us, in the ſecond we partake with him; the former is the remote, the later the next cauſe thereof.

In the Explication of this Point, I ſhall ſpeak to theſe Four things.

1. What are thoſe things in which Chriſt and Believers have Fellowſhip.
2. By what means they come to have ſuch Fellowſhip with Chriſt.
3. How great a Dignity this is to have Fellowſhip with Jeſus Chriſt.
4. And then apply the whole in divers practical Inferences.

Firſt, What are thoſe things in which Chriſt and Believers have Fellowſhip, to which I muſt ſpeak both *negatively* and *poſitively*.

Negatively.

Firſt, The Saints have no Fellowſhip with Jeſus Chriſt in thoſe things that belong to him as God: Such as his conſubſtantiality, coequality, and coeternity with the Father: 'Tis the Blaſphemy of the wicked *Familiſts* to talk of being Goded into God, and Chriſted into Chriſt: Neither Men or Angels partake in theſe things, they are the proper and incommunicable Glory of the Lord Jeſus.

Secondly, The Saints have no Communion or Fellowſhip in the Honour and Glory of his *mediatory Works*, viz. his Satisfaction to God, or Redemption of the Elect. 'Tis true we have the Benefit and Fruit of his Mediation and Satisfaction, his Righteouſneſs alſo is imputed to us for our Perſonal Juſtification, but we ſhare not in the leaſt with Chriſt in the Glory of his Work: Nor have we an inherent Righteouſneſs in us as Chriſt hath, to juſtifie us after as Chriſt hath; nor can we juſtifie and ſave others as Chriſt doth: We have nothing to do with his peculiar Honour and Praiſe in theſe things: Tho' we have the benefit of being ſaved, we may not pretend to the Honour of

Juſtitia Chriſti fit noſtra, non quoad univerſalem valorem ſed particularem neceſſitatem, & imputatur nobis non ut cauſis ſalvationis, ſed ut ſubjectis ſalvandis. Bradſhaw de juſtificatione.

of being Saviours, as Chriſt is to our ſelves or others. Chriſts Righteouſneſs is not made ours as to its univerſal value, but as to our particular neceſſity: nor is it imputed to us as to ſo many cauſes of Salvation to others, but as to ſo many ſubjects to be ſaved by it our ſelves.

Secondly, But then, there are many glorious and excellent things which are in common betwixt Chriſt and Believers, tho' in them all he hath the pre-eminence, he ſhines in the fulneſs of them as the *Sun*, and we with a borrowed and leſſer light, but of the ſame kind and nature as the Stars. Some of theſe I ſhall particularly and briefly unfold in the following particulars.

Firſt, Believers have communion with Chriſt in his *names* and titles: they are call'd Chriſtians from Chriſt, *Eph.* 3. 15. from him the whole family in Heaven and Earth is named: this is that worthy name the Apoſtle ſpeaks of, *James* 2. 7. He is the Son of God, and they alſo, by their union with him, have power or authority to become the Sons of God, *Joh.* 1. 12. He is the heir of all things, and they are joynt heirs with him, *Rom.* 8. 17. He is both King and Prieſt, and he hath made them Kings and Prieſts, *Rev.* 1. 6. but they do not only partake in the names and titles, but this communion conſiſts in things as well as titles: and therefore,

Secondly, They have communion with him in his *righteouſneſs*, (i. e.) the righteouſneſs of Chriſt is made theirs, 2 *Cor.* 5. 21. and he is *the Lord our righteouſneſs*, Jer. 23. 6. 'Tis true, the righteouſneſs of Chriſt is not inherent in us, as it is in him; but it is ours by imputation, *Rom.* 4. 5, 11. and our union with him is the ground of the imputation of his righteouſneſs to us, 2 *Cor.* 5. 21. *We are made the righteouſneſs of God in him*, Phil. 3. 9. for Chriſt and Believers are conſidered as one Perſon, in conſtruction of Law; as a Man and his Wifes a *Debtor* and *Surety* are one: and ſo his payment or ſatisfaction is in our name, or upon our account.

Now this is a moſt ineſtimable priviledge, the very ground of all our other bleſſings and mercies. O what a benefit is this to a poor Sinner, that ows to God infinitely more than he is ever able to pay him, by doing or ſuffering; to have ſuch a rich treaſure of *merit* as lies in the obedience of Chriſt, to diſcharge in one intire payment all his debts to the laſt farthing? *Surely ſhall one ſay, In the Lord I have righteouſneſs*, Iſa. 45. 24. even as a poor Woman that owes more than ſhe is worth, in one moment is diſcharged of all her obligations, by her Marriage to a wealthy Man.

Thirdly, Believers have communion with Chriſt in his *holineſs* or Sanctification, for of God he is made unto them not only Righteouſneſs, but *Sanctification* alſo: and as in the former priviledge, they have a ſtock of merit in the blood of Chriſt to juſtifie them, ſo here they have the Spirit of Chriſt to ſanctifie them, 1 *Cor.* 1. 30. and therefore we are ſaid of his fulneſs to receive *grace, for grace*, Joh. 1. 16. (*i. e.*) ſay ſome, grace upon grace, manifold graces, or abundance of grace: or *grace* for *grace*; that is, grace anſwerable to grace: as in the Seal and Wax, there is line for line, and cut for cut exactly anſwerable each other: or grace for grace, that is, ſay others, the free grace of God in Chriſt, for the ſanctification or filling of our Souls with grace: be it in which ſenſe it will, it ſhews the communion Believers have with Jeſus Chriſt in grace and holineſs. Now holineſs is the moſt precious thing in the world, its the Image of God, and chief Excellency of Man: it is our evidence for glory, yea, and the firſt-fruits for glory: in Chriſt dwells the fulneſs of grace, and from him our Head it is derived and communicated to us: thus he that ſanctifieth, and they that are ſanctified, are all of one, *Heb.* 2. 11. You would think it no ſmall priviledge to have Bags of Gold to go to, and enrich your ſelves with, and yet that were but a very trifle in compariſon to have Chriſts Righteouſneſs and Holineſs to go to for your Juſtification and Sanctification. More particularly,

Fourthly, Believers have communion with Chriſt *in his death*: they die with him, *Gal.* 2. 20. *I am crucified with Chriſt*, (i. e.) the death of Chriſt hath a real killing and mortifying influence upon the luſts and corruptions of my heart and nature: true it is he died for ſin one way, and we die to ſin another way: he died to *expiate* it, we die to it when we *mortifie* it: the death of Chriſt is the death of ſin in Believers: and this is a very glorious priviledge: for the death of ſin is the life of your Souls: if ſin do not die in you by mortification, you muſt die for ſin by eternal damnation: if Chriſt had not died, the Spirit of God, by which you now mortifie the deeds of the body, could not have been given unto you: then you muſt have lived Vaſſals to your ſins, and died at laſt in your ſins: but the fruit, efficacy and benefit of Chriſts death is yours, for the killing thoſe ſins in you which elſe had been your ruine.

Fifthly, Believers have Communion with Chriſt in *his life and reſurrection* from the dead: as he roſe from the dead, ſo do they; and that by the power and influence of his *vivification* and reſurrection: 'tis the Spirit of life which is in Chriſt Jeſus that makes us free from the Law of ſin and death, *Rom.* 8. 2. our ſpiritual life is from Chriſt, *Eph.* 2. 1. *And you hath he quickened who were dead in treſpaſſes and ſins*: and hence Chriſt is ſaid to live in the Believer, *Gal.* 2. 20. *Now I live, yet not I; but Chriſt liveth in me*: and it is no ſmall priviledge to partake of the very life of Chriſt, which is the moſt excellent life that ever any Creature can live: yet ſuch is the happineſs of all the Saints, the life of Chriſt is manifeſt in them, and ſuch a life as ſhall never ſee death.

Sixthly, To conclude, Believers have fellowſhip with Jeſus Chriſt *in his glory*, which they ſhall enjoy in Heaven with him: they ſhall be *ever with the Lord*, 1 Theſ. 4. 17. and that's not all, (tho as one ſaith, it were a kind of Heaven but to look through the Key-hole, and have but a glimpſe of Chriſts bleſſed face) but they ſhall partake of the glory which the Father hath given him, for ſo he ſpeaks, *Joh.* 17. 22, 24. and more particularly, they ſhall ſit with him in his Throne, *Rev.* 3. 21. and when he comes to Judge the World, he will come to be glorified in the Saints, 2 *Theſ.* 1. 10. So that you ſee what glorious and ineſtimable things are and will be in common betwixt Chriſt and the Saints. His Titles, his Righteouſneſs, his Holineſs, his Death, his life, his Glory. I do not ſay that Chriſt will make any Saint equal with him in Glory: That's impoſſible, he will be known from all the Saints in Heaven, as the Sun is diſtinguiſhed from the Stars; but they ſhall partake of his Glory, and be fill'd with Joy there; and thus you ſee what thoſe things are that the Saints have Fellowſhip with Chriſt in.

Secondly, Next I would open the Way and Means, by which we come to have fellowſhip with Jeſus Chriſt in theſe Excellent Priviledges; and this I ſhall do briefly in the following Poſitions.

Poſition 1.

Firſt, *No Man hath fellowſhip with Chriſt in any ſpecial ſaving Priviledge by Nature, howſoever it be cultivated or improved; but only by Faith uniting him to the Lord Jeſus Chriſt: 'Tis not the Priviledge of our firſt, but ſecond Birth.* This is plain from *Joh.* 1. 12, 13. *But to as many as received him, to them gave he power to become the Sons of God, even to as many as believed on his Name, who are born not of fleſh, nor of blood, nor of the will of man, but of God.* We are by Nature Children of Wrath, *Eph.* 2. 3. we have fellowſhip with *Satan* in ſin and miſery: the wild Branch hath no Communication of the ſweetneſs and fatneſs of a more Noble and Excellent Root, until it be ingrafted upon it, and have immediate Union and Coalition with it, *Joh.* 15. 1, 2.

Soli verè fideles ſunt membra Chriſti, idq; non quatenus homines, ſed quatenus Chriſtiani: nec ſecundum primam generationem, ſed ſecundum regenerationem. Polanus Syntag. lib. 6. cap. 35.

Poſition 2.

Believers themſelves have not an equal ſhare one with another, in all the Benefits and Priviledges of their Union with Chriſt, but in ſome there is an Equality, and in others an Inequality; according to the Meaſure and Gift of Chriſt, to every one.

In Juſtification they are all equal: The weak and the ſtrong Believer are alike juſtified, becauſe it is one and the ſame perfect Righteouſneſs of Chriſt, which is applied to the one and to the other, ſo that there are no different degrees of Juſtification, but all that believe are juſtified from all things, *Acts* 13. 39. and there is no Condemnation to them that are in Chriſt Jeſus, *Rom.* 8. 1. be they never ſo weak in Faith, or defective in Degrees of Grace. But there is apparent difference in the meaſures of their Sanctification, ſome are ſtrong Men, and others are Babes in Chriſt, 1 *Cor.* 3. 1. The Faith of ſome flouriſhes and grows exceedingly, 2 *Theſ.* 1. 3. the things that are in others are ready to dye, *Rev.* 3. 2. It's a plain caſe, that there is great Variety found in the degrees of Grace and Comfort among them that are jointly intereſted in Chriſt, and equally juſtified by him.

Poſition 3.

The Saints have not Fellowſhip and Communion with Chriſt, in the fore-mentioned Benefits and Priviledges by one and the ſame Medium, but by various Mediums and Ways according to the Nature of the Benefits in which they participate.

For inſtance, they have Partnerſhip and Communion with Chriſt (as hath been ſaid) in his Righteouſneſs, Holineſs and Glory, but they receive theſe diſtinct Bleſſings by divers *Mediums* of Communion: We have Communion with Chriſt in his Righteouſneſs by the way of *Imputation*, we partake of his Holineſs by the way of *Infuſion*; and of his Glory in Heaven by the *Beatifical Viſion*. Our Juſtification is a *relative* change, our Sanctification a *real* change, our Glorification a *perfect* change by Redemption, from all the remains both of ſin and miſery.

Thus hath the Lord appointed ſeveral Bleſſings for Believers in Chriſt, and ſeveral Channels of conveying them from him to us; by imputed Righteouſneſs we are freed from the *Guilt* of ſin, by imparted Holineſs we are freed from the *Dominion* of ſin, and by our Glorification with Chriſt we are freed from all the Reliques and Remains both of ſin and miſery let in by ſin upon our Natures.

Poſition 4.

That Jeſus Chriſt imparts to all Believers all the ſpiritual Bleſſings that he is filled with, and withholds none from any that have Union with him; be theſe Bleſſings never ſo great, or they that receive them never ſo weak, mean, and contemptible in outward reſpects. Gal. 3. 27. *Ye are all the Children of God by faith in Jeſus Chriſt.* The Salvation that comes by Chriſt is ſtiled the *common Salvation*, Jude 3, and Heaven the Inheritance of the Saints in light, *Col.* 1. 12. *There is neither Greek nor Jew* (ſaith the Apoſtle) *Circumciſion nor Uncircumciſion, Barbarian, Scythian, bond or free, but Chriſt is all and in all,* Col. 3. 11. He means, there is no Priviledge in the one to commend them to God, and no want of any thing in the other to debar them from God; let Men have or want outward Excellencies, as Beauty, Honour, Riches, Nobility, Gifts of the Mind, Sweetneſs of Nature, and all ſuch like Ornaments, what is that to God? He looks not at theſe things, but reſpects them, and communicates his Favour to them as they are in Chriſt: *He is all, and in all.* The Gifts and Bleſſings of the Spirit are given to Men as they are in Chriſt, and without reſpect to any external differences made in this World among Men: Hence we find excellent Treaſures of Grace in mean and contemptible Perſons in the World: Poor in the World, rich in Faith, and Heirs of the Kingdom; and as all Believers, without difference, receive from Chriſt, ſo they are not debarr'd from any Bleſſing that is in Chriſt: *All is yours, for ye are Chriſts,* 1 Cor. 3. *ult.* with Chriſt God freely gives us all things, *Rom.* 8. 32.

Poſition 5.

The Communion Believers have with Chriſt in ſpiritual Benefits is a very great Myſtery, far above the underſtanding of natural Men. There are no Footſteps of this thing in all the Works of Creation, therefore the Apoſtle calls it the unſearchable Riches of Chriſt, *Eph* 3. 8. ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ: The Word ſignifies that which hath no footſteps to trace it by: Yea, 'tis ſo deep a Myſtery, that the *Angels* themſelves ſtoop down to look into it, 1 *Pet.* 1. 12. *Eye hath not ſeen, nor Ear heard, neither have entred into the heart of man the things which God hath prepared for them that love him: but God hath revealed them unto us by his Spirit,* 1 Cor. 2. 9, 10.

Thirdly and Laſtly, I ſhall in a few Particulars open the *Dignity* and Excellency of this Fruit of our Union with Chriſt, and ſhew you, that a greater Glory and Honour cannot be put upon Man, than to be thus in Fellowſhip with Jeſus Chriſt, *Joh.* 17. 22. *The Glory which thou gaveſt me, I have given them, that they may be one as we are one:* And therefore more particularly let this be conſidered.

Firſt, *With whom we are aſſociated*, even the Son of God; with him that is over all, God bleſſed for ever. Our Aſſociation with *Angels* is an high Advancement, for Angels and Saints are fellow Servants in the ſame Family, *Rev.* 19. 20. and thro' Chriſt we are come to an innumerable Company of Angels, *Heb.* 12. 22. but what is all this to our Fellowſhip with Jeſus Chriſt himſelf, and that in another manner than Angels have? For tho' Chriſt be to them an Head of Dominion, yet not an Head of vital Influence as he is to his Myſtical Body the Church: This therefore is to them a great Myſtery, which they greatly affect to ſtudy, and pry into.

Secondly, *What we are that are dignified with this Title*, the *Fellows* or Co-partners with Jeſus Chriſt; not only *Duſt* by Nature, *Duſt thou art*, but ſinful Duſt; ſuch wretched Sinners as by Nature, and the Sentence of the Law, ought to be aſſociated with Devils, and Partakers with them of the Wrath of the Almighty God to all Eternity.

Thirdly, *The Benefits we are partakers of, in and with the Lord Jeſus Chriſt*; and indeed they are wonderful and aſtoniſhing things, ſo far as they do already appear, but yet we ſee but little of them, comparatively to what we ſhall ſee, 1 *Joh.* 3. 1, 2. *Now are we the Sons of God, and it doth not yet appear what we ſhall be, but we know that when he ſhall appear we ſhall be like him, for we ſhall ſee him as he is.* O what will that be! to ſee him as he is, and to be transformed into his Likeneſs.

Fourthly, *The Way and Manner in which we are brought into this Fellowſhip with Chriſt*, which is yet more admirable. The Apoſtle gives us a ſtrange Account of it in 2 *Cor.* 8. 9. *For you know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich:* He empties himſelf of his Glory, that we might be fill'd; he is made a Curſe, that we might enjoy the Bleſſing; he ſubmits to be crown'd with Thorns, that we might be crowned with Glory and Honour; he puts himſelf into the number of Worms, *Pſal.* 22. 6. that we might be made equal to the Angels: O the unconceivable Grace of Chriſt!

Fifthly, *The reciprocal Nature of that Communion which is betwixt Chriſt and Believers:* We do not only partake of what is his, but he partakes of what is ours: He hath fellowſhip with us in all our Wants, Sorrows, Miſeries, and Afflictions; and we have Communion with him in his Righteouſneſs, Grace, Sonſhip, and Glory: He takes part of our Miſery, and we take part of his Bleſſedneſs: Our Sufferings are his Sufferings, *Col.* 1. 24. O what an Honour is it to thee, poor Wretch, whom a great many would not turn aſide to ask how thou doeſt; to have a King, yea, the Prince of all the Kings of the Earth, to pity, relieve, ſympathize, groan and bleed with thee, to ſit by thee in all thy troubles, and give thee his Cordials, to ſay thy troubles are my Troubles, and thy Afflictions are my Afflictions: Whatever toucheth thee toucheth me alſo: O what Name ſhall we give unto ſuch Grace as this is?

Sixthly and Laſtly, *Conſider the perpetuity of the Priviledge*; your Fellowſhip with Chriſt is *interminable*, and abides for ever. Chriſt and the Saints ſhall be glorified together, *Rom.* 8. 17. while he hath any Glory, they ſhall partake with him. 'Tis ſaid indeed, 1 *Cor.* 15. 24. that there ſhall be a time when Chriſt will deliver up the Kingdom to his Father: But the Meaning is not that ever he will ceaſe to be an Head to his Saints, or they from being his Members: No, no, the Relation never ceaſes: Juſtification, Sanctification and Adoption, are everlaſting Things, and we can never be deveſted of them.

Infer. 1. Are the Saints Chriſt's Fellows? *What Honourable Perſons then are they! and how ſhould they be eſteemed and valued in the World!* If a King, who is the Fountain of Honour, do but raiſe a Man by his Favour, and dignifie him by beſtowing ſome Honourable Title upon him, what Reſpect and Obſervance is preſently paid him by all Perſons? But what are all the vain and empty Titles of Honour, to the glorious and ſubſtantial Priviledges with which Believers are dignified, and raiſed above all other Men by Jeſus Chriſt? He is the Son of God, and they are the Sons of God alſo: He is the Heir of all things, and they are Joint-heirs with Chriſt. He reigns in Glory, and they ſhall reign with him: He ſits upon the Throne, and they ſhall ſit with him in his Throne. O that this vile World did but know the Dignity of Believers, they would never ſlight, hate, abuſe, and perſecute them as they do! And O that Believers did but underſtand their own Happineſs and Priviledges by Chriſt, they would never droop and ſink under every ſmall trouble at that rate they do.

Infer. 2. *How abundantly hath God provided for all the Neceſſities and Wants of Believers!* Chriſt is a Store-houſe fill'd with Bleſſings and Mercies, and it's all for them: From him they receive abundance of Grace, and of the Gift of Righteouſneſs, *Rom.* 5. 17. of his Fulneſs they all receive Grace for Grace, *Joh.* 1. 16. all the Fulneſs of Chriſt is made over to them for the Supply of their Wants: *My God ſhall ſupply all your need* (ſaith the Apoſtle) *according to his Riches in Glory by Jeſus Chriſt*, Phil. 4. 19. If all the Riches of God can ſupply your needs, then they ſhall be ſupplied. Say not, Chriſt is in the Poſſeſſion of conſummate Glory, and I am a poor Creature ſtruggling with many Difficulties, and toyling in the midſt of many Cares and Fears in the World; for Care is taken for all thy Needs, and Orders given from Heaven for their Supply: My God ſhall ſupply all your Need. O ſay, with a melting Heart, I have a full Chriſt, and he is fill'd for me. His pure and perfect Righteouſneſs is to juſtifie me, his Holineſs is to ſanctifie me, his Wiſdom is to guide me, his Comforts are to refreſh me, his Power is to protect me, his All-ſufficiency is to ſupply me. O be chearful, be thankful, you have all your Hearts can wiſh; and yet be humble, it is all from free Grace to empty and unworthy Creatures.

Infer. 3. *How abſurd, diſingenuous and unworthy of a Chriſtian, is it to deny or with-hold from Chriſt any thing he hath, or by which he may be ſerved or honoured?* Doth Chriſt communicate all he hath to you, and can you with-hold any thing from Chriſt? On Chriſt's part it is not *mine*, and *thine*, but *ours*, or *mine* and *yours*, Joh. 20. 17. *I aſcend to my Father, and your Father, to my God and your God.* But O this curſed Idol Self! which impropriates all to its own Deſigns and Uſes. How liberal is Chriſt! and how penurious are we to him! Some will not part with their Credit for Chriſt, when yet Chriſt abaſed himſelf unſpeakably for them. Some will not part with a drop of Blood for Chriſt, when Chriſt ſpent the whole Treaſure of his Blood freely for us: Yea, how loth are we to part with a Shilling for Chriſt, to relieve him in his diſtreſſed Members, when as yet we know the Grace of our Lord Jeſus Chriſt, that though he was rich, yet for our ſakes he became poor, that we through his Poverty might be Rich! O ungrateful return! O baſe and diſingenious Spirits! The Things Chriſt gives us are *great*, the Things we deny to him are *ſmall:* He parts with the *greateſt*, and yet is denied the *leaſt*. The Things he communicates to us are *none of ours*, we have no Right nor Title by Nature, or any Deſert of ours to them, the Things we deny or grudge to Chriſt are by all Titles *his own*, and he hath the fulleſt and moſt unqueſtionable Title to them all: What he gives to us, he gives to them that *never deſerved* it; what we with-hold from him, we with-hold from one that hath *deſerved that, and infinitely more from us*, than we have, or are.

He intereſted you freely in all his Riches when you were *Enemies*; you ſtand upon Trifles with him, and yet call him your beſt and *deareſt Friend:* He gave himſelf and all he hath to you, when you could *claim nothing* from him; you deny to part with theſe Things to Chriſt, *who may not only claim them upon the higheſt Title, his own Soveraignty, and abſolute Property, but by your own Act*, who profeſs to have given all in Covenant to him: What he gives you returns *no Profit to him*, but what you give, or part with for him, *is your greateſt Advantage*. O that the Conſideration of theſe Things might ſhame and humble our Souls.

Infer. 4. *Then certainly no Man is, or can be ſuppoſed to be a loſer by Converſion, ſeeing from that Day, whatever Chriſt is, or hath, becomes his.*

O what an Inheritance are Men poſſeſſed of by their new Birth! Some Men cry out, Religion will undo you, but with what Eyes do theſe Men ſee? Surely you could never ſo reckon, except your Souls were ſo Incarnated as to reckon Pardon, Peace, Adoption, Holineſs and Heaven, for nothing: That Inviſibles are *non-entites*, and Temporals the only Realities. 'Tis true, the converted Soul may loſe his Eſtate, his Liberty, yea, his Life for Chriſt: But what then? Are they loſers that exchange Braſs for Gold? Or part with their preſent Comforts for an hundred-fold Advantage? *Mark* 10. 29. So that none need ſcare at Religion for the loſſes that attend it, whileſt Chriſt and Heaven is gain'd by it: They that count Religion their loſs, have their Portion in this Life.

Infer. 5. *How ſecurely is the Saints Inheritance ſettled upon them, ſeeing they are in commons with Jeſus Chriſt?* Chriſt and his Saints are joint-heirs, and the Inheritance cannot be alienated but by his Conſent, he muſt loſe his Intereſt, if you loſe yours: Indeed *Adams* Inheritance was by a ſingle Title; and moreover, it was in his own Hand, and ſo he might (as indeed he ſoon did) deveſt himſelf and his Poſterity of it: But it is not ſo betwixt Chriſt and Believers, we are ſecured in our Inheritance by Chriſt our *Co-heir*, who will never alienate it: And therefore it was truly obſerved by the Father, *Fœlicior Job in ſterquilinio, quam Adamus in Paradiſo: Job* was happier upon the Dunghil, than *Adam* was in Paradiſe. The Covenant of Grace is certainly the beſt Tenure: As it hath the beſt Mercies, ſo it gives the fulleſt Security to enjoy them.

Infer. 6. *How rich and full is Jeſus Chriſt, who communicates abundantly to all the Saints, and yet hath more ſtill in himſelf than is communicated to them, although all they receive were brought into one heap.*

Take all the Faith of *Abraham*, all the Meekneſs of *Moſes*, all the Patience of *Job*, all the Wiſdom of *Solomon*, all the Zeal of *David*, all the Induſtry of *Paul*, and all the tender-heartedneſs of *Joſiah:* Add to this all the Grace that is poured (though in leſſer meaſure) into all the Elect Veſſels in the World, yet ſtill it is far ſhort of that which remains in Chriſt, *He is anointed with the Oil of gladneſs above his Fellows;* And in all Things he hath, and muſt ever have the pre-eminence: There be many Thouſand Stars glittering above your Heads, and one Star differs from another Star in Glory, yet there is more Light and Glory in one Sun, than in the many Thouſand Stars: Grace beautifies the Children of Men exceedingly, but ſtill that is true of Chriſt, *Pſalm* 45. 2. *Thou art fairer than the Children of Men, Grace is poured into thy Lips:* For all Grace is ſecondarily and derivatively in the Saints, but it is primitively and originally in Chriſt, *John* 5. 26. Grace is imperfect and defective in them, but in him it is in its moſt abſolute Perfection and Fulneſs, *Col.* 1. 19. In the Saints it is mixed with abundance of Corruption, but in Chriſt it is altogether unmixed and excluſive of its oppoſite, *Heb.* 7. 26. So that as the *Heathen* ſaid of Moral Vertue, I may much more ſay of Chriſt, That were he to be ſeen with Mortal Eyes, he would compel Love and Admiration from all Men, for he is altogether lovely, *Cant.* 5. 17.

Infer. 7. *What delight and ſingular Advantage muſt needs be in the Communion of the Saints, who have Communion with Jeſus Chriſt in all his Graces and Benefits!*

That which we have ſeen and heard declare we unto you, that ye alſo may have Fellowſhip with us, and truly our Fellowſhip is with the Father, and with his Son Jeſus Chriſt, 1 John 1. 3. O 'tis ſweet to have fellowſhip with thoſe that have fellowſhip with God in Jeſus Chriſt. Chriſt hath communicated to the Saints varieties of Graces in different Meaſures and Degrees: And as they all receive from Chriſt the Fountain, ſo it's ſweet and moſt delightful to be improving themſelves by ſpiritual Communion one with another: Yea, for that end one is furniſh'd with one Grace more eminently than another that the weak may be aſſiſted by the ſtrong: As a *Modern Divine* well obſerves: *Athanaſius* was prudent and active, *Baſil* of an heavenly ſweet Temper, *Chryſoſtome* laborious without Affectation, *Ambroſe* reſolv'd and Grave, *Luther* couragious, and *Calvin* acute and judicious. Thus every one hath his proper Gift from Chriſt, the Fountain of Gifts and Graces, 1 *Cor.* 7. 7. One hath quickneſs of Parts, another ſolidity of Judgment, but not ready and preſential; one is zealous, but ungrounded; another well principled, but timorous; one is wary, and prudent; another open, and plain; one is trembling, and melting; another chearful, and joyous; one muſt impart his light, another his heat: The *Eye*, the knowing Man, cannot ſay to the *Hand*, the active Man, I have no need of thee. And O how ſweet would it be, if Gifts, Graces, and Experiences were frequently,

Mr. *Tor-ſhell.*

and humbly imparted: But idle Notions, earthly-mindedneſs, ſelf-intereſts, and want of more Communion with Chriſt, have almoſt deſtroyed the Comfort of Chriſtian fellowſhip every where in the World.

Infer. 8. *In a Word, thoſe only have ground to claim Intereſt in Chriſt, who do really participate of his Graces, and in whom are found the Effects and Fruits of their Union and Communion with him.*

If you have Intereſt in Chriſt, you have Communion in his Graces and Benefits; and if you have ſuch Communion, it will appear in your maintaining daily *actual Communion with God* in Duties, whereby will be produced,

Firſt, The increaſe of your Sanctification, by freſh Participations from the Fountain: As *Cloth* which is often dipt into the *Fat* receives the deeper Dye, and livelier Tincture, ſo will your Souls by aſſiduous Communion with God. It will alſo be diſcerned,

Secondly, In your deeper Humiliation and ſpiritual Senſe of your own vileneſs: The more any Man partakes of God, and is acquainted with him, and aſſimilated to him, the more baſe and vile in his own ſight he ſtill grows, *Job* 42. 5, 6. *Iſa.* 6. 5.

Thirdly, It will appear in your more vehement longings after the full Enjoyment of God in Heaven, 1 *Pet.* 1. 8. and *Rom.* 8. 23. You that have the firſt Fruits, will groan within your ſelves after the full Harveſt, and ſatisfying Fruition: You will not be ſo taken with Things below, as to be Content with the beſt Lot on Earth for your Everlaſting Portion, O if theſe communicated drops be ſo ſweet, what is there in Chriſt the Fountain?

And thus I have opened the Method of Grace, in bringing home Chriſt and his Benefits to Gods Elect by Union, in order to Communion with him.

Thanks be to God for Jeſus Chriſt.

Serm. 9.

The Ninth SERMON.

Text. Containing the firſt general uſe of Exhortation, inviting all Men to apply Jeſus Chriſt.

MATTH. XI. xxviii.

Come unto me all ye that labour, and are heavy laden, and I will give you reſt.

THE *Impetration* of our Redemption by Jeſus Chriſt, being finiſhed in the firſt Part, and the Way and Means by which Chriſt is *applied* to Sinners in the foregoing Part of this *Treatiſe*, I am now orderly come to the general *Uſe* of the whole; which in the firſt Place ſhall be by way of *Exhortation*, to invite and perſwade all Men to come unto Chriſt, who in all the former Sermons hath been repreſented in his *Garments of Salvation*, red in his Apparel, prepared and offered to Sinners as their All-ſufficient and only Remedy: And in the following Sermons will be repreſented in his *perfumed Garments* coming out of his *Ivory Palaces*, Pſalm 45. 8. To allure and draw all Men unto him.

For a general Head to this Uſe which will be large, I have choſen this Scripture, *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.*

Theſe Words are the Voice of our Lord Jeſus Chriſt himſelf, in which there is a vital raviſhing ſound: 'Tis your Mercy to have ſuch a joyful ſound in your Ears this Day: And in them I will conſider their *Dependance*, *Parts*, and *Scope*.

As to their Dependance, it is manifeſt they have an immediate Relation to the foregoing Verſe, wherein Chriſt opens his Commiſſion, and declares the fulneſs of his Authority and ſaving Power, and the impoſſibility of coming to God any other Way: *All things are delivered to me of my Father, and no Man knoweth the Son but the Father: Neither knoweth any Man the Father ſave the Son, and he to whomſoever the Son will reveal him*, ver. 27.

This 28*th* Verſe is brought in Proleptically, to obviate the Diſcouragements of any poor convinced and humbled Soul, who might thus Object: Lord, I am fully ſatisfied of the fulneſs of thy ſaving Power, but greatly doubt whether ever I ſhall have the Benefit thereof. For I ſee ſo much Sin and Guilt in my ſelf, ſo great vileneſs, and utter unworthineſs, that I am overweighed, and even ſink under the Burden of it: My Soul is diſcouraged becauſe of Sin. This Objection is prevented in the Words of my Text, *Come unto all ye that labour and are heavy laden*, q. d. Let not the Senſe of your Sin and Miſery, drive you from your only Remedy: Be your Sins never ſo many, and the ſenſe and burden of them never ſo heavy, yet for all that, *Come unto me:* You are the Perſons whom I invite and call. I came not to call the Righteous, but Sinners to Repentance.

In the Words, Three Things are eſpecially remarkable.

1. The Souls ſpiritual Diſtreſs and Burthen: *Weary and heavy laden.*
2. Its Invitation to Chriſt under that Burthen: *Come unto me.*
3. Its incouragement to that great Duty: *I will give you reſt.*

Firſt, The Souls * ſpiritual Diſtreſs and Burthen, expreſt in two very Emphatical Words, οἱ κοπιῶντες ϗ πεφορτισμένοι, *Ye that labour and are heavy laden.* The Word which we tranſlate *Labour*, ſignifies a labouring even to faintneſs and tiring, to the Conſumption and waſte of the Spirits; and the other Word ſignifies ſuch a preſſure by Burden that is too heavy to be born, that we do even ſink down under it.

There is ſome Difference among Expoſitors about the Quality of this Burthen. *Chryſoſt.* And ſome others after him, expound it of Burden of the

* *Οἱ κοπιῶντες qui laboratis, ſcil. ad defatigationem uſq; hac enim Emphaſi differt τὸ κοπιᾷν à verbo πονεῖν quod in genere ſignificat laborare.* Piſcator in Loc. (i.e.) *Qui ſentiūt onus peccatorum & ſub illo tantum non ſuccumbitis. Chryſoſtomus intelligit oneratos legalibus oneribus, nos verò in genere intelligimus univerſos eos qui peccatorum pondere, naturæque corruptæ malitiâ quam ſentiunt preſſi, ad ejiciendam pravitatem & aſſequendam juſtitiam luctantur,* Tuſculus in Loc.

the legal *Rites* and *Ceremonies*, which was a heavy Burden indeed, ſuch as neither they, nor their Fathers could bear. Under the task and burden of theſe legal Obſervances, they did ſweat and toil to obtain a Righteouſneſs to juſtiſie them before God, and all in vain; and this is a pious Senſe, but others expound it of the burthen of Sin in general; the Corruption of Nature, and Evils of Practice, which Souls are convinced have brought them under the Curſe, and will bring them to Hell, and therefore labour and ſtrive all that in them lies, by Repentance and Reformation, to clear themſelves from it, but all in vain, whileſt they ſtrive in their own Strength. Such are they that are here called to come to Chriſt, which is the ſecond Thing; namely,

Secondly, The Invitation of burthened Souls to Chriſt: *Come unto me all ye that labour, and are heavy laden: Come unto me,* (i. e.) believe in me, lean and reſt your burthened Souls upon me. I am able to eaſe all your Burthens, in me is that Righteouſneſs and Peace which you ſeek in vain in all the legal Rites and Ceremonies: Or in your Repentance, Reformations and Duties, but it will give you no eaſe, 'twill be no Benefit to you except you come unto me. Faith is often expreſſed under this Notion, ſee *John* 6. 37. and *John* 7. 37. and it is to be further noted that [*all*] burthened Souls are invited to come. *All ye that labour:* Whatever your Sin or Guilt have been, whatever your Fears or Diſcouragements are, yet come, (*i. e.*) believe on me.

Thirdly, Here is the Encouragement Chriſt gives to this Duty, *And I will give you reſt:* ἀναπαύσω ὑμᾶς —— I will refreſh you, I will give you reſt from your labour, your Conſciences ſhall be pacified, your Heart at reſt and quiet in that Pardon, Peace and Favour of God which I will procure for you by my Death. But here it muſt be heedfully noted, that this Promiſe of reſt in Chriſt is not made to Men ſimply as they are Sinners, nor yet as they are burthened, and heavy laden Sinners, but as they come to Chriſt; (*i. e.*) as they are Believers. For let a Man break his Heart with Sin, let him weep out his Eyes for Sin, let him mourn as a *Dove*, and ſhed as many Tears for Sin (if it were poſſible) as ever there fell drops of Rain upon the Ground, yet if he come not to Chriſt by Faith, his Repentance ſhall not ſave him, nor all his Sorrows bring him to true Reſt. Hence Note,

Quid alibi quæritis, quod non licet invenire? ego is ſum qui poſſum vos juvare ſolus. Muſc. in Loc.

Doct. 1. *That ſome Souls are heavy laden with the burthenſome Senſe of Sin.*

Doct. 2. *That all burthened Souls are ſolemnly invited to come to Chriſt.*

Doct. 3. *That there is reſt in Chriſt for all that come to him under the heavy Burthen of Sin.*

Doct. 1.

Some Souls are heavy laden, with the burthenſome Senſe of Sin.

Doct. 1. I do not ſay all are ſo, for *Fools make a mock of Sin*, Prov. 14. 9. 'Tis ſo far from being burthenſome to ſome, that it is a *ſport* to them, *Prov.* 10. 23. But when a Mans Eyes are opened to ſee the Evil that is in Sin, and the Eternal Miſery that follows it, (Sin and Hell being link'd together with ſuch ſtrong Chains as nothing but the Blood of Chriſt can looſe) then no Burden is like that of Sin: *A wounded Conſcience who can bear?* Prov. 18. 14. For let us but conſider the Efficacy that the Law of God hath upon the Conſciences of Men, when it comes in the ſpirituality and Power of it to convince and humble the Soul of a Sinner. For then,

What inward troubles for ſin are.

Firſt, *The Memory of Sin long ſince committed is refreſh'd and revived, as if it had been but Yeſterday:* There are freſh Recognitions of Sin long ſince acted, and forgotten, as if they had never been: What was done in our Youth is fetch'd back again, and by a new Impreſſion of fear and horror ſet home upon the trembling Conſcience. *Job* 13. 26. *Thou writeſt bitter things againſt me, and makeſt me to poſſeſs the Sins of my Youth.* Conſcience can call back the Days that are paſt, and draw up a new Charge upon the ſcore of old Sins, *Gen.* 42. 21. All that ever we did is recorded and entred into the Book of Conſcience, and now is the Time to open that Book, when the Lord will convince and awaken Sinners. We read in *Job* 14. 17. of ſealing up Iniquities in a Bag, which is an Alluſion to the *Clerk of the Aſſizes*, that takes all the Indictments that are made againſt Perſons at the *Aſſizes*, and ſeals them up in a Bag, in order to a Trial. This is the firſt Office and Work of Conſcience, upon which

The ſecond, namely its *Accuſations*, do depend: Theſe Accuſations of Conſcience are terrible Things, who can ſtand before them? They are full, they are clear, and all of them referring to the approaching Judgment of the great and terrible God.

Conſcience dives into all Sins, ſecret as well as open, and into all the Circumſtances and Aggravations of Sin, as being committed againſt Light, againſt Mercy, againſt the ſtrivings, warnings, and regrets of Conſcience. So that we may ſay of the Efficacy of Conſcience, as it is ſaid *Pſalm* 19. 6. of the Influence of the *Sun*, *nothing is hid from the heat and power thereof. Come* (ſaith the Woman of *Samaria*) *ſee a Man that hath told me all that ever I did,* John 4. 29. Chriſt convinced her but of one Sin by that Diſcourſe, but Conſcience by that one fetcht in and charged all the reſt upon her. And as the Accuſations of Conſcience are full, ſo they are clear, and undeniable: A Man becomes ſelf-convinced, and there remains no ſhift, excuſe, or Plea, to defend himſelf: A Thouſand Witneſſes cannot prove any Point more clearly than one Teſtimony of Conſcience doth, *Mat.* 22. 12. *The Man was ſpeechleſs*, a mute; muzzled (as the Word ſignifies) by the clear Teſtimony of his own Conſcience: Theſe Accuſations are the ſecond Work or Office of Conſcience, and they make way for the Third, namely,

Prima eſt hæc ultio, quod ſe judice, nemo nocens abſolvitur.

ὁ δὲ ἐφιμώθη *& ille capiſtratus erat.*

Thirdly, The *Sentence* and *Condemnation* of Conſcience: And truly this is an inſupportable Burthen: The Condemnation of Conſcience is nothing elſe but its Application of the condemning Sentence of the Law to a Mans Perſon: The Law curſeth every one that tranſgreſſeth it, *Gal.* 3. 10. Conſcience applies this Curſe to the guilty Sinner. So that it Sentences the Sinner in Gods Name and Authority, from which there is no Appeal: The Voice of Conſcience is the Voice of God, and what it pronounces in Gods Name and Authority, he will confirm and ratifie, 1 *John* 3. 20. *If our Hearts,* (i. e.) our Conſciences, *condemn us, God is greater than our Hearts, and knoweth all things:* This is that Torment which no Man can endure. See the Effects of it in *Cain*, in *Judas*, and in *Spira*, 'tis a real Foretaſte of Hell Torments: This is that *Worm that never dies*, Mark 9. 44. For look, as a Worm in the Body is bred of the Corruption that is there, ſo the Accuſations and Condemnations of Conſcience are bred in the Soul by the Corruption and Guilt that is there: As the Worm in the Body preys and bites upon the tender ſenſible inward Parts, ſo doth Conſcience touch the very quick. This is its third Effect or Work to ſentence and condemn, and this alſo makes way for a fourth, namely,

Fourthly, *To upbraid and reproach the Sinner under his miſery*; and this makes a Man a very *Terror to himſelf*. To be pitied in Miſery is ſome Relief, but to be upbraided and reproached doubles our Affliction. You know it was one of the Aggravations of *Chriſt's* Sufferings, to be reproached by the Tongues of his Enemies, whileſt he hanged in Torments upon the curſed Tree; but all the Scoffs and Reproaches, the bitter Jeers and *Sarcaſms* in the World, are nothing to theſe of a Man's own Conſcience; this will cut to the very Bone.

O when a Man's Conſcience ſhall ſay to him in a day of trouble, as *Reuben* to his afflicted Brethren, *Gen.* 42. 22. *Spake I not unto you, ſaying, do not ſin againſt the Child; and ye would not hear, therefore behold alſo his Blood is required.* So Conſcience, Did I not warn you, threaten you, perſwade you in time againſt theſe Evils? but you would not hearken to me, therefore behold now you muſt ſuffer to all Eternity for it: The Wrath of God is kindled againſt thy Soul for it: This is the Fruit of thy own wilful Madneſs and Obſtinacy. Now thou ſhalt know the Price of ſinning againſt God, againſt Light, and Conſcience. O this is terrible! every bite of Conſcience makes a poor Soul to ſtartle, and in a terrible fright to cry, Oh the Worm! O the bitter foretaſte of Hell! A wounded Spirit who can bear?

This is a fourth Wound of Conſcience, and it makes way for a fifth, for here it is as the pouring out of the Vials, and the ſounding of thoſe Woe-trumpets in the Revelations; one Woe is paſt, and another cometh. After all theſe deadly Blows of Conſcience upon the very Heart of a Sinner, comes another as dreadful as any that is yet named; and that is,

Fifthly, The fearful Expectations of Wrath to come, which it begets in the Soul of a guilty Sinner: Of this you read, *Heb.* 10. 27. *A fearful looking for of Judgment, and fiery Indignation:* And this makes the ſtouteſt Sinner quail and faint under the Burthen of ſin. For the Tongue of Man cannot declare what it is to lye down aud riſe with thoſe fearful Expectations: The Caſe of ſuch ſinners is ſomewhat like that which is deſcribed in *Deut.* 28. 65, 66, 67. *The Lord ſhall give thee there a trembling heart, and failing of Eyes, and Sorrow of Mind, and thy Life ſhall hang in doubt before thee, and thou ſhalt fear day and night, and ſhalt have no Aſſurance of thy Life: In the morning thou ſhalt ſay, Would God it were evening, and at even thou ſhalt ſay, Would God it were morning, for the fear of thine heart, wherewith thou ſhalt fear,* &c. Only in this it differs, in this Scripture you have the Terror of thoſe deſcribed, whoſe Temporal Life hangs in doubtful ſuſpence, but in the Perſons I am ſpeaking of, it is a trembling under the Apprehenſions and Expectations of the vengeance of eternal fire.

Believe it Friends, words cannot expreſs what thoſe poor creatures feel, that lie down and riſe under theſe fears and frights of Conſcience. Lord, what will become of me! I am free among the dead, yea, among the damned. I hang by the frail thred of a momentany life, which will, and muſt break ſhortly, and may break the next moment, over the everlaſting burnings: no pleaſant bread is eaten in theſe days, but what is like the bread of condemned Men.

And thus you ſee what the burden of ſin is, when God makes it to bear upon the Conſciences of Men, no burden of affliction is like it: loſſes of deareſt relations: ſorrows for an only Son are not ſo pungent, and penetrating as theſe: For,

Firſt, No Creature enjoyment is pleaſant under theſe inward troubles: in other troubles they may ſignifie ſomething to a Mans relief, but here they are nothing, the wound is too deep to be healed by any thing but the blood of Jeſus Chriſt: Conſcience requires as much to ſatisfie it, as God requires to ſatisfie him. When God is at peace with thee, (ſaith Conſcience) then will I be at peace with thee too; but till then, expect no reſt nor peace from me: all the pleaſures and diverſions in the World ſhall never ſtop my mouth; go where thou wilt, I will follow thee like thy ſhadow: be thy portion in the World as ſweet as it will, I will drop in Gall and Wormwood into thy Cup, that thou ſhalt taſte no ſweetneſs in any thing till thou haſt got thy pardon.

Theſe inward troubles for ſin, alienate the mind from all former pleaſures and delights; there's no more taſte or ſavour in them, than in the white of an Egg. Muſick is out of tune, all Inſtruments jarr and groan. Ornaments have no beauty, what heart hath a poor creature to deck that body, in which dwells ſuch a miſerable Soul! to feed and pamper that carcaſs that hath been the Souls inducement to, and inſtrument in ſin, and muſt be its companion in everlaſting miſery.

Secondly, Theſe inward troubles for ſin, put a dread into death beyond whatever the Soul ſaw in it before. Now it looks like the *King of Terrors* indeed: you read in *Heb.* 2. 15. of ſome that through fear of death are all their life long ſubject to bondage. O what a lively comment is a Soul in this caſe able to make upon ſuch a Text? they would not ſcare at the pale Horſe, nor at him that ſits on him, tho' his name be called Death, if it were not for what follows him, *Rev.* 6. 8. but when they conſider that Hell follows, they tremble at the very name, or thoughts of Death.

Thirdly, Such is the nature of theſe inward troubles of Spirit, that they ſwallow up the ſenſe of all other outward troubles: alas! theſe are all loſt in the deeps of Soul-ſorrows, as the little Rivulets are in the vaſt Sea: he that is wounded at the heart, will not cry *oh* at the bite of a Flea: and ſurely no greater is the proportion betwixt outward and inward ſorrows: A ſmall matter formerly would diſcompoſe a Man, and put him into a fret, now ten thouſand outward troubles are lighter than a feather: for, ſaith he, *why doth the living Man complain?* Am I yet on this ſide eternal burnings? O let me not complain then, whatever my condition be: have I loſſes in the World, or pains upon my Body? Alas! theſe are not to be named with the loſs of God, and the feeling of his wrath and indignation for evermore. Thus you ſee what troubles, inward troubles for ſin be.

2. How Souls are ſupported under ſuch troubles.

Secondly, If you ask in the ſecond place, how it comes to paſs that any Soul is ſupported under ſuch ſtrong troubles of Spirit, that all that feel them do not ſink under them; that all that go down into theſe deep waters of ſorrow, are not drowned in them: The anſwer is,

Firſt, Tho this be a very ſad time with the Soul (much like that of *Adam*, betwixt the breach of the firſt Covenant, and the firſt promiſe of Chriſt made to him) yet the Souls that are thus heavy laden do not ſink, becauſe God hath a moſt tender care over them, and regard to them: underneath them are the everlaſting arms, and thence it is they ſink not: were they left to grapple with theſe troubles in their own ſtrength, they could never ſtand; but God takes care of theſe mourners, that their Spirits do not fail before him, and the Souls that he hath made; I mean thoſe of his Elect, whom he is this way preparing for, and bringing unto Chriſt.

Secondly. The Lord is pleaſed to nouriſh ſtill ſome hope in the Soul under the greateſt fears and troubles of Spirit: tho it have no comfort or joy, yet it hath ſome *hope* in the bottom, and that keeps up the heart: the afflicted Soul doth in this caſe, as the afflicted Church, *Lam.* 3. 29. *He putteth his mouth in the duſt if yet there may be hope*: he ſaith, *its good for a man to hope, and quietly to wait for the ſalvation of God*: There are uſually ſome glimmerings or dawnings of mercy through Chriſt, in the midnight darkneſs of inward troubles: *non dantur puræ tenebræ*, In Hell indeed, there is no hope to enlighten the darkneſs, but it is not ſo upon Earth.

ὑποτύπωσις ut & τύπος est primum picturæ lineamentum: ſumitur hic pro exemplo, ut viderent quid ſibi ſperandum ſit a domino: gratiam eſſe uberiorem ac potentiorem peccato ne quis qui credit diffideret ſibi paratam eſſe veniam. Poli Synopſ. in loc.

Thirdly, The experiences of others, who have been in the ſame deeps of trouble, are alſo of great uſe to keep up the Soul above water. The experience of another is of great uſe to prop up a diſponding mind, whileſt as yet it hath none of its own: and indeed for the ſupport of Souls in ſuch caſes they were recorded, 1 *Tim.* 1. 16. *For this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long ſuffering, for a pattern to them which ſhould hereafter believe on him to life everlaſting*: for an encouraging *pattern*, an eminent precedent to all poor ſinners that were to come after him, that none might abſolutely deſpair of finding mercy through Chriſt. You know if a Man be taken ſick, and none can tell what the diſeaſe is, none can ſay that ever they heard of ſuch a diſeaſe before, its exceeding frightful; but if one and another, it may be twenty, come to the ſick Mans bed-ſide, and tell him, Sir, be not afraid, I have been in the very ſame caſe that you now are, and ſo have many more, and all did well at laſt, why this is half a cure to the ſick Man. So it is here, a great ſupport to hear the experiences of other Saints.

Fourthly, As the experiences of others ſupport the Soul under theſe burdens, ſo the riches of free grace through Jeſus Chriſt uphold it: 'tis rich and abundant, *Pſal.* 103. *ult.* plenteous redemption, and 'tis free, and to the worſt of ſinners, *Iſa.* 1. 18. and under theſe troubles it finds it ſelf in the way, and proper method of mercy, for ſo my Text (a Text that hath upheld many thouſand drooping hearts) ſtates it: All this gives hope and encouragement under trouble.

Fifthly and laſtly, Tho' the ſtate of the Soul be ſad and ſinking, yet Jeſus Chriſt uſually makes haſte in the extremity of the trouble to relieve it, by ſweet and ſeaſonable diſcoveries of his grace: *cum duplicantur lateres, venit Moſes*: in the Mount of the Lord it ſhall be ſeen. It is with Chriſt as it was with *Joſeph*, whoſe bowels yearned towards his brethren, and he was in pain till he had told them *I am Joſeph your brother*. This is ſweetly exhibited to us in that excellent Parable of the Prodigal, *Luke* 15. when his Father ſaw him, being yet a great way off, he ran and fell upon his neck and kiſſed him; mercy runs nimbly to help, when Souls are ready to fall under the preſſure of ſin. And thus you ſee both how they are burthened, and how upheld under the burthen.

3. Why doth God make the burden of Sin lie ſo heavy upon the Souls of ſome Sinners.

Thirdly, If it be enquired in the laſt place, why God makes the burden of ſin preſs ſo heavy upon the hearts of poor ſinners, 'tis anſwered,

First, He doth it to divorce their hearts from ſin, by giving them an experimental taſte of the bitterneſs and evil that is in ſin: Mens hearts are naturally glewed with delight to their ſinful courſes; all the perſwaſions and arguments in the World, are too weak to ſeparate them and their beloved Luſts. The morſels of ſin go down ſmoothly and ſweetly: they roll them with much delectation under their tongues: and it is but need that ſuch bitter potions as theſe ſhould be adminiſtred to make their ſtomachs riſe againſt ſin, as that word uſed by the Apoſtle in 2 *Cor.* 7. 11. ſignifies, *in that ye ſorrowed after a godly ſort, what indignation it wrought?* it notes the riſing of the ſtomach with rage, a being angry even unto ſickneſs, and this is the way, the beſt and moſt effectual way to ſeparate the Soul of a ſinner from his Luſts; for in theſe troubles Conſcience ſaith, as it is in *Jer.* 4. 18. *Thy way and thy doings have procured theſe things unto thee; this is thy wickedneſs, becauſe it is great, becauſe it reacheth unto thy heart.*

Ἀγανάκτησις *indignatio ſtomochatio* Leigh's Critica, in verb.

Secondly, The Lord doth this, to make Jeſus Chriſt moſt welcome and deſirable to the Soul. Chriſt is not *ſweet*, till ſin be made *bitter* to us, *Mat.* 9. 12. *They that be whole need not a Phyſician, but they that be ſick*. If once God wound the heart of a ſinner, with the ſtinging ſenſe of ſin, then nothing in the World is ſo precious, ſo neceſſary, ſo vehemently deſired, and panted for, as Jeſus Chriſt: O that I had Chriſt, if I did go in raggs, if I did feed upon no other food all my days, but the bread and water of affliction! This is the language of a Soul filled with the ſenſe of the evil of ſin.

Thirdly, The Lord doth this to advance the riches of his free Grace in the eyes of Sinners. Grace never appears Grace, till Sin appear to be Sin. The deeper our ſenſe of the evil of ſin is, the deeper our apprehenſions of the free Grace of God in Chriſt will be. The louder our *groans* have been under the burden of ſin, the louder will our *acclamations* and praiſes be for our Salvation from it by Jeſus Chriſt. *To me* (ſaith *Paul*) *the chiefeſt of ſinners, was this grace given*, 1 Tim. 1. 15. Never doth the grace of a Prince melt the heart of a Traytor, as when Trial, Sentence, and all preparations for his Execution have paſt, before his unexpected Pardon comes.

Fourthly, The Lord doth this to prevent relapſes into ſin: *In that ye ſorrowed after a godly ſort, what carefulneſs it wrought!* 2 Cor. 2. 7. The burnt Child dreads the Fire; the Bird that is delivered out of the *Tallons* of the *Hawk*, trembles afterward at the noiſe of his *Bells*. *After ſuch a diliverance as this, ſhould we again break thy Commandments?* Ezra 9. 13, 14. Ask a poor penitent Soul, that hath been in the deeps of ſorrow for ſin, Will you return to your former courſe of ſin again? and it ſounds in his ears, as if you ſhould ask him, Will you run into the fire, will you go to the Rack again? O no, it hath coſt him dear already.

Fifthly, Laſtly, This the Lord doth, to make them both skilful and compaſſionate in relieving others that are under like inward troubles. None can ſpeak ſo judiciouſly, ſo pertinently, ſo feelingly to anothers caſe, as he that hath been in the ſame caſe himſelf: this furniſhes them with the tongue of the Learned, to ſpeak a word in ſeaſon to the weary Soul. By this means they are able to *comfort others with the ſame comforts wherewith they themſelves have been comforted of God*, 2 Cor. 1. 4.

Thus you have had a brief account, what the burden of ſin is, how ſouls are ſupported under that burden, and why the Lord cauſes ſin to lie ſo heavy upon the Souls of ſome Sinners. The improvement of all will be in a double Uſe, *viz.*

Of Information, and Direction.

Firſt Uſe for Information.

Infer. 1. Is there ſuch a load and burden in ſin? *What then was the burden that our Lord Jeſus Chriſt felt and bare for us, upon whom the dead weight of all the ſins of all Gods elect lay!* Iſa. 53. 6. *He hath made the iniquities of us all to meet on him.* Our burden is heavy, but nothing to Chriſts. O there's a vaſt difference betwixt that which Chriſt bare, and that which we bare. We feel but the ſingle weight of our own ſins. Chriſt felt the whole weight of all our ſins. You do not feel the whole weight that is in any one ſin: alas, it would ſink you, if God ſhould let it bear in all its aggravations and effects upon you, *Pſal.* 130. 2, 3. *If thou Lord ſhouldſt mark iniquity, O Lord who ſhall ſtand!* You would quail and ſink preſently: you can no more ſtand under it, than under the weight of a mighty Mountain. But Chriſt bare all the burden upon himſelf: his underſtanding was deep and large: he knew the extent of its evil, which we do not: we have many reliefs and helps under our burden, he had none: we have friends to counſel, comfort and pity us; all his friends and familiars forſook him, and fled in the day of his trouble: we have comforts from Heaven, he had frowns from Heaven: *My God, my God,* (ſaith he in that doleful day) *why haſt thou forſaken me?* there's no compare betwixt our load and Chriſt's.

Infer. 2. If there be ſuch a burden in ſin, *then certainly ſinners will pay dear for all the pleaſure they find in ſin in the days of their vanity.* What one ſaith of crafty counſels, we may ſay of all ſins; tho' they ſeem pleaſant in their firſt appearance, they will be found ſad in the event: they are honey in the mouth, but the gall of Aſps in the belly: they tickle the fancy, but rend the conſcience. O Sinner, thy mirth will certainly be turned into mourning, as ſure as thou liveſt, that vain and frothy breaſt of thine ſhall be wounded: thou ſhalt feel the ſting and pain, as well as reliſh the ſweet and pleaſure of ſin. O that thou wouldſt but give thy ſelf the leiſure ſeriouſly to ponder thoſe Scriptures in the Margent: methinks they ſhould have the ſame effect that the hand-writing upon the plaiſter of the Wall had upon that Jovial King in the height of a frolick, *Dan.* 5. 5. Reaſon thus with thine own heart, and thou wilt find the concluſion unavoidable: Either I ſhall repent for ſin, or I ſhall not: if I ſhall not, then muſt I howl under the wrath of God for ſin in the loweſt Hell for evermore. If I ſhall, then by what I have now read, of the throbs and wounds of Conſcience, I ſee what this heart of mine, this vain heart of mine, muſt feel in this World. O how much wiſer was the choice that *Moſes* made, *Heb.* 11. 25. the worſt of ſufferings, rather than the beſt of ſin, the pleaſures of ſin which are but for a ſeaſon!

Concilia callida prima ſpecie læta; tractatu dura, eventu triſtia Livy.

Prov. 20. 7. Prov. 23. 31, 32. Job 20. 12, 13, 14. James 1. 15. Rom. 6. 21.

Infer. 3. Is there ſuch a burden in ſin, *then the moſt tender compaſſion is due debt to ſouls afflicted and heavy laden with ſin.* Their condition cries for pity, whatever their tongues do: they ſeem to call upon you, as *Job* upon his friends, *Have pity, have pity upon me, O ye my friends, for the hand of God hath touched me,* Job 19. 21. and O let all that have felt the wounds and anguiſh of an afflicted Conſcience themſelves, learn from their own experience tenderly to pity and help others, *Gal.* 6. 1. *You that are ſpiritually minded, reſtore* (or ſet him in joint again) *in the ſpirit of meekneſs, conſidering thy ſelf.*

καταρτίζετε, luxata membra in ſuum locum reſtituere.

Iſrael was commanded to be kind to ſtrangers, for ſaith God, you know the heart of a ſtranger: and ſurely if any caſe in the World require help, pity, and all compaſſionate tenderneſs, this doth: and yet how do ſome ſlight ſpiritual troubles upon others? Parents ſlight them in their own Children, Maſters in their Servants; the more brutiſh and wicked they. O had you but felt your ſelves what they feel, you would never handle them as you do. But let this comfort ſuch poor creatures, Chriſt hath felt them, and will pity and help them: yea, he therefore would feel them himſelf, that he might have compaſſion upon you. If Men will not, God will pity you: if Men be ſo cruel to perſecute him whom God hath ſmitten, God will be ſo kind to pour balm into the wounds that ſin hath made: if they pull away the ſhoulder from you, and will not be concern'd about your troubles, except it be to aggravate them, God will not ſerve you ſo: but certainly you that have paſt through the ſame difficulties, you cannot be without compaſſion to them that are now grappling with them.

Infer. 4. *How unexpreſſibly dreadful is the ſtate of the damned, who muſt bear the burden of all their ſins upon themſelves without relief or hope of deliverance!* Mark. 9. 44. *where their worm dieth not, and the fire is not quenched.*

O if ſin upon the Soul, that's coming to Chriſt for deliverance, be ſo burdenſome, what is it upon the Soul that is ſhut out from Chriſt, and all hopes of deliverance for ever! For do but ponder theſe differences betwixt theſe two burdens.

Firſt, No Soul is ſo capacious now, to take in the fulneſs of the evil and miſery of Sin, as they are, who were gone down to the Place of Torments. Even as the Joys of Gods Face above, are much unknown to them that have the foretaſts and firſt Fruits of them here by Faith, ſo the Miſery of the damned is much unknown, even to them that have in their Conſciences the bittereſt Taſte and Senſe of Sin in this World: As we have the Viſions of Heaven, ſo we have the Viſions of Hell alſo, but darkly through a Glaſs.

Secondly, No burden of Sin preſſeth ſo continually upon the Soul here, as it doth there: Afflicted Souls on Earth have intermiſſions and breathing times; but in Hell there are no lucid intervals: The Wrath of God there is ſtill flowing: It is in *fluxu continuo*, Iſa. 30. 33. A ſtream of Brimſtone.

Thirdly, no burden of Sin lies upon any of Gods Elect ſo long as the damned do, and muſt bear it: Our troubles about Sin are but ſhort, tho' they ſhould run parallel with the line of Life; but the Troubles of the damned are parallel with the endleſs line of Eternity.

Fourthly, Under theſe Troubles the Soul hath hope, but there all hope is cut off: All the Goſpel is full of hope, it breaths nothing but hope to Sinners that are moving Chriſtward under their Troubles: But in Hell the pangs of deſperation rend their Conſciences for ever. So that upon all accounts the State of the damned is inexpreſſibly dreadful.

Infer. *If the burden of Sin be ſo heavy, how ſweet then muſt the Pardon of Sin be to a Sin-burdened Soul!* Is it a refreſhment to a Priſoner, to have his chains knock'd off? A comfort to a Debtor, to have his debts paid, and obligations cancelled? What joy muſt it then be to a ſin-burthened Soul, to hear the voice of Pardon and Peace in his trembling Conſcience? Is the light of the morning pleaſant to a *Man* after a *weary* tireſome night? the Spring of the year pleaſant after a hard and tedious Winter? they are ſo indeed; but nothing ſo ſweet, as the favour, peace and pardon of God, to a Soul that hath been long reſtleſs and anxious under the terrors and fears of Conſcience: for tho after pardon and peace a Man remembers ſin ſtill, yet it is as one that remembers the dangerous Pits, and deep Waters, from which he hath been wonderfully delivered, and had a narrow eſcape. O the unconceivable ſweetneſs of a Pardon! Who can read it, and not wet it with tears of joy? Are we glad when the grinding pain of the Stone, or racking fits of the Cholick are over? And ſhall we not be tranſported, when the accuſations and condemnations of Conſcience are over? Tongue cannot expreſs what theſe things are; his joy is ſomething that no words can convey to the underſtanding of another, that never felt the anguiſh of ſin.

Infer. 6. Laſtly, *In how ſad a caſe are thoſe that never felt any burden in ſin, that never were kept waking and reſtleſs one night for ſin?*

There is a *burthened* Conſcience, and there is a *benummed* Conſcience. The firſt is more *painful* but the laſt more *dangerous.* O 'tis a fearful blow of God upon a Mans Soul, to ſtrike it ſenſeleſs and ſtupid, ſo that tho Mountains of guilt lie upon it, it feels no pain or preſſure: and this is ſo much the more ſad, becauſe it incapacitates the Soul for Chriſt, and is a preſage and fore runner of Hell. It would grieve the heart of a Man, to ſee a *delirious perſon* in the rage and height of a *feaver*, to laugh at thoſe that are weeping for him, call them fools, and telling them, he is as well as any of them: much ſo is the caſe of many thouſand Souls, the God of mercy pity them.

Second Uſe for Counſel.

The only further Uſe I ſhall make of this point here, ſhall be to direct and counſel Souls that are weary and heavy laden with the burden of ſin, in order to their obtaining true reſt and peace. And firſt,

Firſt Counſel.

Satisfie not your ſelves in fruitleſs complaints to Men. Many do ſo, but its never the near. I grant its lawful in ſpiritual diſtreſſes to complain to Men; yea, and it is a great mercy if we have any near us in times of trouble, that are judicious, tender and faithful, into whoſe boſoms we may pour out our troubles: but to reſt in this ſhort of Chriſt, is no better than a ſnare of the *Devil* to deſtroy us. Is there not a God to go to in trouble? The beſt of Men, in the neglect of *Chriſt*, are but *Phyſicians* of no value. Be wiſe and wary in your choice of Chriſtian friends, to whom you open your complaints: ſome are not clear themſelves in the Doctrine of Chriſt and Faith, others are of a dark and troubled ſpirit as you are, and will but entangle you more. *As for me* (ſaith *Job*) *is my complaint to man, and if it were ſo, why ſhould not my ſpirit be troubled?* Job 21. 4. One hour betwixt Chriſt and thy Soul in ſecret, will do more to thy true relief, than all other Counſellors and Comforters in the World can do.

Second Counſel.

Beware of a falſe peace, which is more dangerous than your trouble for ſin can be. Many Men are afraid of their troubles, but I think they have more cauſe to fear their peace a great deal. There is a twofold peace that ruines moſt Men. Peace in ſin, and peace with ſin. O how glad are ſome perſons when their troubles are gone, but I dare not rejoyce with them: Its like him that rejoyces his Ague is gone, tho it hath left him in a deep Conſumption. You are got rid of your troubles, but God knows how you have left them: your wounds are skinn'd over, better they were kept open. There's no wiſe Woman would deſire to have her pains and throes ceaſe till the Child be born. And ſurely they have much to anſwer, that help on theſe deluſions, healing the hurt of Souls ſlightly, by crying peace, peace, when there is no peace. The falſe peace you beget in them, will be a real trouble to your ſelves in the iſſue, *Jer.* 6. 14.

Third Counſel.

Let all that are under inward troubles for ſin, take heed of drawing deſperate concluſions againſt themſelves, and the final ſtate of their own Souls. Tho your caſe be ſad, 'tis not deſperate: tho the night be troubleſome and tedious, keep on in the way to Chriſt, and light will ſpring up. To mourn for ſin is you duty; to conclude there is no hope for you in Chriſt, is your ſin. You have wronged God enough already, don't add a farther and greater abuſe to all the reſt, by an abſolute deſpair of mercy. 'Twas your ſin formerly to *preſume beyond any promiſe*, 'tis your Sin now to *deſpair againſt many commands.* I would ſay as the Apoſtle in another Caſe, I would not have you mourn as Men that have no Hope: Your Condition is ſad as it is, but yet it's much better than once it was: You were once full of Sin, and void of Senſe; now you have the Senſe of Sin, which is no ſmall Mercy; You were once quite out of the Way and Method of Mercy, now you are in that very Path wherein Mercy meets the Elect of God. Keep hope therefore at the Bottom of all your Troubles.

Fourth Counſel, Obſerve whether your Troubles for Sin produce ſuch Fruits and Effects in your Souls, as theirs do which end at laſt in Chriſt and Everlaſting Peace.

Firſt, One that is truly burdened with Sin will not allow himſelf to live in the ſecret Practice of Sin: Either your Trouble will put an end to your courſe of ſinning, or your ſinning will put an end to your Troubles. Conſult 2 *Cor.* 7. 11.

Secondly, True Sorrow for Sin will give you very low and vile Thoughts of your ſelves: As you were covered with *Pride* before, ſo you will be covered with *Shame* after God hath convinced and humbled you, *Rom.* 6. 21.

Thirdly, A Soul really burdened with Sin, will never ſtand in his own Juſtification before God, nor extenuate and mince it in his Confeſſions to him, *Pſalm* 51. 3, 4.

Fourthly, The burdens of Sin will make a Man ſet Light by all other burdens of Affliction, *Lam.* 3. 22. *Mic.* 7. 9. The more you feel Sin, the leſs you feel Affliction.

Fifthly, A Soul truly burdened for Sin, will take no hearty Joy or Comfort in any outward Enjoyment of this World, till Chriſt come and ſpeak Peace to the Soul, *Lam.* 3. 28. Juſt ſo the Soul ſits alone and keepeth ſilence; merry Company is a burden, and Muſick is but howling to him.

Fifth Counſel. Beware of thoſe Things that make your Troubles longer than they ought to be. There be ſeveral Errors and Miſtakes that hold poor Souls much longer in their Fears and Terrors than elſe they might be: And ſuch are,

Firſt, Ignorance of the Nature of ſaving Faith, and the Neceſſity of it: Till you come to believe, you cannot have Peace; and while you miſtake the Nature, or apprehend not the Neceſſity of Faith, you are not like to fall into that path of Peace.

Secondly, Labouring to heal the wounds that the Law hath made upon your Conſciences, by a more ſtrict Obedience to it for the Future, in the neglect of Chriſt and his Righteouſneſs.

Thirdly, In obſervance of what God hath already done for you, in theſe Preparatory works of the Law, in order to your Salvation by Jeſus Chriſt. O if you would but compare what you now are, with what you lately were, it would give ſome relief: But the laſt and principal Thing is this:

Concilia callida prima ſpecie læta; tractatu dura, eventu triſtia Livy.

Sixth Counſel, Haſten to Chriſt in the way of Faith, and you ſhall find reſt; and till then, all the World cannot give you reſt. The ſooner you tranſact with Chriſt in the way of Faith, the ſooner you ſhall be at Peace, and enter into his reſt: For thoſe that believe, do now enter into reſt. You may tugg and ſtrive, look this way and that, but all in vain; Chriſt and Peace come together. No ſooner do you come to him, and roll your burden on him, receive him as he offers himſelf, but the Soul feels it ſelf eaſed on a ſudden; being juſtified by Faith, we have Peace with God, *Rom.* 5. 1. And thus in finiſhing the firſt, we are brought home to the ſecond Obſervation.

Doct. 2.

That Sin-burdened Souls are ſolemnly invited to come to Chriſt.

This Point ſounds ſweetly in the Ear of a diſtreſſed Sinner, it is the moſt joyful Voice that ever the Soul heard; the Voice of bleſſing from Mount *Gerezim*, the raviſhing Voice from Mount *Sion*, *Ye are come to Jeſus the Mediator.* In opening of it I will ſhew,

1. *What it is to come to Chriſt.*
2. *How Chriſt invites Men to come to him.*
3. *Why his Invitation is directed to burdened Souls.*

Firſt, We will enquire what it is to come to Chriſt, and how many Things are involved in it.

In general, To come to Chriſt, is a Phraſe *æquipollent*, or of the ſame amount with the believing in Chriſt. It is an Expreſſion that carries the Nature and Neceſſity of Faith in it, and is reciprocated with believing, *John* 6. 35. *He that cometh to me ſhall never hunger, and he that believeth in me ſhall never thirſt.* Coming to Chriſt, is believing in Chriſt; and believing in Chriſt, is coming to Chriſt: They are *Synonyma's*, and import the ſelf ſame Thing: Only in this Notion of Faith there are many rich and excellent Things hinted to us, which no other Word can ſo aptly convey to our Minds: As,

Firſt, It hints this to us, That the Souls of convinced and burdened Sinners, do not only diſcern the *reality* of Chriſt, or that he is, but alſo the Neceſſity of applying Chriſt, and that their Eternal Life is in their Union with him: For this is moſt certain, that the Object of Faith muſt be determinate and fixed; the Soul muſt believe that Chriſt is, or elſe there can be no Emotions of the Soul after him: All coming preſuppoſes a fixed Term to which we come, *Heb.* 11. 6. *He that cometh to God, muſt believe that God is.* Take away this, and all Motion after Chriſt preſently ſtops. No wonder then that Souls, in their firſt Motions to Chriſt, find themſelves clogg'd with ſo many Atheiſtical Temptations, ſhaking their Aſſent to the Truth of the Goſpel at the very Root and Foundation of it: But they that come to Chriſt do ſee that *he is*, and that their Life and Happineſs lies in their Union with him; elſe they would never come to him upon ſuch Terms as they do.

Secondly, Coming to Chriſt, implies the Souls deſpair of Salvation any other way: The way of Faith is a ſupernatural way, and Souls will not attempt it, until they have tried all natural ways to help and ſave themſelves, and find it all in vain: Therefore the *Text* deſcribes theſe *Comers to Chriſt* as weary Perſons, that have been tugging and ſtriving all other ways for reſt, but can find none; and ſo are forced to relinquiſh all their fond Expectations of Salvation in any other way, and come to Chriſt as their Laſt and only Remedy.

Thirdly, Coming to Chriſt, notes a Supernatural and Almighty Power acting the Soul quite above its own natural Abilities in this Motion, *John* 6. 44. *No Man can come to me, except my Father which hath ſent me draw him.* It is as poſſible for the ponderous Mountains to ſtart from their Baſes and Centres, mount themſelves aloft into the Air, and there fly like wandring Atoms hither and thither; as it is for any Man of himſelf, (*i. e.*) by a pure natural Power of his own, to come to Chriſt: It was not a ſtranger thing for *Peter* to come to Chriſt, walking upon the Waves of the Sea, than for his, or any Mans Soul, to come to Chriſt in the way of Faith.

Fourthly, Coming to Chriſt, notes the voluntarineſs of the Soul in its Motion to Chriſt. 'Tis true, there's no coming without the Fathers drawing; but that drawing hath nothing of *Coaction* in it; it doth not deſtroy, but powerfully, and with an overcoming ſweetneſs, perſwade the Will. 'Tis not forced or driven, *but it comes:* Being made willing in the Day of Gods Power, *Pſalm* 110. 3. Ask a poor diſtreſſed Sinner in that ſeaſon, Are you willing to come to Chriſt? O rather than live. Life is not ſo neceſſary as Chriſt is. O with all my *Heart*, ten Thouſand Worlds for Jeſus Chriſt, if he could be purchaſed, were nothing anſwerable to his value in mine Eyes. The Souls Motion to Chriſt is free and voluntary, *'tis coming.*

Fifthly, It implies this in it, That no Duties or Ordinances (which are but the Ways or Means by which we come to Chriſt) are, or ought to be *central* and *terminative* to the Soul: (*i. e.*) The Soul of a *Believer* is not to ſit down and reſt in them; but to come by them, or through them, to Jeſus Chriſt, and take up his reſt in him only. No Duties, no Reformations, no Ordinances of God, how excellent ſoever theſe things are in themſelves, and how neceſſary ſoever they are in their proper Place and Uſe, can give reſt to the weary and heavy laden Soul: It cannot Centre in any of them; and you may ſee it cannot, becauſe it ſtill *gravitates*, and inclines to another thing, even Chriſt; and cannot terminate its Motion till it be come to him. Chriſt is the Term to which a *Believer* moves; and therefore cannot ſit down by the way as well ſatisfied, as if he were at his Journies end. Ordinances and Duties have the Nature and Uſe of Means to bring us to Chriſt, but not to be to any Man inſtead of Chriſt.

Venite ad e, (i. e.) *ffectibus dei,* & *ei religi-* *æ,* & *de-* *derii.* Bur- enſis in oc.

Sixthly, Coming to Chriſt, implies an Hope or Expectation from Chriſt in the coming Soul. If it have no hope, why doth it move forward? As good ſit ſtill, and reſolve to periſh where it is, as come to Chriſt, if there be no ground to expect Salvation by him. Hope is the ſpring of Motion and Induſtry: If you cut off Hope, you hamſtring Faith: It cannot move to Chriſt, except it be ſatisfied at leaſt of the poſſibility of Mercy and Salvation by him. Hence it is, that when comers to Chriſt are ſtruggling with the Doubts and Fears of the Iſſue, the Lord is pleaſed to enliven their faint hopes, by ſetting on ſuch Scriptures as that, *John* 6. 37. *He that cometh to me, I will in no wiſe caſt out:* And *Heb.* 7. 25. *He is able to ſave to the uttermoſt all that come unto God by him.* This puts Life into Hope, and Hope puts Life into Induſtry and Motion.

Seventhly, Coming to Chriſt for Reſt, implies that *Believers* have, and lawfully may have an Eye to their own happineſs in cloſing with the Lord Jeſus Chriſt. The poor Soul comes for reſt: It comes for Salvation: Its Eye and Aim is upon it: And this aim of the Soul, at its own good, is legitimated and allowed by that Expreſſion of Chriſt, *John* 5. 40. *Ye will not come unto me that ye may have Life.* If Chriſt blame them for not coming to him, that they might have Life, ſure he would not blame them, had they come to him for Life.

Eighthly, But Laſtly, and which is the principal Thing carried in this Expreſſion, Coming to Chriſt, notes the All-ſufficiency of Chriſt, to anſwer all the Needs and Wants of diſtreſſed Souls, and their betaking themſelves accordingly to him only for relief, being content to come to Chriſt for whatever they need, and live upon that fulneſs that is in him. If there were not an All-ſufficiency, in Chriſt, no Soul would come to him: For this is the very ground upon which Men come, *Heb.* 7. 25. *He is able to ſave to the uttermoſt, all that come to God by him:* εἰς τὸ παντελὲς, to the uttermoſt: In the greateſt plunges, difficulties and dangers: He hath a fulneſs of ſaving Power in him; and this encourages Souls to come unto him. One *Beggar* uſes not to wait at the door of another, but all at the doors of them they conceiveable to relieve them. And as this notes the fulneſs of Chriſt as a Saviour, ſo it muſt needs note the emptineſs and humility of the Soul as a comer to him. This is call'd Submiſſion, in *Rom.* 10. 3. Proud Nature muſt be deeply diſtreſſed, humbled and moulded, into another Temper, before it will be perſwaded to live upon thoſe Terms, to come to Chriſt for every Thing it wants, to live upon Chriſt's fulneſs in the way of Grace and Favour, and have no Stock of its own to live upon. O this is hard, but it's the way of Faith.

Secondly, In the next Place, let us ſee how Chriſt invites Men to come unto him, and you ſhall find the Means employ'd in this Work, are either *Internal* and *Principal*, namely the Spirit of God, who is Chriſt's Vicegerent, and comes to us in his Name and Room to perſwade us to believe, *John* 15. 26. Or *External*, namely the preaching of the Goſpel by Commiſſionated *Embaſſadors*, who in Chriſt's ſtead beſeech Men to be reconciled to God: (*i. e.*) to come to Chriſt by Faith, in Order to their Reconciliation and Peace with God. But all Means and Inſtruments employ'd in this Work of bringing Men to Chriſt, entirely depend upon the bleſſing and concurrence of the Spirit of God, without whom they ſignifie nothing: How long may Miniſters preach, before one Soul come to Chriſt, except the Spirit co-operate in that Work? Now as to the manner in which Men are perſwaded, and their Wills wrought upon to come to Chriſt, I will briefly note ſeveral Acts of the Spirit in order thereunto.

Firſt, There is an *illuſtrating-work* of the Spirit upon the Minds of Sinners, opening their Eyes to ſee their Danger and Miſery. Till this be diſcovered, no Man ſtirs from his Place: 'Tis Senſe of Danger that rouzes the ſecure Sinner, that diſtreſſes him, and makes him look about for Deliverance, crying, *What ſhall I do to be ſaved?* And 'tis the diſcovery of Chriſts Ability to ſave, which is the ground and reaſon, (as was obſerved above) of its Motion to Chriſt. Hence, *ſeeing the Son,* is joyned with believing or *coming to him*, in *John* 6. 40.

Secondly, There is the *Authoritative Call*, or commanding Voice of the Spirit in the Word; a Voice that's full of awful Majeſty and Power, 1 *John* 3. 23. *This is his Commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt.* This Call of the Spirit to come to Chriſt rolls one great block, namely the fear of Preſumption, out of the Souls way to Chriſt, and inſtead of *Preſumption* in coming, makes it *Rebellion*, and inexcuſable Obſtinacy, to refuſe to come. This anſwers all Pleas againſt coming to Chriſt from our unworthineſs and deep guilt, and mightily encourages the Soul to come to Chriſt, whatever it hath been or done.

Thirdly, There are Soul-encouraging *conditional Promiſes* to all that do come to Chriſt in Obedience to the Command. Such is that in my Text, *I will give you reſt:* And that in *John* 6. 37. *Him that cometh to me, I will in no wiſe caſt out.* And theſe breathe Life and Encouragement into poor Souls that hang back, and are daunted through own unworthineſs.

Fourthly, There are *dreadful threatnings* denounced by the Spirit in the Word, againſt all that refuſe or neglect to come to Chriſt, which are of great uſe to engage and quicken Souls in their way to Chriſt, *Mark* 16. 16. *He that believes not ſhall be damned. Die in his Sins*, John 8. 24. *The Wrath of God ſhall remain on him*, John 3. *ult.* Which is as if the Lord had ſaid, Sinners don't dally with my Chriſt: Don't be always treating, and never concluding or reſolving: For if there be Juſtice in Heaven, or Fire in Hell, every *Soul* that comes not to *Chriſt*, muſt and ſhall periſh to all Eternity: Upon your own Heads, let the Blood and Deſtruction of your own Souls be for ever, if you will not come unto him.

Fifthly, There are *moving and working Examples* ſet before Souls in the Word, to prevail with them to come, alluring and encouraging Examples of ſuch as have come to Chriſt under deepeſt guilt and diſcouragement, and yet found Mercy, 1 *Tim.* 1. 15, 16. *This is a faithful ſaying, and worthy of all Acceptation, that Jeſus Chriſt came into the World to ſave Sinners, of whom I am chief: Howbeit (or nevertheleſs) for this Cauſe I obtained Mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a Pattern to them which ſhould hereafter believe in him to Life everlaſting.* Who would not come to Chriſt after ſuch an *Example* as this? And if this will not prevail, there are dreadful Examples recorded in the Word, ſetting before us the miſerable Condition of all ſuch as refuſe the Calls of the Word to come to Chriſt, 1 *Pet.* 3. 19, 20. *By which alſo he went and preached to the Spirits which are in Priſon, which ſometime were diſobedient when once the long-ſuffering of God waited in the Days of Noah.* The meaning is, the Sinners that lived before the Flood, but now are in Hell, clapt up into that Priſon, had the offers of Grace made them, but deſpiſed them, and now lie for their diſobedience in Priſon, under the Wrath of God for it, in the loweſt Hell.

Sixthly and Laſt, There is an effectual *perſwading*, overcoming and victorious Work of the Spirit upon the Hearts and Wills of Sinners, under which they come to Jeſus Chriſt. Of this I have ſpoken at large before in the *Fourth Sermon*, and therefore ſhall not add any thing more here. This is the Way and Manner, in which Souls are prevailed with to come to Jeſus Chriſt.

Thirdly, In the laſt Place, if you *enquire* why *Chriſt* makes his Invitations to weary and heavy laden Souls, and to no other, the Anſwer is briefly this:

Firſt, Becauſe in ſo doing, he follows the *Commiſſion* which he received from his Father; for ſo you will find it runs in *Iſa.* 61. 1. *The Spirit of the Lord is upon me, becauſe the Lord hath anointed me to preach good Tidings to the meek, he hath ſent me to bind up the broken hearted, to proclaim Liberty to the Captives, and the opening of the Priſon to them that are bound.* You ſee here now Chriſts Commiſſion binds him up: His Father ſent him to poor broken hearted Sinners, and he will keep cloſe to his Commiſſion. *He came not to call the Righteous, but Sinners* (*i. e.* ſenſible burthened Sinners) *to Repentance*, Matt. 9. 13. *I am not ſent* (ſaith he) *but unto the loſt Sheep of the Houſe of Iſrael.* Thus his Inſtructions and Commiſſion from the Father, limit him only to ſenſible and burthened Souls, and he will be faithful to his Commiſſion.

Secondly, The very Order of the Spirits work in bringing Men to Chriſt, ſhews us to whom the Invitations and offers of Grace in Chriſt are to be made. For none are convinced of Righteouſneſs (*i. e.*) of the compleat and perfect Righteouſneſs which is in Chriſt for their Juſtification, until firſt they be convinced of *Sin*; and conſequently, no Man will or can come to Chriſt by Faith, till Convictions of *Sin* have awakened and diſtreſſed them, *John* 16. 8, 9. This being the due Order of the *Spirits* Operation, the ſame Order muſt be obſerved in Goſpel Offers and Invitations.

Thirdly, It behoves, that Chriſt ſhould provide for his own Glory, as well as for our Safety, and not expoſe that, to ſecure this, but ſave us in that way which will bring him moſt Honour and Praiſe. And certainly ſuch a way as is this, by firſt convincing, humbling and burthening the Souls of Men, and then bringing them to reſt in himſelf.

Alas! Let thoſe that never ſaw or felt the evil of Sin, be told of Reſt, Peace and Pardon in Chriſt, they will but deſpiſe it, as a Thing of no value, *Luke* 5. 31. *The whole need not a Phyſician, but thoſe that are Sick.* Bid a Man that thinks himſelf ſound and whole, go to the *Phyſician*, and he will but laugh at the Motion. If you offer him the richeſt Compoſition, he will refuſe it, ſlight it, and it may be ſpill it upon the Ground: Ay, but if the ſame Man did once feel an acute diſeaſe, and were made to [redacted] groan under ſtrong Pains, if ever he come to know what ſick Days and reſtleſs Nights are, and to apprehend his Life to be in eminent Hazard, then Meſſengers are ſent one after another in Poſt-haſte to the Phyſician; then he begs him with Tears to do what in him lies for his relief; he thankfully takes the bittereſt Potions, and Praiſes the Care and Skill of his Phyſician with Tears of Joy; and ſo the Patients ſafety, and the Phyſicians Honour, are both ſecured. So is it in this Method of Grace. The Uſes follow.

Infer. 1. If Sin-burthened Souls are ſolemnly invited to come to Chriſt, *Then it follows, that whatever guilt lie upon the Conſcience of a poor humbled Sinner, 'tis no Preſumption, but* *his Duty to come to Chriſt, notwithſtanding his own apprehended vileneſs and great unworthineſs.*

Let it be carefully obſerved how happily that univerſal Particle *All* is inſerted in Chriſts Invitation for the Encouragement of Sinners. *Come unto me* [*All*] *ye that labour*: *q. d.* let no broken-hearted Sinner exclude himſelf, when as he is not by me excluded from Mercy: My Grace is my own, I may beſtow it where I will, and upon whom I will. 'Tis not I, but *Satan* that impales and incloſes my Mercy from humbled Souls that are made willing to come unto me: He calls that your *Preſumption*, which my Invitation makes your *Duty*.

Object. 1. But I doubt my Caſe is excepted by Chriſt himſelf, in *Mat.* 12. 31. where blaſphemy againſt the Holy Ghoſt is exempted from Pardon: And I have had many horrid blaſphemous Thoughts injected into my Soul.

Sol. Art thou a burdened and heavy laden Soul? If ſo, thy Caſe is not in that, or any other Scripture, exempted from Mercy: For the unpardonable Sin is always found in an impenitent Heart: As that Sin finds no Pardon with God, ſo neither is it followed with Contrition and Sorrow in the Soul that commits it.

Object. 2. But if I am not guilty of that Sin, I am certainly guilty of many great and heinous Abominations of another kind, too great for me to expect Mercy for, and therefore I dare not go to Chriſt.

Sol. The greater your Sins have been, the more need you have to go to Jeſus Chriſt. Let not a *Motive* to Chriſt, be made an *Obſtacle* in your way to him. Great Sinners are expreſly called, *Iſa.* 1. 18. Great Sinners have come to Chriſt, and found Mercy, 1 *Cor.* 6. 7. And to conclude, it's an high reproach and diſhonour to the Blood of Chriſt, and Mercy of God, which flows ſo freely through him, to object the greatneſs of Sin to either of them. Certainly you have not ſinned beyond the *extent of Mercy*, or beyond the *efficacy of the Blood of Chriſt*: But Pardon and Peace may be had, if you will thus come to Chriſt for it.

Object. 3. Oh but it's now too late; I have had many thouſand Calls by the Goſpel, and refuſed them; many Purpoſes in my Heart to go to Chriſt, and quenched them; my Time therefore is paſt, and now 'tis to no Purpoſe.

Sol. If the Time of Grace be paſt, and God intends no Mercy for Thee, how comes it to paſs thy Soul is now filled with Trouble and Diſtreſs for Sin? Is this the frame of a Mans Heart that is paſt hope? Do ſuch Signs as theſe appear in Men that are hopeleſs? Beſide, the Time of Grace is a *ſecret* hid in the Breaſt of God; but coming to Chriſt is a *Duty* plainly revealed in the *Text*: And why will you Object a Thing that is ſecret and uncertain, againſt a Duty that is ſo plain and evident? Nor do you your ſelves believe what you Object: For at the ſame time that you ſay your ſeaſons are over, it is too late; you are notwithſtanding found repenting, mourning, praying and ſtriving, to come to Chriſt. Certainly if you knew it were too late, you would not be found labouring in the uſe of Means. Go on therefore, and the Lord be with you. 'Tis not Preſumption but Obedience, to come when Chriſt calls; as here he doth, *Come unto me all ye that labour and are heavy laden.*

Infer. 2. Hence it follows, *That none have cauſe to be troubled, when God makes the Souls of their Friends or Relations ſick with the Senſe of Sin.* It was the ſaying (as I remember) of *Hierom* to *Sabinian*, Nothing (ſaid he) makes my Heart ſadder, than that nothing can make my Heart ſad. 'Tis Matter of Joy to all that rightly underſtand the Matter, when God ſmites the Heart of any Man with the painful ſenſe of Sin, of ſuch ſickneſs it may be ſaid, *This ſickneſs is not unto Death, but for the Glory of God* Yet how do many carnal Relations lament and bewail this as a Miſery, as an undoing to their Friends and Acquaintance; as if then they muſt be reckon'd loſt, and never till then that Chriſt is finding and ſaving them. O if your Hearts were ſpiritual and wiſe, their groans for Sin would be as Muſick in your Ears. When they go alone to bewail their Sin, you would go alone alſo to bleſs God for ſuch a Mercy; that ever you ſhould live to ſuch a happy Day: You would ſay, now is my Friend in the bleſſed Pangs of the new Birth: Now is he in the very way of Mercy: Never in ſo hopeful a Condition as now. I had rather he ſhould groan now at the Feet of Chriſt, than groan hereafter under the Wrath of God for ever. O Parents, beware as you love the Souls of your Children, that you don't damp and diſcourage them, tempt or threaten them, divert or hinder them in ſuch Caſes as this, leſt you bring the *Blood* of their *Souls* upon your own heads.

Infer. 3. It alſo follows from hence, *That thoſe to whom Sin was never any burthen, are not yet come to Chriſt, nor have they any Intereſt in him.* We may as well ſuppoſe a Child to be born without any pangs or throes, as a Soul to be born again, and united to Chriſt without any ſenſe or ſorrow for Sin. I know many have great *frights* of *Conſcience*, that never were made duly ſenſible of the Evil of Sin: Many are afraid of *burning*, that never were afraid of *ſinning*. Slight and tranſient Troubles ſome have had, but it vaniſh'd like an early Cloud, lick'd up like a Morning Dew. Few Men are without checks and throbs of Conſcience at one Time or other, but inſtead of going to the Cloſet, they run to the *Ale-houſe* or *Tavern* for a Cure: If their ſorrow for Sin had been right, nothing but the ſprinkling of the Blood of Chriſt could have appeaſed their Conſciences, *Heb.* 10. 22. How cold ſhould the Conſideration of this thing ſtrike to the Hearts of ſuch Perſons! Methinks, *Reader*, if this be thy Caſe, it ſhould ſend thee away with an aking Heart: Thou haſt not yet taſted the bitterneſs of Sin, and if thou do not, then ſhalt thou never taſte the ſweetneſs of Chriſt, his Pardons and Peace.

Infer. 4. *How great a Mercy is it for Sin burthened Souls, to be within the Sound and Call of Chriſt in the Goſpel!*

There be many thouſands in the *Pagan* and *Popiſh* Parts of the World, that labour under diſtreſſes of Conſcience as well as we, but have no ſuch reliefs or means of Peace and Comfort as we have that live within the joyful ſound of the Goſpel. If the Conſcience of a *Papiſt* be burdened with guilt, all the relief he hath, is to afflict his Body to quiet his Soul: A Penance or Pilgrimage is all the relief they have. If a *Pagan* be in trouble for Sin, he hath no Knowledge of Chriſt, nor Notion of a Satisfaction made by him. The voice of *Nature* is, Shall I give my *firſt-born* for my *Tranſgreſſion*, the *fruit* of my *Body* for the ſin of my Soul? The damned endure the terrible blows and wounds of Conſcience for ſin, they roar under that terrible laſh, but no voice of peace or pardon is heard among them. It is not, *Come unto me ye that labour and are heavy-laden*, but *depart from me ye curſed*.

Bleſſed are your ears, for you hear the voice of peace, you are come to Jeſus the Mediator, and to the blood of ſprinkling. O you can never ſet a due value upon this priviledge.

Infer. 5. *How ſweet and unſpeakably relieving is the cloſing of a burdened Soul with Jeſus Chriſt by faith! 'Tis reſt to the weary Soul.*

Soul-troubles are ſpending and waſting troubles. The pains of a diſtreſſed conſcience are the moſt acute pains. A poor Soul would fain be at reſt, but knows not where; he tries this duty and that, but finds none; at laſt he falls into the way of believing; he caſts himſelf, with his burden of guilt and fear, upon Chriſt, and there is the reſt his Soul deſired. Chriſt and Reſt come together: till Faith bring you to the boſome of Jeſus, you can find no true reſt; the Soul is rolling and toſſing, ſick and weary, upon the billows of its own guilt and fears. Now the Soul is come like a Ship toſſed with Storms and Tempeſts, out of a raging Ocean into the quiet Harbour; or like a *loſt Sheep* that hath been wandring in wearineſs, hunger and danger, into the Fold. Is a ſoft Bed in a quiet Chamber, ſweet to one that is ſpent and tired with Travel? Is the ſight of a ſhoar ſweet to the *Shipwreck'd Mariner*, that looks for nothing but death? Much more ſweet is Chriſt to a Soul that comes to him preſſed in conſcience, and broken in ſpirit, under the ſinking weight of ſin.

Italiam, Italiam, læto clamore ſalutant. Virg.

How did the *Italians* rejoyce, after a long and dangerous Voyage, to ſee *Italy* again! Crying with a loud and united voices, which made the very Heavens ring again, *Italy*! *Italy*! But no ſhoar is ſo ſweet to the weather-beaten Paſſenger, as Chriſt is to a broken-hearted Sinner: this brings the Soul to a ſweet repoſe, *Heb.* 4. 3. *We which have believed, do enter into reſt*: and this endears the way of Faith to their Souls ever after.

Infer. 6. *Learn hence the uſefulneſs of the Law, to bring Souls to Jeſus Chriſt.* Its utterly uſeleſs as a *Covenant* to *juſtifie* us, but exceeding uſeful to convince and humble us. It cannot relieve or eaſe us, but it can, and doth awaken and rouze us: its a fair glaſs to ſhew us the face of ſin; and till we have ſeen that, we cannot ſee the face of Jeſus Chriſt.

The Law, like the *fiery Serpent*, ſmites, ſtings and torments the conſcience: This drives us to the Lord Jeſus lifted up in the Goſpel, like the *Brazen Serpent* in the Wilderneſs, to heal us. The uſe of the Law, is to make us feel our *ſickneſs*; this makes us look out for a *Phyſician*. *I was alive once without the Law* (ſaith *Paul*) *but when the Commandment came ſin revived, and I died*, Rom. 7. 9. The hard, vain, proud hearts of Men, require ſuch an Hammer to break them to pieces.

Infer. 7. *Its the immediate duty of weary and heavy laden ſinners to come to Chriſt by Faith, and not ſtand off from Chriſt, or delay to accept him upon any pretence whatſoever.*

Chriſt invites and commands ſuch to come unto him, 'tis therefore your ſin to neglect, draw back, or defer, whatever ſeeming reaſons and pretences there may be to the contrary. When the *Jaylor* was brought (where I ſuppoſe thee now to be) to a pinching diſtreſs that made him cry, *Sirs, what muſt I do to be ſaved?* the very next counſel the Apoſtles gave him, was, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved*, Acts 16. 30, 31. And for your encouragement know, he that calleth you to come, knows your burden, what your ſins have been, and troubles are, yet he calls you: if your ſin hinder not Chriſt from *calling*, neither ſhould it hinder you from *coming*. He that calls you, is able to eaſe you; *to ſave to the uttermoſt all that come to God by him*, Heb. 7. 25. Whatever fulneſs of ſin be in you, there is a greater fulneſs of ſaving power in Chriſt. Moreover, he that calls you to come, never yet rejected any poor burdened Soul that came to him: and hath ſaid he never will, *Joh.* 6. 37. *He that cometh unto me, I will in no wiſe caſt out.* Fear not therefore, he will not begin with thee, or make thee the firſt inſtance and example of the feared Rejection.

And Laſtly, Bethink thy ſelf, what wilt thou do, and whether wilt thou go in this caſe, if not to Jeſus Chriſt? Nothing ſhall eaſe or relieve thee, till thou doſt come to him. Thou art under an happy neceſſity to go to him. With him only is found reſt for the weary Soul. Which brings us to the third and laſt Obſervation.

Doct. 3.

That there is reſt in Chriſt for all that come unto him under the heavy burden of Sin.

Noc dicit εἰσήλθομεν ingreſſi ſumus, ſed εἰσερχόμεθα ingredimur, ſignificans, initia quietis fideles nunc habere: plenam quietem ſuo tempore conſecuturos. Pareus in loc.

REST, is a ſweet word to a weary Soul, all ſeek it, but none but Believers find it. *We which have believed*, (ſaith the Apoſtle) *do enter into reſt*, Heb. 4. 3. He doth not ſay they *ſhall*, but they *do* enter into reſt; noting their ſpiritual reſt to be already begun by Faith on Earth in the tranquility of Conſcience, and ſhall be conſummated in Heaven in the full enjoyment of God. There is a ſweet calm upon the troubled Soul after believing, an eaſe or reſt of the mind, which is an unſpeakable mercy to a poor weary Soul. Chriſt is to it, as the *Ark* was to the *Dove*, when ſhe wandred over the watery World, and found no place to reſt the ſoal of her foot. Faith centers the unquiet ſpirit of Man in Chriſt, brings it to repoſe it ſelf and its burden on him. It is the Souls dropping *Anchor* in a Storm, which ſtays and ſettles it.

The great debate which coſt ſo many anxious thoughts, is now iſſued into this Reſolution; I will venture my All upon Chriſt, let him do with me as ſeemeth him good. It was impoſſible for the Soul to find reſt, whileſt it knew not where to beſtow it ſelf, or how to be ſecured from the wrath to come; but when all is embarqued in Chriſt for Eternity, and the Soul fully reſolved to lean upon him, and truſt to him; now it feels the very *initials* of eternal reſt in it ſelf: it finds an heavy burden unloaded from its ſhoulders: it is come as it were into a new World: the caſe is ſtrangely altered. The word *reſt* in this place notes, (and is ſo rendered by ſome) a *recreation*: 'tis reſtored, renewed and recreated as it were, by that ſweet repoſe it hath upon Chriſt. Believers know, that faith is the ſweeteſt recreation you can take. Others ſeek to divert

Recreabo vos, nemp á laſſitudine, à moleſtia, & onere. Va tab. & Eraſm.

vert and loſe their troubles by ſinful recreations, vain company, and the like; but they little know what the recreation, and ſweet reſtoring reſt, that faith gives the Soul, is. You find in Chriſt what they ſeek in vain among the Creatures. Believing is the higheſt recreation known in this World. But to prevent miſtakes, three *Cautions* need to be premiſed, leſt we do *in ipſo limine impingere*, ſtumble at the threſhold, and ſo loſe our way all along afterward.

Caution 1.

You are not to conceive, that all the Souls fears, troubles and ſorrows, are preſently over and at an end, as ſoon as it is come to Chriſt by faith. They will have many troubles in the World after that, it may be more than ever they had in their lives: *Our fleſh* (ſaith *Paul*) *had no reſt*, 2 Cor. 7. 5. They will be infeſted with many temptations after that, that it may be the aſſaults of Satan may be more violent upon their Souls than ever: *horribilia de deo, terribilio de fide:* Injections that make the very bones to quake, [redacted]: they will not be freed from ſin, that reſt remains for the People of God; nor from inward trouble and grief of Soul about ſin. Theſe things are not to be expected preſently.

Luther upon his Converſion was ſo buffeted by *Satan*, *Ut nec calor, nec ſanguis, nec ſenſus, nec vox ſupereſſet.*

Caution 2.

We may not think all Believers do immediately enter into the full actual ſenſe of reſt and comfort, but they preſently enter into the ſtate of reſt. Being juſtified by faith, we have peace with God, Rom. 5. 1. (*i. e.*) we enter into the ſtate of peace immediately. *Peace is ſown for the righteous, and gladneſs for the upright in heart*, Pſal. 97. 11. And he is a rich Man that hath a thouſand *Acres* of Corn in the ground, as well as he that hath ſo much in his Barn, or the Money in his Purſe. They have reſt and peace in the *ſeed* of it, when they have it not in the *fruit:* they have reſt in the *promiſe*, when they have it not in *poſſeſſion:* and he is a rich Man that hath good *Bonds* and *Bills* for a great ſum of Money, if he have not twelve pence in his Pocket. All Believers have the Promiſe, have reſt and peace granted them under Gods own hand in many Promiſes; which faith brings them under: and we know that the truth and faithfulneſs of God ſtands engaged to make good every line and word of the Promiſe to them. So that tho' they have not a full and clear actual ſenſe and feeling of reſt, they are nevertheleſs by Faith come into the ſtate of reſt.

Caution 3.

We may not conceive, that Faith it ſelf is the Souls reſt, but the means and inſtrument of it only. We cannot find reſt in any work or duty of our own, but we may find it in Chriſt, whom Faith apprehends for Juſtification and Salvation.

Having thus guarded the Point againſt miſapprehenſions by theſe needful Cautions, I ſhall next ſhew you, how our coming to Chriſt by Faith brings us to reſt in him. And here let it be conſidered what thoſe things are that burden, grieve and diſquiet the Soul, before its coming to Chriſt, and how it is relieved and eaſed in all thoſe reſpects by its coming to the Lord Jeſus: and you ſhall find,

Firſt, That one principal ground of trouble, *is the guilt of ſin upon the Conſcience*, of which I ſpake in the former point. The Curſe of the Law lies heavy upon the Soul, ſo heavy that nothing is found in all the World able to relieve it under that burden: as you ſee in a condemned Man, ſpread a Table in Priſon with the greateſt dainties, and ſend for the rareſt Muſicians, all will not charm his ſorrow; but if you can produce an *authentick Pardon*, you eaſe him preſently: juſt ſo it is here, Faith plucks the thorn out of the conſcience which ſo grieved it, unites the Soul with Chriſt, and then that ground of trouble is removed: for *there is no condemnation to them that are in Chriſt*, Rom. 8. 11. The ſame moment the Soul comes to Chriſt, it is paſt from death to life; is no more under the Law, but Grace. If a Mans Debt be paid by his Surety, he need not fear to ſhew his face boldly abroad: he may freely meet the *Sergeant* at the Priſon door.

Secondly, The Soul of a convinced Sinner is exceedingly burdened with the *uncleanneſs* and filthineſs wherewith ſin hath defiled and polluted it. Conviction diſcovers the univerſal pollution of heart and life, ſo that a Man loaths and abhors himſelf by reaſon thereof: If he do not look into his own corruptions, he cannot be *ſafe:* and if he do, he cannot bear the ſight of it; he hath no *quiet:* Nothing can give reſt, but what gives relief againſt this evil. And this only is done by Faith uniting the Soul with Jeſus Chriſt. For tho it be true, that the pollution of ſin be not preſently and perfectly taken away, by coming to Chriſt, yet the burden thereof is exceedingly eaſed: for upon our believing, there is an heart-purifying principle planted into the Soul, which doth by degrees cleanſe that Fountain of corruption, and will at laſt perfectly free the Soul from it, *Acts* 15. 9. *Purifying their hearts by faith:* and being once in Chriſt, he is concerned for the Soul, as a Member now of his own myſtical body, to purifie and cleanſe it, that at laſt he may preſent it perfect to the Father without ſpot or wrinkle, or any ſuch thing, *Eph.* 5. 26. The reigning power of it is gone immediately upon believing, and the very exiſtence and being of it ſhall at laſt be deſtroyed. O what reſt muſt this give under thoſe troubles for ſin?

Thirdly, It was an intolerable burden to the Soul to be under the continual fears, alarms and frights of Death and Damnation. Its life hath been a life of bondage upon this account, ever ſince the Lord opened his eyes to ſee his condition. Poor Souls lie down with tremblings, for fear what a night may bring forth. 'Tis a ſad life indeed to live in continual bondage to ſuch fears. But Faith ſweetly relieves the Trembling Conſcience, by removing the *guilt* which breeds it; fears. The ſting of Death is Sin; when guilt is removed, fears vaniſh. Smite Lord, ſmite, ſaid *Luther*, for my ſins are forgiven. Now if ſickneſs come, 'tis another thing than it was wont to be, *Iſa.* 33. 24. *The Inhabitant ſhall not ſay I am ſick, the people that dwell therein ſhall be forgiven their iniquities:* a Man ſcarce feels his ſickneſs in compariſon to to what he did, whilſt he was without Chriſt, and hope of pardon.

Feri Domine, feri, nam à peccatis meis abſolutus ſum, Luth.

Fourthly, A convinced ſinner out of Chriſt ſees every thing againſt him: nothing yields any comfort, yea, every thing increaſes and aggravates his burthen, whether he look to things paſt, preſent, or to come. If he reflect upon *things paſt*, his Soul is filled with anguiſh to remember the ſins committed, and the ſeaſons neglected; and the precious mercies that have been abuſed: if he look upon *things preſent*, the caſe is doleful and miſerable: nothing but trouble and danger; Chriſtleſs, and Comfortleſs: and if he look forward to *things to come*, that gives him a deeper cut to the heart than any thing elſe; for tho it be ſad and miſerable for the preſent, yet he fears it will be much worſe hereafter; all theſe are but the beginning of ſorrows: and thus the poor awakened Sinner becomes a *Magor miſſabib*; fear round about.

But upon his coming to Chriſt, all things are marvelouſly altered: a quite contrary face of things appears to him: every thing gives him hope and comfort which way ſoever he looks: ſo ſpeaks the Apoſtle, 1 *Cor*. 3. 22, 23. *All things are yours*, (ſaith he) *whether life, or death; or things preſent, or things to come, all is yours, and ye are Chriſts, and Chriſt is Gods*: they are ours, (*i. e.*) for our advantage, benefit and comfort; more particularly upon our coming to Chriſt,

Firſt, *Things paſt are ours*, they conduce to our advantage and comfort. Now the Soul can begin to read the gracious end and deſign of God, in all its preſervations and deliverances; whereby it hath been reſerved for ſuch a day as this. O! it melts his heart to conſider, his Companions in ſin and vanity are cut off, and he ſpared; and that for a day of ſuch mercy as the day of his eſpouſals with Chriſt is. Now all his paſt ſorrows, and deep troubles of ſpirit, which God hath exerciſed him with, begin to appear the greateſt mercies that ever he received; being all neceſſary, and introductive to this bleſſed Union with Chriſt.

Secondly, *Things preſent are ours*, tho it be not yet with us as we would have it; Chriſt is not *ſure* enough, the heart is not *pure* enough; ſin is too ſtrong, and grace is too weak; many things are yet out of order; yet can the Soul bleſs God for this with tears of joy, and praiſe him for this brimful of admiration, and holy aſtoniſhment; that it is, as it is; that he is where he is, tho he be not yet where he would be. O 'tis a bleſſed life to live as a poor *recumbent*, by acts of truſt and affiance, tho as yet it have but little evidence: that it is reſolved to truſt all with Chriſt, tho it be not yet certain of the iſſue. O this is a comfortable ſtation, a ſweet condition to what it was, either when it *wallowed* in ſin in the days before conviction, or was *ſwallowed* up in fears and troubles for ſin after conviction: now it hath hope tho it want aſſurance; and hope is ſweet to a Soul coming out of ſuch deep diſtreſſes: now it ſees the remedy, and is applying it, whereas before the wound ſeemed deſperate: now all heſitations and debates are at an end in the Soul, 'tis no longer bivious and unreſolved what to do; all things have been deeply conſidered, and after conſideration, iſſued into this reſolve or decree of the Will. I will go to Chriſt; I will venture all upon his Command and Call; I will imbarque my eternal intereſts in that Bottom: here I fix; and upon this ground I reſolve to live and die. O how much better is this, than that floating life it lived before, rolling upon the billows of inward fears and troubles, not able to drop Anchor any where, nor knowing where to find an Harbour.

Thirdly, *Things to come are ours*: and this is the beſt and ſweeteſt of all: Man is a proſpecting Creature, his eye is much upon things to come, and it will not ſatisfie him that it is well at preſent, except he have a proſpect that it ſhall be ſo hereafter: but now the Soul hath committed it ſelf and all its Concernments to Chriſt for Eternity, and this being done, its greatly relieved againſt evils to come.

I cannot (ſaith the Believer) think all my troubles over, and that I ſhall never meet any more afflictions, it were a fond vanity to dream of that; but I leave all theſe things where I have left my Soul: he that hath ſupported me under inward, will carry me through outward troubles alſo. I cannot think all my *temptations* to ſin paſt, O, I may yet meet with ſore aſſaults from Satan: yet it is infinitely better to be watching, praying and ſtriving againſt ſin, than it was when I was obeying it in the luſts of it. God that hath delivered me from the love of ſin, will, I truſt, preſerve me from ruine by ſin. I know alſo death is to come, I muſt feel the pangs and agonies of it; but yet the aſpect of death is much more pleaſant than it was. I come Lord Jeſus to thee, who art the death of death, whoſe death hath diſarmed Death of its ſting. I fear not its dart, if I feel not its ſtrength. And thus you ſee briefly, how by Faith Believers enter into reſt. How Chriſt gives reſt even at preſent to them that come to him, and all this but as a beginning of their everlaſting reſt.

Infer. 1. Is there reſt in Chriſt for weary Souls that come unto him? *Then certainly its a deſign of Satan againſt the peace and welfare of Mens Souls to diſcourage them from coming to Chriſt in the way of Faith.*

Ad Solamen calamitatis ſuæ, non deſinunt perditi perdere Minut. Fœlix.

He is a reſtleſs Spirit himſelf, and would make us ſo too: it is an excellent note of *Minutius Fœlix*, Thoſe deſperate and reſtleſs Spirits (ſaith he) have no other pleaſure, but in bringing us to the ſame miſery themſelves are in: he goeth about as a roaring Lion, ſeeking whom he may devour. It frets and grates his proud and envious mind to ſee others find reſt, when he can find none: an effectual Plaiſter applied to heal our wound, when his own muſt bleed to eternity: and he obtains his end fully, if he can but keep off Souls from Chriſt: Look therefore upon all thoſe objections and diſcouragements raiſed in your hearts againſt coming to Chriſt, as ſo many Artifices and cunning Devices of the Devil to deſtroy and ruin your Souls. 'Tis true, they have a very ſpecious and colourable appearance, they are gilded over with pretences of the Juſtice of God, the heinous nature of ſin; the want of due and befitting qualifications for ſo holy and pure a God: the lapſing of the ſeaſon of mercy, and an hundred other of like nature: but I beſeech you lay down this as a ſure concluſion, and hold it faſt; that whatever it be that diſcourages and hinders you from coming to Chriſt, is directly againſt the intereſt of your Souls, and the hand of the Devil is certainly in it.

Infer. 2. Hence alſo it follows, *That unbelief is the true reaſon of all that diſquietneſs and trouble, by which the minds of poor ſinners are ſo rack'd and tortured.*

If you will not believe, you cannot be eſtabliſhed: till you come to Chriſt, peace cannot come to you : Chriſt and peace are undivided. Good Souls conſider this, you have tried all other ways, you have tried Duties, and no reſt comes ; you have tried Reformation, Reſtitution, and a ſtricter courſe of Life, yet your Wounds are ſtill open and freſh bleeding : Theſe things, I grant, are in their Places both good and neceſſary, but of themſelves, without *Chriſt*, utterly inſufficient to give what you expect from them : Why will you not try the way of Faith : Why will you not carry your burden to Chriſt ? O that you would be perſwaded to it, how ſoon would you find what ſo long you have been ſeeking in vain ! How long will you thus oppoſe your own good ! How long will you keep your ſelves upon the rack of Conſcience ! Is it eaſie to go under the Throbs and Wounds of an accuſing and condemning Conſcience ? You know it is not : You look for peace, but no good comes, for a time of healing, and behold trouble: Alas, it muſt and will be ſo ſtill, until you fall into the way of Faith, which is the true and only Method to obtain reſt.

Infer. 3. *What cauſe have we all to admire the goodneſs of God, in providing for us a Chriſt, in whom we may find reſt to our Souls !*

How hath the Lord filled and furniſhed Jeſus Chriſt with all that is ſuitable to a Believers want ! Doth the Guilt of Sin terrifie his Conſcience ? Lo, in him is perfect Righteouſneſs to remove that Guilt, ſo that it ſhall neither be imputed to his Perſon, nor reflected by his Conſcience in the way of condemnation as it was before. Im him alſo is a Fountain opened, for waſhing and for cleanſing the filth of Sin from our Souls : In him is the fulneſs both of *Merit*, and of *Spirit*, two ſweet Springs of Peace to the Souls of Men : Well might the Apoſtle ſay, *Chriſt the Wiſdom of God*, 1 Cor. 1. 30. and well might the Church ſay, *He is altogether lovely*, Cant. 5. 16. Had not God provided Jeſus Chriſt for us, we had never known one Hours reſt to all Eternity.

Infer. 4. *How unreaſonable, and wholly inexcuſable in Believers, is the Sin of backſliding from Chriſt ?* Have you found reſt in him, when you could not find it in any other ? Did he receive and eaſe your Souls, when all other Perſons and things were *Phyſicians of no value ?* And will you after this, backſlide from him again ? O what madneſs is this ! *Will a Man leave the Snow of* Lebanon *which cometh from the Rock of the Field ? Or ſhall the cold flowing Waters, that come from another place, be forſaken ?* No Man that is in his Wits, would leave the pure cold refreſhing Stream of a Chryſtal Fountain, to go to a filthy Puddle, Lake, or an empty Ciſtern, as the beſt enjoyments of this World are in compariſon with Jeſus Chriſt.

It was Chriſts melting expoſtulation with the Diſciples, *Joh.* 6. 67, 68. when ſome had forſaken him, *will ye alſo go away ?* And it was a very ſuitable return they made, Lord, whither away from thee ſhould we go ! *q. d.* from thee, Lord, no, no, where can we mend our ſelves ? Be ſure of it, when ever you go from Chriſt, ye go from reſt to trouble. Had *Judas* reſt ? Had *Spira* reſt ? And do you think you ſhall have reſt ? No, no, *The backſlider in Heart ſhall be filled with his own ways*, Prov. 14. 14. you ſhall have your Bellies full of it : *Curſed be the Man that departeth from him, he ſhall be as the Heath in the Deſart, that ſeeth not when good cometh, and ſhall inhabit the parched Places of the wilderneſs*, Jer 17. 5. If fear of ſufferings and worldly Temptations ever draw you off from Chriſt you may come to thoſe ſtraights and terrors of Conſcience, that will make you wiſh your ſelves back again with Chriſt in a Priſon, with Chriſt at a Stake.

Inference. 5. *Let all that come to Chriſt, learn to improve him to the reſt and peace of their own Souls, in the midſt of all the troubles and outward diſtreſſes they meet with in the World.*

Surely reſt may be found in Chriſt in any Condition : He is able to give you Peace in the midſt of all your Troubles here. So he tells you in *Joh.* 16. *ult. Theſe things have I ſpoken to you, that in me you might have peace ; in the World ye ſhall have tribulation :* By peace he means not a deliverance from troubles, by taking of affliction from them, or taking them away by death from all afflictions ; but it is ſomething they enjoy from Chriſt in the very thick of troubles, and amidſt all their afflictions, that quiets and gives them reſt, ſo that troubles cannot hurt them : Certainly Believers, you have peace in Chriſt, when there is little in your own Hearts : And your Hearts might be filled with peace too, if you would exerciſe Faith upon Chriſt for that end : 'Tis your own Fault, if you be without reſt in any condition in this World. Set your ſelves to Study the *fulneſs* of Chriſt, and to clear your *Intereſt* in him, believe what the Scriptures reveal of him, and live as you believe, and you will quickly find the peace of God filling your Hearts and Minds.

Bleſſed be God for Jeſus Chriſt.

The Tenth SERMON.

MATTH. IX. XII.

But when Jeſus heard that, he ſaid unto them, They that be Whole need not a Phyſician, but they that be Sick.

HAving opened in the former Diſcourſes the *Nature* and *Method* of the *Application* of Chriſt to Sinners, it remains now that I preſs it upon every Soul, as ever it expects Peace and Pardon from God, to *apply*, and *put on Jeſus Chriſt*, (*i. e.*) to get Union with him by Faith whilſt he is yet held forth in the free and gracious tenders of the Goſpel ; to which purpoſe I ſhall now labour in this general *Uſe of Exhortation*, in which my laſt Subject engaged me ; wherein divers Arguments will be further urged, both from

The { 1. Titles,
and
2. Priviledges } of Jeſus Chriſt.

The Titles of Chriſt are ſo many *Motives* or Arguments fitted to perſwade Men to come unto him. Amongſt which, *Chriſt as the Phyſician of Souls* comes under our firſt Conſideration in the Text before us.

The occaſion of theſe Words of Chriſt, was the call of *Matthew the Publican*: Who having firſt opened his *Heart*, next opened his *Houſe* to Chriſt, and entertains him there: This ſtrange and unexpected change wrought upon *Matthew*, quickly brings in all the Neighbourhood, and many *Publicans* and Sinners reſorted thither; at which the Stomachs of the proud *Phariſees* began to ſwell: From this occaſion they took offence at Chriſt, and in this *verſe* Chriſt takes off the offence by ſuch an Anſwer as was fitted both for their *Conviction* and his own *Vindication*. But when Jeſus heard that, he ſaid unto them; *The whole have no need of a Phyſician, but they that be ſick.*

He gives it (ſaith one) as a Reaſon why he converſed ſo much with *Pulicans* and Sinners, and ſo little among the *Phariſees*, becauſe there was more Work for him: Men ſet up where they think Trade will be quickeſt: Chriſt came to be a *Phyſician* to ſick Souls. *Phariſees* were ſo well in their own Conceit, that Chriſt ſaw he ſhould have little to do among them; and ſo he applied himſelf to thoſe who were more ſenſible of their Sickneſs.

In the Words we have an account of the *Temper* and *State* both of,

1. The ſecure and unconvinced Sinner.
2. The humbled and convinced Sinner.

And 3. Of the Carriage of Chriſt, and his different reſpect to either.

Firſt, The ſecure Sinner is here deſcribed, both with reſpect to his own Apprehenſions of himſelf, as one that is *whole*, and alſo by his low Value and Eſteem for Chriſt, he ſees no need of him; *the whole have no need of the Phyſician.*

Secondly, The Convinced and Humbled Sinner is here alſo deſcribed, and that both by his State and Condition, he is *ſick*; and by his Valuation of Jeſus Chriſt, he greatly needs him: They that be Sick need the *Phyſician*.

Thirdly, We have here Chriſts carriage and different reſpect to both: The former he rejects, and paſſeth by, as thoſe with whom he hath no Concernment: The latter he Converſes with in order to their Cure.

The Words thus opened are fruitful in Obſervations. I ſhall neither note nor inſiſt upon any beſide this one, which ſuits the ſcope of my Diſcourſe, *viz.*

Doct. *That the Lord Jeſus Chriſt is the only Phyſician for ſick Souls.*

The World is a great *Hoſpital* full of Sick and dying Souls, all wounded by one and the ſame mortal Weapon, Sin. Some are ſenſeleſs of their Miſery, feel not their Pains, value not a *Phyſician*: Others are full of Senſe, as well as danger; mourn under the Apprehenſion of their Condition, and ſadly bewail it. The merciful God hath, in his abundant Compaſſion to the periſhing World, ſent a *Phyſician* from Heaven, and given him his Orders under the Great Seal of Heaven for his Office, *Iſa.* 61. 1, 2. which he opened and read in the Audience of the People, *Luke* 4. 18. *The Spirit of the Lord is upon me, becauſe he hath anointed me to Preach good Tydings unto the meek, he hath ſent me to bind up the broken hearted*, &c. He is the Tree of Life, whoſe Leaves are for the healing of the Nations: He is *Jehova Rophe*, the Lord that healeth us; and that as he is *Jehovah Tzidkenu*, the Lord our Righteouſneſs. The *Brazen Serpent* that healed the *Iſraelites* in the Wilderneſs, was an excellent *Type* of our Great Phyſician Chriſt, and is expreſly applied to him, *John* 3. 14. He rejects none that come, and heals all whom he undertakes: But more particularly I will,

Firſt, Point at thoſe *Diſeaſes* which *Chriſt* heals in ſick Souls, and by what means he heals them.

Secondly, The Excellency of this Phyſician above all others: There is none like Chriſt, he is the only Phyſician for wounded Souls.

Firſt, We will enquire into the Diſeaſes which Chriſt the *Phyſician* Cures; and they are reducible to two Heads, *viz.*

1. Sin, and
2. Sorrow.

Firſt, *The Diſeaſe of Sin*, in which Three *Things* are found exceeding burthenſom to ſick Souls.

1. The Guilt
2. The Dominion } of Sin; all cured by this *Phyſician*, and how.
3. The Inherence

Firſt, The Guilt of Sin, this is a mortal Wound, a ſtab in the very Heart of a poor Sinner. 'Tis a fond and groundleſs Diſtinction that *Papiſts* makes of Sins *Mortal* and *Venial*: All Sin in its own Nature is Mortal, *Rom.* 6. 23. *The Wages of Sin is Death*: Yet though it be ſo in its own Nature, Chriſt can, and doth Cure it by the Soveraign Balſom of his own precious Blood, *Eph.* 1. 7. *In whom we have Redemption through his Blood, the forgiveneſs of Sins, according to the Riches of his Grace.* This is the deepeſt and deadlieſt Wound the Soul of Man feels in this World: What is *Guilt*, but the Obligation of the Soul to Everlaſting Puniſhment and Miſery? It puts the Soul under the Sentence of God to Eternal Wrath; the condemning Sentence of the great and terrible God; than which, nothing is found more dreadful and inſupportable: Put all Pains, all Poverty, all Afflictions, all Miſeries in one Scale, and Gods Condemnation in the other, and you weigh but ſo many Feathers againſt a *Talent* of Lead.

This Diſeaſe or great *Phyſician* Chriſt Cures by *Remiſſion*, which is the diſſolving of the Obligation to Puniſhment; the looſing of the Soul that was bound over to the Wrath and Condemnation of God, *Col.* 1. 13, 14. *Heb.* 6. 12. *Micah* 7. 17, 18, 19, This Remiſſion being made, the Soul is immediately cleared from all its Obligations to Puniſhment, *Rom.* 8. 1. *There is no Condemnation*: All Bonds are cancelled; the *Guilt* of all Sins is healed or removed; original, and actual; great, and ſmall. This Cure is performed upon Souls *by the Blood of Chriſt*: Nothing is found in Heaven or Earth beſides his Blood, that is able to heal this Diſeaſe; *Heb.* 9. 22. *Without ſhedding of Blood there is no Remiſſion*; nor is it any Blood that will do it, but that only which dropt from the Wounds of Chriſt, *Iſa.* 54. 5. *By his ſtripes we are healed*: His Blood only is innocent and precious Blood, 1 *Pet.* 1. 19. Blood of infinite worth and value; the Blood of God, *Acts* 20. 28. Blood prepared for this very purpoſe, *Heb.* 10. 5. This is the Blood that performs the Cure; and how great a Cure is it! For this Cure the Souls of Believers ſhall be praiſing and magnifying their great *Phyſician* in Heaven to all Eternity, *Rev.* 1. 5, 6. *To him that loved us, and waſhed us from our Sins in his own Blood.* &c. *to him be Glory and Dominion for ever and ever.*

Secondly, The next *evil* in Sin, cured by Chriſt, is the *Dominion* of it over the Souls of poor Sinners. Where Sin is in Dominion, the Soul is in a very ſad Condition; for it darkens the *Underſtanding*, depraves the *Conſcience*, ſtiffens the *Will*, hardens the *Heart*, miſplaces and diſorders all the *Affections*: And thus every Faculty is wounded by the Power and Dominion of Sin over the Soul. How difficult is the Cure of this Diſeaſe! it paſſes the skill of Angels or Men to heal it: But Chriſt undertakes it, and makes a perfect Cure of it at laſt; and this he doth by his *Spirit*. As he Cures the guilt of Sin by pouring out his *Blood* for us, ſo he Cures the Dominion of Sin, by pouring out his *Spirit upon us*. Juſtification is the Cure of *Guilt*, Sanctification the Cure of the *Dominion* of Sin. For,

Firſt, As the Dominion of Sin darkens the *Underſtanding*, 1 *Cor.* 2. 14. So the Spirit of Holineſs which Chriſt ſheds upon his People, cures the darkneſs and blindneſs of that noble Faculty, and reſtores it again, *Eph.* 5. 8. They that were darkneſs are hereby Light in the Lord: The anointing of this Spirit teacheth them all things, 1 *John* 2. 27.

Secondly, As the Dominion of Sin depraved and defiled the *Conſcience*, Tit. 1. 15. wounded it to that degree, as to diſable it to the performances of all its Offices and Functions; ſo that it was neither able to apply, convince, or tremble at the Word: So when the Spirit of Holineſs is ſhed forth, O what a tender Senſe fills the renewed Conſcience! For what ſmall Things will it check, ſmite and rebuke! How ſtrongly will it bind to Duty, and bar againſt Sin!

Thirdly, As the Dominion of Sin ſtiffned the *Will*, and made it ſtubborn and rebellious; ſo Chriſt by ſanctifying it, brings it to be pliant and obedient to the Will of God. *Lord*, ſaith the Sinner, *what wilt thou have me to do*! Acts 9. 6.

Fourthly, As the Power of Sin hardneth the *Heart*, ſo that nothing could affect it, or make any Impreſſion upon it; when Sanctification comes upon the Soul, it thaws and breaks it, as hard as it was, and makes it diſſolve in the Breaſt of a Sinner in godly Sorrow, *Ezek.* 36. 26. *I will take away the Heart of Stone out of your Fleſh, and I will give you an Heart of Fleſh.* It will now melt ingenuouſly under the Threatnings of the Word. 2 *Kings* 22. 19. or the ſtrokes of the Rod, *Jer.* 31. 18. Or the Manifeſtations of Grace and Mercy, *Luke* 7. 38.

Fifthly, As the Power of Sin miſplaced and diſordered all the *Affections*, ſo Sanctification reduces them again, and ſets them right, *Pſalm.* 4. 6, 7. And thus you ſee how Sanctification becomes the rectitude, health and due Temper of the Soul, ſo far as it prevails, curing the Diſeaſes that Sin in its Dominion filled the Soul with. True it is, this Cure is not perfected in this Life: There are ſtill ſome grudgings of the old Diſeaſes in the holieſt Souls, notwithſtanding Sin be dethroned from its Dominion over them: But the Cure is begun, and daily advances towards Perfection, and at laſt will be compleat, as will appear in the Cure of the next evil of Sin, namely,

Thirdly, The *Inherence* of Sin in the Soul; this is a ſore Diſeaſe, the very core and root of all our other Complaints and Ailes. This made the Holy *Apoſtle* bemoan himſelf, and wail ſo bitterly, *Rom.* 7. 17 Becauſe of *Sin that dwelt in him*: And the ſame Miſery is bewailed by all ſanctified Perſons all the World over.

'Tis a wonderful Mercy to have the Guilt and Dominion of Sin cured; but we ſhall never be perfectly ſound and well till the Exiſtence, or indwelling of Sin in our Natures be cured too. When once that is done, then we ſhall feel no more Pain, nor Sorrows for Sin: And this our great *Phyſician* will at laſt perform for us, and upon us: But as the Cure of Guilt was by our *Juſtification*, the Cure of the Dominion of Sin by our *Sanctification*, ſo the third and laſt which perfects the whole Cure, will be by our *Glorification*; and till then it is not to be expected. For its a clear Caſe, that Sin like Ivy in the old Walls, will never be gotten out, till the Wall be pulled down, and then its pulled up by the Roots. This Cure Chriſt will perform in a Moment upon our Diſſolution. For tis plain,

Firſt, That none but perfected Souls, freed from all Sin, are admitted into Heaven, *Eph.* 5. 27. *Heb.* 12. 23. *Rev.* 21. 27.

Secondly, 'Tis as plain, that no ſuch perſonal Perfection and Freedom is found in any Man on this ſide Death, and the Grave, 1 *John* 1. 8. 1 *Kings* 8. 46. *Philip.* 3. 12. A Truth ſealed by the ſad Experience of all the Saints on Earth.

Thirdly, If ſuch Freedom and Perfection muſt be before we can be perfectly Happy, and no ſuch thing be done in this Life; it remains that it muſt be done immediately upon their *Diſſolution*, and at the very time of their Glorification: As Sin came in at the Time of the Union of their Souls and Bodies in the Womb, ſo it will go out at the time of their Separation by Death: Then will Chriſt put the laſt Hand to this glorious Work, and perfect that Cure which hath been ſo long under his Hand in this World: And thenceforth Sin ſhall have no Power upon them; it ſhall never tempt them more, it ſhall never defile them more; it ſhall never grieve and ſadden their Hearts any more: Henceforth it ſhall never Cloud their Evidences, darken their Underſtandings, or give the leaſt Interruption of their Communion with God. When Sin is gone, all theſe its miſchievous Effects are gone with it. So that I may ſpeak it to the Comfort of all gracious Hearts, according to what the Lord told the *Iſraelites* in *Deut.* 12. 8, 9. (to which I allude for Illuſtration of this moſt comfortable Truth) *Ye ſhall not do after all the things that ye do here this Day, every Man whatſoever is right in his own Eyes, for ye are not as yet come to the reſt, and to the Inheritance which the Lord your God giveth you.* Whilſt you are under Chriſts cure upon Earth, but not perfectly healed; your Underſtandings miſtake, your Thoughts wander, your Affections are dead, your Communion with God is daily interrupted: But it ſhall not be ſo in Heaven, where the Cure is perfect: You ſhall not know, love, or delight in God as you do this Day; for you are not as yet come to the Reſt, and to the Inheritance which the Lord your God giveth you. And ſo much as to the Diſeaſes of Sin, and Chriſts Method of curing them.

Secondly, As Sin is the Diſeaſe of the *Saints*, ſo alſo is *Sorrow*. The beſt of *Saints* muſt paſs through the Valley of *Bacha* to Heaven. How many Tears fall from the Eyes of the *Saints* upon the account of outward, as well as inward troubles; even after their Reconciliation with God? *Through much Tribulation we muſt enter into the Kingdom of God*, Acts 14. 22. It would be too great a Digreſſion in this Place, to note but the more general Heads, under which almoſt infinite particulars of Troubles and Afflictions are found. It ſhall ſuffice only to ſhew, that whatever diſtreſs or trouble any poor Souls is in upon any account whatſoever; if that Soul belong to Jeſus Chriſt, he will take Care of it *for the preſent*, and deliver it at laſt by a compleat Cure.

First, Chriſt cures Troubles by *ſanctifying* them to the Souls of his that are under Affliction, and makes their very troubles *Medicinal* and healing to them. Trouble is a *Scorpion*, and hath a deadly Sting; but Chriſt is a wiſe *Phyſician*, and extracts a Soveraign Oyl out of this *Scorpion*, that heals the wound it makes. By Afflictions our wiſe Phyſician purges our Corruptions, and ſo prevents or Cures greater troubles by leſſer; inward ſorrows, by outward ones, *Iſa*. 27. 9. *By this therefore ſhall the Iniquity of Jacob be purged, and this is all the Fruit, to take away his Sin.*

Secondly, Chriſt cures outward *Troubles* by inward *Conſolations*, which are made to riſe in the inner Man as high as the Waters of Affliction do upon the outward Man, 2 *Cor*. 1. 5. One drop of Spiritual Comfort is ſufficient to ſweeten a whole Ocean of outward Trouble. It was an high Expreſſion of an afflicted Father, whom God comforted juſt upon the Death of his dear and only Son, with ſome clearer Manifeſtations of his Love than was uſual. *O*, ſaid he, *might I but have ſuch Conſolations as theſe, I could be willing (were it poſſible) to lay an only Son into the Grave every Day I have to live in this World.* Thus all the troubles of the World are cured by Chriſt, *John* 16. 33. *In the World ye ſhall have trouble, but in me ye ſhall have Peace.*

Nihil Corpus ſentit in nervo, cum Anima ſit in Cœlo.

Thirdly, Chriſt Cures all outward Sorrows and Troubles in his People *by Death*, which is their removal from the Place of Sorrows to Peace and Reſt for evermore. Now God wipes all Tears from their Eyes, and the Days of their Mourning are at an end: They then put off the Garments and Spirit of Mourning, and enter into Peace, *Iſa*. 57. 2. They come to that place and ſtate, where Tears and Sighs are things unknown to the Inhabitants: One ſtep beyond the ſtate of this Mortality, brings us quite out of the ſight and hearing of all Troubles and Lamentations. Theſe are the Diſeaſes of *Souls*, *Sin* and *Sorrow*; and thus they are cured by Chriſt the *Phyſician*.

Secondly, Next, I ſhall ſhew you that Jeſus Chriſt is the only *Phyſician* of Souls: None like him for a ſick *Sinner*: And this will be evident in divers reſpects.

First, None ſo *wiſe* and judicious as Jeſus Chriſt to underſtand, and comprehend the Nature, depth, and danger of *Soul* diſeaſes. O how ignorant and unacquainted are Men with the *State* and *Caſe* of afflicted *Souls*! *But Chriſt hath the Tongue of the Learned, that he ſhould know how to ſpeak a word in ſeaſon to him that is weary*, *Iſa*. 50. 4. He only underſtands the weight of *Sin*, and depth of inward Troubles of *Sin*.

Secondly, None ſo able to cure and heal the wounds of afflicted *Souls* as Chriſt is: He only hath thoſe Medicines that can Cure a ſick *Soul*. The Blood of Chriſt, and nothing elſe in Heaven or Earth, is able to cure the Mortal wounds which guilt inflicts upon a trembling Conſcience: Let Men try all other Receipts, and coſtly experience ſhall convince them of their inſufficiency. Conſcience may be benumed by ſtupefactive Medicines, prepared by the Devil for that end, but pacified it can never be, but by the Blood of Chriſt, *Heb*. 10. 22.

Thirdly, None ſo *tender hearted*, and ſympathizing with ſick *Souls*, as Jeſus Chriſt: He is full of Bowels and tender Compaſſions to afflicted Souls: He is one that can have Compaſſion, becauſe he hath had Experience, *Heb*. 5. 2. If I muſt come into the *Chirurgeons* Hands with broken Bones, give me ſuch a one to chooſe, whoſe own Bones have been broken, who hath felt the anguiſh in himſelf. Chriſt knows what it is by Experience, having felt the anguiſh of inward troubles, the weight of Gods Wrath, and the Terrors of a forſaking God, more than any, or all the Sons of Men: This makes him tender over diſtreſſed *Souls*, *Iſa*. 42. 3. *A bruiſed Reed he will not break, and ſmoaking Flax he will not quench.*

Fourthly, None cures in ſo *wonderful a method* as Chriſt doth: He heals us by his ſtripes, *Iſa*. 53. 5. The Phyſician Dies that the Patient may live: His Wounds muſt bleed, that ours may be cured: He feels the ſmart and pain, that we might have the Eaſe and Comfort. No Phyſician but Chriſt will cure others at this rate.

Fifthly, None ſo *ready* to relieve a ſick *Soul* as Chriſt: He is within the call of a diſtreſſed Soul at all times. Art thou ſick for *Sin*, weary of *Sin*, and made truly willing to part with *Sin*? Lift up but thy ſincere cry to the Lord Jeſus for help, and he will quickly be with thee: When the Prodigal, the embleme of a convinced humbled *Sinner*, ſaid in himſelf, I will return to my father, the Father ran to meet him, *Luke*. 15. 20. He can be with thee in a moment.

Sixthly, None ſo *willing* to receive and undertake all diſtreſſed and afflicted Souls as Jeſus Chriſt is: He refuſes none that come to him, *John* 6. 37. *He that cometh unto me, I will in no ways caſt out*: Whatever their Sins have been, or their Sorrows are; however they have wounded their own Souls with the deepeſt gaſhes of Guilt; how deſperate and helpleſs ſoever their Caſe appears in their own or others Eyes: He never puts them off, or diſcourages them, if they be but willing to come, *Iſa*. 1. 18, 19.

Seventhly, None ſo *happy* and *ſucceſsful* as Chriſt: He never fails of performing a perfect Cure upon thoſe he undertakes: Never was it known that any Soul miſcarried in his Hands, *John* 3. 15, 16. Other *Phyſicians* by miſtakes, by ignorance, or careleſneſs, fill Church-Yards, and caſt away the Lives of Men: But Chriſt ſuffers none to periſh that commit themſelves to him.

Eighthly, None ſo *free* and *generous* as Chriſt, he doth all gratis: He ſells not his Medicine, though they be of infinite value, but freely gives them, *Iſa*. 55. 1. *He that hath no Money let him come*: if any be ſent away, 'tis the Rich, *Luke* 1. 53. not the Poor and Needy: Thoſe that will not accept their remedy as a free Gift, but will needs purchaſe it at a Price.

Ninthly and *Laſtly*, *None rejoyces in the recovery* of Souls more than Chriſt doth. O it is unſpeakably delightful to him to ſee the efficacy of his Blood upon our Souls, *Iſa.* 53. 11. *He ſhall ſee the travel of his Soul* (*i. e.* the ſucceſs of his Death and Sufferings) *and ſhall be ſatisfied:* When he foreſaw the ſucceſs of the Goſpel upon the World, it's ſaid *Luke* 10. 21. *In that Hour Jeſus rejoyced in Spirit:* And thus you ſee, there is no Phyſician like Chriſt for ſick Souls.

The Uſes of this Point are,
For Information and
Direction.

Firſt, From thence we are informed of many great and neceſſary Truths deducible from this: As,

Inference 1. *How expreſſible is the Grace of God, in providing ſuch a Phyſician as Chriſt, for the ſick and dying Souls of Sinners!* O bleſſed be God, that there is Balm in *Gilead*, and a *Phyſician* there: That their Caſe is not as deſperate, forlorn and remedileſs as that of the Devils and damned is. There is but one Caſe excepted from cure, and that ſuch as is not incident to any ſenſible afflicted Soul, *Mat.* 12. 31. and this only excepted, all manner of Sins and Diſeaſes are capable of a Cure. Though there be ſuch a Diſeaſe as is incurable, yet take this for thy Comfort, never any Soul was ſick (*i. e.*) ſenſibly burthened with it, and willing to come to Jeſus Chriſt for healing: For under that Sin, the Will is ſo wounded that they have no deſire to Chriſt. O ineſtimable Mercy, that the ſickeſt Sinner is capable of a perfect Cure! There be thouſands, and ten thouſands now in Heaven and Earth, who ſaid once, never was any Caſe like theirs; ſo dangerous, ſo hopeleſs. The greateſt of Sinners have been perfectly recovered by Chriſt, 1 *Tim.* 1. 15. 1 *Cor.* 6. 11. O Mercy never to be duly eſtimated!

Inference 2. *What a powerful reſtraint from Sin, is the very method ordained by God for the cure of it!* Iſa. 53. 5. *By his ſtripes we are healed.* The Phyſician muſt Dye, that the Patient might Live: No other thing but the Blood, the precious Blood of Chriſt is found in Heaven or Earth able to heal us, *Heb.* 9. 22, 26. This Blood of Chriſt muſt be freſhly applied to every new wound Sin makes upon our Souls, *John* 2. 1, 2. every new Sin wounds him afreſh, opens the wounds of Chriſt anew. O think of this again, and again, you that ſo eaſily yield to the ſolicitations of Satan: Is it ſo eaſie and ſo cheap to Sin, as you ſeem to make it? Doth the cure of Souls coſt nothing? True, it is free to us, but was it ſo to Chriſt? No, no, it was not; he knows the price of it, though you do not. Hath Chriſt healed you by his ſtripes, and can you put him under freſh Sufferings for you ſo eaſily? Have you forgot alſo your own ſick Days and Nights for Sin, that you are careleſs in reſiſting, and preventing it? Sure 'tis not eaſie for Saints to wound Chriſt and their own Souls, at one ſtroke: If you renew your Sins, you muſt alſo renew your Sorrows and Repentance, *Pſalm.* 51. *Title.* 2 *Sam.* 12. 13. you muſt feel the throes and pains of a troubled Spirit again, things with which the Saints are not unacquainted: Of which they may ſay as the Church, *Remembring my Affliction, the Wormwood and the Gall, my Soul hath them ſtill in remembrance,* Lam. 3. 19. Yea, and if you will yet be remiſs in your watch, and ſo eaſily incur new guilt; though a pardon in the Blood of Chriſt may heal your Souls, yet ſome Rod or other in the Hand of a diſpleaſed Father ſhall afflict your Bodies, or ſmite you in your outward Comforts, *Pſalm* 89. 32.

Inference 3. *If Chriſt be the only Phyſician of ſick Souls, what Sin and Folly is it for Men to take Chriſts work out of his Hands, and attempt to be their own Phyſician?*

Thus do thoſe that ſuperſtitiouſly endeavour to heal their Souls by afflicting their Bodies: Not Chriſts Blood, but their own muſt be the Plaiſter: And as blind *Papiſts*, ſo many carnal and ignorant *Proteſtants* ſtrive by Confeſſion, Reſtitution, Reformation, and a ſtricter courſe of Life to heal thoſe wounds that Sin hath made upon their Souls, without any reſpect to the Blood of Chriſt: But this courſe ſhall not profit them at all. It may for a time *divert*, but can never heal them: The wounds ſo skinned over, will open and bleed again; God grant it be not when our Souls ſhall be out of the reach of the true and only Remedy:

Inference 4. *How ſad is thoſe Caſe of the Souls, to whom Chriſt hath not yet been a Phyſician?* They are mortally wounded by Sin, and are like to Die of their ſickneſs; no ſaving healing Applications having hitherto been made unto their Souls: And this is the Caſe of the greateſt part of Mankind; yea, of them that live under the diſcoveries of Chriſt in the Goſpel: Which appears by theſe ſad ſymtoms.

Firſt, In that their Eyes have not yet been opened to ſee their Sin and Miſery, in which Illumination the cure of Souls begins, *Acts* 26. 18. To this Day he hath not given them Eyes to ſee, *Deut.* 29. 4. But that terrible ſtroke of God, which blinds and hardens them, is too viſibly upon them, mentioned in *Iſa.* 6. 9, 10. No hope of healing till the Sinners Eyes be opened to ſee his Sin and Miſery.

Secondly, In that nothing will divorce and ſeparate them from their Luſts: A ſure ſign they are not under Chriſts cure, nor were ever made ſick of Sin. O if ever Chriſt be a Phyſician to thy Soul, he will make thee *loath* what now thou *loveſt*, and ſay to thy moſt pleaſant and profitable Luſts, *get ye hence*, Iſa. 30. 22. Till then there is no ground to think that Chriſt is a Phyſician to you.

Thirdly, In that they have no ſenſible and preſſing need of Chriſt, nor make any earneſt enquiry after him, as moſt certainly you would do, if you were in the way of healing and recovery. Theſe and many other ſad *ſymtoms* do too plainly diſcover the Diſeaſe of Sin to be in its full Strength upon your Souls; and if it ſo continue, how dreadful will the Iſſue be? See *Iſa.* 6. 9, 10.

Inference 5. *What cauſe have they to be glad, that are under the hand and care of Chriſt in order to a cure; and who do find, or may upon due Examination find, their Souls are in a very hopeful way of recovery!* Can we rejoyce when the Strength of a natural Diſeaſe is broken, and Nature begins to recover eaſe, and vigour again, and ſhall we not much more rejoyce when our Souls begin to mend, and recover ſenſibly, and all comfortable ſigns of Life and Health appear upon them? Particularly when the *underſtanding* which was ignorant and dark, hath the Light of Life beginning to dawn into it, ſuch is that in 1 *Joh.* 2. 27. *when* the *Will* which was rebellious and inflexible to the *Will of God*, is brought to comply with that Holy Will, ſaying, *Lord, what wilt thou have me to do?* Acts 9. 6. When the *Heart* which was harder than an *Adamant*, is now brought to Contrition for Sin, and can mourn as heartily over it, as ever a tender Father did for a dead Son, a beloved and only Son. When its *Averſations* from God are gone, at leaſt have no ſuch Power as once they had: But the Thoughs are now fixed much upon God, and ſpiritual Things begin to grow pleaſant to the Soul: When times of Duty come to be longed for, and the Soul never better pleaſed than in ſuch Seaſons. When the *Hypocriſie* of the Heart is purged out, ſo that we begin to do all that we do heartily, as unto the Lord, and not unto Men, *Col.* 3. 23. 1 *Theſ.* 2. 4. When we begin to make Conſcience of ſecret Sins, *Pſalm* 119. 113. And of ſecret Duties, *Mat.* 6. 5, 6. When we have an equal reſpect to all God's Commandments, *Pſalm* 119. 6. And our Hearts are under the Holy and Awful Eye of God, which doth indeed over-awe our Souls, *Gen.* 17. 1. O what ſweet Signs of a recovering Soul are theſe! Surely ſuch are in the skilful Hand of the great Phyſician, who will perfect what yet remains to be done.

Second Vſe for Direction.

In the laſt place, this Point yields us Matter of Advice and Direction to poor Souls that are under the Diſeaſe of Sin, and they are of two Sorts, which I will diſtinctly ſpeak to, *viz.* *Firſt*, Such as are under their firſt Sickneſs or ſpiritual Sorrow for Sin, and know not what *Courſe* to take: Or, *Secondly*, Such as have been longer in the Hands of Chriſt the Phyſician, but are troubled to ſee the Cure advance ſo ſlowly upon them, and fear the Iſſue.

Firſt, As to thoſe that are in their firſt troubles for Sin, and know not what Courſe to take for Eaſe and Safety; I would addreſs to them theſe following Counſels.

Firſt, Shut your Ears againſt the dangerous Counſels of Carnal Perſons or Relations; for as they themſelves are unacquainted with theſe Troubles: So alſo are they with all proper Remedies; and it is very uſual with the Devil to convey his Temptations to diſtreſſed Souls by ſuch Hands; becauſe by them he can do it with leaſt Suſpicion. It was *Auguſtin's* Complaint, that his own Father took little Care for his Soul; and many Parents act in this Caſe, as if they were employed by Satan.

Secondly, Be not too eager to get out of Trouble, but be content to take God's way, and wait his Time: No Woman that is wiſe, would deſire to have her Travel haſtned one Day before the due Time: Nor will it be your Intereſt to haſten too ſoon out of Trouble. 'Tis true, times of Trouble are apt to ſeem tedious; but a falſe Peace will endanger you more than a long Trouble: A Man may lengthen his own Troubles to the Loſs of his own Peace, and he may ſhorten them to the Hazard of his own Soul.

Thirdly, Open your Caſe to wiſe, judicious and experienced Chriſtians, and eſpecially the Miniſters of Chriſt, whoſe Office it is to counſel and direct you in theſe Difficulties; and let not your Troubles lie like a ſecret ſmothering Fire, always in your own Breaſts. I know Men are more aſhamed to open their Sins under Convictions, than they were to commit them before Conviction: But this is your Intereſt, and the true way to your Reſt and Peace. If there be with, or near you an Interpreter, one of a thouſand, to ſhew you your Righteouſneſs and Remedy, as it lies in Chriſt; neglect not your own Souls in a ſinful Concealment of your Caſe, It will be the Joy of their Heart to be employed in ſuch Work as this is.

Fourthly, Be much with God in ſecret: Open your Hearts to him, and pour out your Complaints into his Boſom. The 102d. *Pſalm* bears a Title very ſuitable to your Caſe and Duty: Yea, you will find your Troubles work kindly, and God intend a Cure upon your Souls, that nothing will be able to keep God and your Souls aſunder: Whatever your Incumbrances in the World be, ſome time will be daily redeemed to be ſo ſpent betwixt you and God.

Fifthly, Plead hard with God in Prayer for Help and Healing: *Heal my Soul* (ſaith *David*) *for I have ſinned againſt thee*, Pſalm 41. 4. tell him, Chriſt hath his Commiſſion ſealed for ſuch as you are: He was ſent to *Bind up the broken Hearted*, Iſa. 61. 1. tell him he came into the World to ſeek and ſave that which was loſt, and ſo are you now in your own Account and Apprehenſions. Lord, what Profit is there in my Blood? Wilt thou purſue a dried Leaf? And why is my Heart wounded with the Senſe of Sin, and mine Eyes open to ſee my Danger and Miſery, are not theſe the firſt dawnings of Mercy upon Sinners? O let it appear, that the time of Mercy, even the ſet Time is now come.

Sixthly, Underſtand your Peace to be in Chriſt only, and Faith to be the only way to Chriſt and Reſt: Let the great Enquiry of your Souls be after Chriſt and Faith, ſtudy the Nature and Neceſſity of theſe, and cry to God Day and Night for Strength to carry you to Chriſt in the way of Faith.

Secondly, As to thoſe that have been longer under the Hands of Chriſt, and yet are in Troubles ſtill, and cannot attain Peace, but their Wounds bleed ſtill, and all they hear in Sermons, or do in way of Duty, will not bring them to Reſt: To ſuch I only add two or three Words for a cloſe.

Firſt, Conſider whether you ever rightly cloſed with Chriſt ſince your firſt awakening, and whether there be not ſome way of Sin in which you ſtill live: If ſo, no wonder your Wounds are kept open, and your Souls are Strangers to Peace.

Secondly, If you be conſcious of no ſuch flaw in the Foundation, conſider how much of this trouble may ariſe from your Conſtitution and natural Temper, which being Melancholy, will be doubtful and ſuſpicious: You may find it ſo in other Caſes of leſs Moment, and be ſure Satan will not be wanting to improve it.

Thirdly, Acquaint your ſelves more with the Nature of true juſtifying Faith; a Miſtake in that hath prolonged the Troubles of many: If you look for it in no other Act but Aſſurance, you may eaſily overlook it, as it lies in the mean time in your Affiance or Acceptance. A true and proper Conception of ſaving Faith would go far in the cure of many troubled Souls.

Fourthly, Be more careful to ſhun Sin, than to get your ſelves clear of Trouble. 'Tis ſad to walk in Darkneſs, but worſe to lie under Guilt. Say, Lord, I would rather be grieved my ſelf, than be a Grief to thy Spirit. O keep me from Sin, how long ſoever thou keep me under Sorrow. Wait on God in the way of Faith, and in a tender Spirit towards Sin, and thy Wounds ſhall be healed at laſt by thy great Phyſician.

Thanks be to God for Jeſus Chriſt.

Ser. 11.

Text. Containing the ſecond Motive to enforce the general Exhortation from a ſecond Title of Chriſt.

The Eleventh SERMON.

LUKE I lxxii.

To perform the Mercy promiſed to our Fathers, and to remember his Holy Covenant.

THis Scripture is part of *Zechariah*'s Prophecy at the riſing of that bright Star, *John* the *Harbinger* and Forerunner of Chriſt: They are ſome of the firſt Words he ſpake after God had looſed his Tongue, which for a time was ſtruck dumb for his Unbelief. His Tongue is now unbound, and at Liberty to proclaim to all the World the Riches of Mercy through Jeſus Chriſt, in a Song of Praiſe. Wherein Note,

The Mercy celebrated, *viz.* Redemption by Chriſt, *ver.* 68.

The Deſcription of Chriſt by Place and Property, *ver.* 69.

The Faithfulneſs of God in our Redemption this Way, *ver.* 70.

The Benefit of being ſo Redeemed by Chriſt, *ver.* 71.

The exact Accompliſhment of all the Promiſes made to the *Fathers*, in ſending Chriſt, the Mercy promiſed, into the World, *ver.* 72. *To perform the Mercy promiſed to our Fathers*, &c. In theſe Words we find two Parts, *viz.*

1. A Mercy freely promiſed.
2. The promiſed Mercy faithfully performed.

Firſt, You have here a Mercy freely promiſed, *viz.* by God the Father from the Beginning of the World, and often repeated and confirmed in ſeveral ſucceeding Ages to the *Fathers*, in his Covenant Tranſactions.

This Mercy is *Jeſus Chriſt*, of whom he ſpeaks in this Prophecy; the ſame which he ſtiles *An Horn of Salvation in the Houſe of David*, ver. 69.

The Mercy of God in Scripture is put either for,

1. His free Favour to the Creature. Or,
2. The Effects and Fruits of that Favour.

'Tis put for the free and undeſerved Favour of God to the Creature, and this Favour of God may reſpect the Creature two Ways, either as *Undeſerving*, or as *Ill deſerving*.

It reſpected Innocent Man as *undeſerving*, for *Adam* could put no Obligation upon his Benefactor: It reſpecteth fallen Man as *Ill deſerving*. Innocent Man could not merit Favour, and fallen Man did merit Wrath: The Favour or Mercy of God to both is every way free, and that is the firſt Acceptation of the Word Mercy: But then it is alſo taken for the Effects and Fruits of God's Favour, and they are, Either,

1. Principal and Primary. Or,
2. Subordinate and Secondary.

Of Secondary and Subordinate Mercies, there are multitudes, both Temporal, reſpecting the Body, and Spiritual, reſpecting the Soul; but the Principal and Primary Mercy is but one, and that is Chriſt, the firſt-born of Mercy; the Capital Mercy, the Comprehenſive-Root-Mercy, from whom are all other Mercies; and therefore called by a ſingular *Emphaſis* in my Text *The Mercy*, (i. e.) the Mercy of all Mercies; without whom no Drop of ſaving Mercy can flow to any of the Sons of Men; and in whom are all the tender Bowels of Divine Mercy yearning upon poor Sinners. *The Mercy*, and *the Mercy promiſed*. The firſt Promiſe of Chriſt was made to *Adam*, Gen. 3. 15. and was frequently renewed afterwards to *Abraham*, to *David*; and as the Text ſpeaks, unto the Fathers, in their reſpective Generations.

Secondly, We find here alſo, *The promiſed Mercy faithfully performed. To perform the Mercy promiſed.* What Mercy ſoever the Love of God engaged him to Promiſe, the Faithfulneſs of God ſtands engaged for the Performance thereof. Chriſt the promiſed Mercy, is not only performed truly, but he is alſo performed according to the Promiſe in all the Circumſtances thereof exactly. So he was promiſed to the Fathers, and juſt ſo performed to us their Children: Hence the Note is,

Doct. *That Jeſus Chriſt the Mercy of Mercies was graciouſly promiſed, and faithfully performed by God to his People.*

Three Things are here to be opened.

Firſt, Why Chriſt is ſtiled *The Mercy*.

Secondly, What kind of Mercy Chriſt is to his People.

Thirdly, How this promiſed Mercy was performed.

Firſt, Chriſt is the Mercy, *Emphatically* ſo called, the peerleſs, invaluable, and matchleſs Mercy; becauſe he is the prime Fruit of the Mercy of God to Sinners. The Mercies of God are infinite: Mercy gave the World and us our Being; all our Protections, Proviſions and Comforts in this Word are the Fruits of Mercy; the After-births of Divine Favour: But Chriſt is the Firſt-born from the Womb of Mercy, all other Mercies compared with him, are but Fruits from that Root, and Streams from that Fountain of Mercy; the very Bowels of Divine Mercy are in Chriſt, as in *Verſe* 78. according to the tender Mercies, or as the *Greek*, the yearning Bowels of the Mercy of God.

Secondly, Chriſt is *the Mercy*, becauſe all the Mercy of God to Sinners is diſpenſed and conveyed through Chriſt to them, *John* 1. 16. *Eph.* 4. 7. Chriſt is the *Medium* of all Divine Communications: The *Channel* of Grace; through him is both the *decurſus & recurſus gratiarum*; the Flows of Mercy from God to us, and the Returns of Praiſe from us to God; fond and vain therefore are all the Expectations of Mercy out of Chriſt: No Drop of ſaving Mercy runs beſide this Channel.

Thirdly, Chriſt is *the Mercy*, becauſe all inferiour Mercies derive both their *Nature*, *Value*, *Sweetneſs* and *Duration* from Chriſt, the Fountain Mercy of all other Mercies.

Firſt, They derive their *Nature* from Chriſt, for out of him thoſe things which Men call Mercies, are rather Traps and Snares, than Mercies to them, *Prov.* 1. 32. The Time will come when the *Rich* that are Chriſtleſs will wiſh, O that we had been poor! And *Nobles* that are not ennobled by the New Birth, O that we had been among the lower Rank of Men! All theſe things that paſs for valuable Mercies, like *Cyphers* ſignifie much when ſuch a ſpeaking Figure as Chriſt ſtands before them, elſe they ſignifie nothing to any Mans Comfort or Benefit.

Secondly, They derive their *Value* as well as Nature from Chriſt: For how little, I pray you, doth it ſignifie to any Man to be Rich, Honourable, Politick, and Succeſsful in all his Deſigns in the World; if after all he muſt lie down in Hell?

Thirdly, All other Mercies derive their *Sweetneſs* from Chriſt, and are but inſipid things without him. There is a twofold Sweetneſs in things; one *Natural*, another *Spiritual*; thoſe that are out of Chriſt can reliſh the firſt, Believers only reliſh both: They have the Natural Sweetneſs that is in Mercy it ſelf, and a Sweetneſs ſupernatural from Chriſt and the Covenant, the Way in which they receive them. Hence it is that ſome Men taſte more Spiritual Sweetneſs in their *daily Bread*, than others do in the *Lords-Supper*; one and the ſame Mercy by this Means becomes a Feaſt to Soul and Body at once.

Fourthly, All Mercies have their *Duration* and Perpetuity from Chriſt; all Chriſtleſs Perſons hold their Mercies upon the greateſt Contingencies and Terms of Uncertainty; if they be continued during this Life, that's all: There is not a drop of Mercy after Death; but the Mercies of the Saints are continued to Eternity; the End of their Mercies on Earth, is the Beginning of their Mercies in Heaven. There is a twofold End of Mercies, one *Perfective*, another *Deſtructive*; the Death of the Saints perfects and compleats their Mercies; the Death of the Wicked deſtroys and cuts off their Mercies: For theſe Reaſons Chriſt is called *The Mercy*.

Secondly, In the next Place, let us enquire what Manner of Mercy Chriſt is; and we ſhall find many Lovely, and Tranſcendent Properties to commend him to our Souls.

Firſt, He is a *free* and undeſerved Mercy, called upon that Account, *The Gift of God*, John 4. 10. And to ſhew how free this Gift was, God gave him to us when we were Enemies, *Rom.* 5. 8. Needs muſt that Mercy be free, which is given not only to the undeſerving, but to the ill deſerving; the Benevolence of God was the ſole impulſive Cauſe of this Gift, *John* 3. 16.

Secondly, Chriſt is a *full* Mercy repleniſhed with all that anſwers to the *Wiſhes* or *Wants* of Sinners; in him alone is found whatever the Juſtice of an angry God requires for Satisfaction, or the Neceſſities of Souls require for their Supply. Chriſt is full of Mercy, both *extenſively* and *intenſively*; in him are all kinds and ſorts of Mercies, and in him are the higheſt and moſt perfect Degrees of Mercy; *For it pleaſed the Father, that in him ſhould all Fulneſs dwell*, Col. 1. 19.

Thirdly, Chriſt is the *ſeaſonable* Mercy, given by the Father to us in due time, *Rom.* 5. 6. in the fulneſs of time, *Gal.* 4. 4. a ſeaſonable Mercy in his *Exhibition* to the World in *General*, and a ſeaſonable Mercy in his *Application* to the Soul in *Particular*; the Wiſdom of God pitched upon the beſt Time for his Incarnation, and it hits the very nick of time, for his Application. When a poor Soul is diſtreſſed, loſt, at its Wits end, ready to periſh; then comes Chriſt: All Gods Works are done in Seaſon, but none more ſeaſonable than this great Work of Salvation by Chriſt.

Fourthly, Chriſt is the *neceſſary Mercy*, there is an abſolute Neceſſity of Jeſus Chriſt; hence in Scripture he is called the *Bread of Life*, John 6. 48. he is Bread to the Hungry; he is the *Water of Life*, John 7. 37. As cold Water to the thirſty Soul; he is a Ranſom for Captives, *Mat.* 20. 28. a Garment to the Naked, *Rom.* 13. *ult.* only Bread is not ſo neceſſary to the Hungry, nor Water to the Thirſty, nor a Ranſom to the Captive, nor a Garment to the Naked; as Chriſt is to the Soul of a Sinner, the Breath of our Noſtrils, the Life of our Souls is in Jeſus Chriſt.

Fifthly, Chriſt is a *Fountain Mercy*, and all other Mercies flow from him; a Believer may ſay of Chriſt, *All my freſh Springs are in thee*; from his Merit, and from his Spirit flow our Redemption, Juſtification, Sanctification, Peace, Joy in the Holy Ghoſt, and Bleſſedneſs in the World to come: *In that day ſhall there be a Fountain opened*, Zech. 13. 1.

Sixthly, Chriſt is a *ſatisfying Mercy*, he that is full of Chriſt can feel the want of nothing. *I deſire to know nothing, but Jeſus Chriſt, and him crucified*, 1 Cor. 2. 2. Chriſt bounds and terminates the vaſt Deſires of the Soul; he is the very Sabbath of the Soul: How hungry, empty, ſtraitned, and pinched in upon every ſide, is the Soul of Man in the abundance and fulneſs of all outward things, till it come to Chriſt? The weary Motions of a reſtleſs Soul, like thoſe of a River, cannot be at Reſt till they pour themſelves into Chriſt, the Ocean of Bleſſedneſs.

Seventhly, Chriſt is a *peculiar Mercy* intended for, and applied to a Remnant among Men; ſome would extend Redemption as large as the World, but the Goſpel limits it to thoſe only that believe; and thoſe Believers are upon that Account called a *Peculiar People*, 1 Pet. 2. 9. The Offers of Chriſt indeed are large, and general; but the Application of Chriſt is but to few, *Iſa.* 53. 1. The greater Cauſe have they to whom Chriſt comes, to lie with their Mouths in the Duſt, aſtoniſhed and overwhelmed with the Senſe of ſo peculiar and diſtinguiſhing Mercy.

Eighthly, Jeſus Chriſt is a *ſuitable Mercy*, fitted in all reſpects to our Needs and Wants, 1 *Cor.* 1. 10. wherein the admirable Wiſdom of God is illuſtriouſly diſplayed; *Ye are compleat in him* (ſaith the Apoſtle) *Col.* 2. 20. Are we Enemies? He is *Reconciliation*: Are we ſold to Sin and Satan? He is *Redemption*: Are we condemned by Law? He is the *Lord our Righteouſneſs*: Hath Sin polluted us? He is a *Fountain opened* for Sin and for Uncleanneſs: Are we loſt by departing from God? He is the *Way* to the Father. Reſt is not ſo ſuitable to the weary, nor Bread to the hungry, as Chriſt is to the ſenſible Sinner.

Ninthly, Chriſt is an *aſtoniſhing and wonderful Mercy*: His Name is called *Wonderful*, Iſa. 9. 6. And as his Name is, ſo is he; a wonderful Chriſt: His Perſon is a Wonder, 1 *Tim.* 3. 16. *Great is the Myſtery of Godlineſs, God manifeſted in the Fleſh*: His Abaſement wonderful, *Phil.* 2. 6. His Love is a wonderful Love: His Redemption full of wonders; Angels deſire to look into it; he is and will be admired by *Angels* and *Saints* to all *Eternity*.

Tenthly, Jeſus Chriſt is *an incomparable and matchleſs Mercy*; *as the Apple-tree among the Trees of the Wood, ſo is my Beloved among the Sons* (ſaith the enamoured Spouſe) *Cant.* 2. 3. Draw the Compariſon how you will betwixt Chriſt and all other enjoyments, you will find none in Heaven or Earth to match him; he is more than all *externals*, as the Light of the *Sun* is more than that of a *Candle*: Nay the worſt of Chriſt is better than the beſt of the World; his reproaches are better than the Worlds Pleaſures, *Heb.* 11. 25. He is more than all *Spirituals*, as the *Fountain* is more than the *Streams*: He is more than Juſtification, as the *Cauſe* is more than the *Effect*; more than Sanctification, as the *Perſon* himſelf is more than his Image or *Picture*: He is more than all Peace, all Comfort, all Joys, as the *Tree* is more than the *Fruit*. Nay, draw the Compariſon betwixt Chriſt and things Eternal, and you will find him better than they; for what is Heaven without Chriſt? *Pſalm* 73. 25. *Whom have I in Heaven but thee?* If Chriſt ſhould ſay to the Saints, take Heaven among you, but as for me, I will draw my ſelf from you; the Saints would fall a weeping, even in Heaven it ſelf, and ſay, Lord, Heaven will be no more Heaven to us, except thou be there; thou art the better half of Heaven.

Eleventhly, Chriſt is an *unſearchable Mercy*: Who can ſpell his wonderful Name, *Prov.* 30. 4. Who can tell over his *unſearchable Riches*, Eph. 3. 8. Hence it is that Souls never tire in the Study or Love of Chriſt, becauſe new Wonders are Eternally riſing out of him; He is a Deep which no line of any created Underſtanding, angelical or humane can fathom.

Twelfthly, and Laſtly, Chriſt is an *everlaſting Mercy*; *the ſame yeſterday, to day, and for ever*, Heb. 13. 8. All other enjoyments are periſhable, time-eaten things; time like a Moth will fret them out: But the Riches of Chriſt are durable Riches, *Prov.* 8. 18. The Graces of Chriſt are durable Graces, *John* 4. 14. All the Creatures are Flowers that appear and fade in their Month; but this Roſe of *Sharon*, this Lilly of the Valley, never withers. Thus you ſee the Mercy performed, with his deſirable Properties.

Thirdly, The laſt thing to be opened in the manner of Gods performing this Mercy to his People: Which the Lord did,

1. Really and truly, as he had promiſed him.
2. Exactly agreeable to the Promiſes and Predictions of him.

Firſt, Really and truly; as he hath promiſed, ſo he made good the Promiſe, *Acts* 2. 36. *Let all the Houſe of Iſrael know aſſuredly, that God hath made the ſame Jeſus, whom ye crucified, both Lord and Chriſt.*

The Manifeſtation of Chriſt in the Fleſh was no Phantaſm or Deluſion, but a moſt evident and palpable Truth, 1 *John* 1. 1. *That which we have heard, which we have ſeen with our Eyes, which we have looked upon, and our Hands have handled.* A Truth ſo certain, that the Aſſertors of it appealed to the very Enemies of Chriſt for the certainty thereof, *Acts* 2. 22. Yea, not only the ſacred and prophane Writers Witneſs to it; not only the *Evangeliſts* and *Apoſtles*, but even the *Heathen* Writers of thoſe times, both *Roman* and *Jewiſh*, as *Suetonius*, *Tacitus Plinius*, the younger, and *Joſephus* the Jewiſh *Antiquary* do all acknowledge it.

Secondly, As God did really and truly perform Chriſt the promiſed Mercy, ſo he performed this promiſed Mercy exactly agreeable to the Promiſes, Types, and Predictions made of him to the Fathers, even to the moſt minute Circumſtances thereof. This is a great Truth for our Faith to be eſtabliſhed in: Let us therefore caſt our Eyes both upon the *Promiſes* and *Performances* of God, with reſpect to Chriſt the Mercy of Mercies. See how he was repreſented to the Fathers long before his Manifeſtation in the Fleſh; and what an one he appeared to be when he was really exhibited in the Fleſh.

Firſt, As to his Perſon and Qualifications, as it was *foretold*, ſo it was *fulfilled*. His Original was ſaid to be unſearchable and Eternal, *Micah* 5. 2. and ſo he affirmed himſelf to be, *Rev.* 1. 11. *I am Alpha and Omega, the firſt and the laſt*, John 6. 31, 32. *Before Abraham was, I am*; his two Natures united into one Perſon was plainly foretold, *Zech.* 13. 7. *The Man my Fellow*; and ſuch a one God performed, *Rom.* 9. 5. His immaculate Purity and Holineſs was foretold, *Dan.* 9. 24. *To anoint the moſt Holy*; ſome render it *the great Saint*: The Prince of Saints, and ſuch an one he was indeed, when he lived in this World; *John* 8. 24. *Which of you convinceth me of Sin?* His Offices were foretold, the prophetical Office predicted, *Deut.* 18. 15. and fulfilled in him, *John* 1. 18. His Prieſtly Office foretold, *Pſalm* 110. 4. fulfilled, *Heb.* 9. 14. His Kingly Office foretold, *Micah* 5. 2. And in him fulfilled, his very Enemies being Judges, *Mat.* 27. 37.

Secondly, As to his Birth, the Time, Place, and Manner thereof was foretold to the Fathers, and exactly performed to a Tittle.

Firſt, The time perfixed more generally in *Jacobs Prophecy*, *Gen.* 44. 10. When the Scepter ſhould depart from *Judah*, as indeed it did in *Herod* the *Idumean*: More particularly in *Daniel* Seventy Weeks from the Decree of *Darius*, *Dan.* 9. 24. anſwering exactly to the time of his Birth; ſo cogent and full of Proof, that *Porphyry*, the great Enemy of Chriſtians had no other evaſion, but that this Prophecy was deviſed after the event; which yet the *Jews* (as bitter Enemies to Chriſt as himſelf) will by no means allow to be true; and Laſtly, The Time of his Birth was exactly pointed at in *Haggai*'s Prophecy, *Hag.* 2. 7, 9. compared with *Mal.* 3. 1. He muſt come whilſt the Second Temple ſtood; at that Time was a general Expectation of him, *John* 1. 19. and at that very Time he came, *Luke* 2. 38.

Secondly, The Place of his Birth was foretold to be *Bethlehem Ephrata*, Micah 5. 2. And ſo it was, *Mat.* 2. 5, 6. to be brought up in *Nazareth*, Zech. 6. 12. *Behold the Man whoſe Name is the Branch*, the Word is *Netzer*, whence is the Word *Nazarite*: And there indeed was our Lord brought up, *Mat.* 2. 23.

Thirdly, His Parent was to be a *Virgin*, Iſa. 7. 14. punctually fulfilled, *Mat.* 1. 20, 21, 22, 23.

Fourthly, His Stock or Tribe was foretold to be *Judah*, *Gen.* 49. 10. And it is evident (ſaith the Apoſtle) *that our Lord ſprang out of Judah*, Heb. 7. 14.

Fifthly, His Harbinger or Forerunner was foretold, *Mal.* 4. 5, 6. fulfilled in *John the Baptiſt*, Luke 1. 16, 17.

Sixthly, The obſcurity and meanneſs of his Birth was predicted, *Iſa.*53.2. *Zech.*9.9. to which the event anſwered, *Luke* 2. 12.

Thirdly, His Doctrine and Miracles were foretold, *Iſa.* 16. 1, 2. *Iſa.* 35. 4, 5. the accompliſhment whereof in Chriſt is evident in the Hiſtory of all the *Evangeliſts.*

Fourthly, His Death for us was foretold by the Prophets, *Dan.* 9. 26. *The Meſſiah ſhall be cut off, but not for himſelf*: Iſa.53.5. *He was wounded for our Tranſgreſſions.* And ſo he was, *John* 11. 50. The very kind and manner of his Death was prefigured in the brazen Serpent, his Type; and anſwered in his Death upon the Croſs, *John* 3. 14.

Fifthly, His burial in the *Tomb* of a rich Man was foretold, *Iſa.* 53. 9. and accompliſhed moſt exactly, *Mat.* 27. 59, 60.

Sixthly, His Reſurrection from the Dead was Typed out in *Jonah*, and fulfilled in Chriſts abode three Days and Nights in the Grave, *Mat.* 12. 39.

Seventhly, The wonderful ſpreading of the Goſpel in the World, even to the Iſles of the *Gentiles*, was fore-propheſied, *Iſa.* 49. 6. To the Truth whereof we are not only the Witneſſes, but the happy Inſtances and Examples of it. Thus the promiſed Mercy was performed.

Inference 1. *If Chriſt be the Mercy of Mercies; the medium of conveying all other Mercies from God to Men: Then in vain do Men expect and hope for the Mercy of God out of Jeſus Chriſt.*

I know many poor Sinners Comfort themſelves with this, when they come upon a Bed of ſickneſs, I am ſinful, but God is merciful: And it is very true, God is merciful; plenteous in Mercy; his Mercy is great above the Heavens; Mercy pleaſeth him: And all this they that are in Chriſt ſhall find experimentally to their Comfort and Salvation: But what is all this to thee, if thou beeſt Chriſtleſs? There is not one drop of ſaving Mercy that comes in any other Chanel than Chriſt to the Soul of any Man.

But muſt I then expect no Mercy out of Chriſt? This is a hard Caſe, very uncomfortable Doctrine. Yes, thou maiſt be a Chriſtleſs and Covenantleſs Soul, and yet have variety of temporal Mercies as *Iſhmael* had, *Gen.* 17. 20, 21. God may give thee the fatneſs of the Earth, Riches, Honours, Pleaſures, a numerous and proſperous Poſterity; will that content thee? Yes, yes if I may have Heaven too: No, no, neither Heaven nor Pardon, nor any other Spiritual or Eternal Mercy may be expected out of Chriſt, *Jude verſe* 21. O deceive not your ſelves in this Point. There are two Bars betwixt you and all Spiritual Mercies, *viz.* The guilt of Sin, and the filth of Sin: And nothing but your own Union with Chriſt can remove theſe, and ſo open the paſſage for Spiritual Mercies to your Souls.

Why, but I will repent of Sin, ſtrive to obey the Commands of God, make Reſtitutions for the wrongs I have done, cry to God for Mercy, bind my Souls with Vows and ſtrong Reſolutions againſt Sin for time to come: Will not all this lay a ground work for hope of Mercy to my Soul? No, no, this will not, this cannot do it.

Firſt, All your *ſorrows*, tears and mournings for Sin cannot obtain mercy: could you ſhed as many tears for any one ſin that ever you committed, as all the children of *Adam* have ſhed upon any account whatſoever ſince the creation of the World; they will not purchaſe the pardon of that one ſin: for the Law accepts no ſhort payment, it requires plenary ſatisfaction, and will not diſcharge any Soul without it: nor can it acknowledge or own your ſorrows to be ſuch: the repentance of a ſoul in Chriſt finds through him acceptance with God, but out of him its nothing.

Secondly, All your *ſtrivings* to obey the Commands of God, and live more ſtrictly for the time to come, will not obtain Mercy, Matthew 5. 20. *Except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdom of Heaven.*

Thirdly, Your *Reſtitution* and Reparation of wrongs you have done cannot obtain Mercy: *Judas* reſtored, and yet was damned; Man is repaired, but God is not: Remiſſion is the act of God, 'tis he muſt looſe your Conſciences from the bond of Guilt, or they can never be looſed.

Fourthly, All your *cries* to God for Mercy will not prevail for Mercy, if you be out of Chriſt, *Mat.* 7. 22. *Job* 27. 29. A Righteous Judge will not reverſe the juſt Sentence of the Law, though the Priſoner at the Bar fall upon the Knees, and cry, Mercy, Mercy.

Fifthly, Your *Vows* and Engagements to God for time to come cannot obtain Mercy: For they being made in your own ſtrength, 'tis impoſſible you ſhould keep them; and if you could, yet it is impoſſible they ſhould obtain remiſſion and mercy: ſhould you never ſin more for time to come, yet how ſhall God be ſatisfied for ſins paſt? Juſtice muſt have ſatisfaction, or you can never have remiſſion, *Rom.* 3. 25, 26. and no work wrought by man can ſatisfie Divine Juſtice, nor is the ſatisfaction of Chriſt made over to any for their diſcharge, but to ſuch only as are in him: therefore never expect mercy out of Chriſt.

Inference 2. *Is Chriſt the mercy of mercies, better and more neceſſary than all other mercies, then let no inferiour mercy ſatisfie you for your portion.*

God hath mercies of all ſorts to give; but Chriſt is the chief, the prime Mercy of all Mercies: O be not ſatisfied without that Mercy. When *Luther* had a rich Preſent ſent him, he proteſted God ſhould not put him off ſo: And *David* was of the ſame mind, *Pſalm* 17.14. If the Lord ſhould give any of you the deſires of your Hearts in the good things of this Life, let not that ſatisfie you whilſt you are Chriſtleſs. For,

Valde proteſtatus ſum, me nolle ſic ab eo ſatiari, Luth.

Firſt, What is there in theſe earthly enjoyments, whereof the vileſt of them have not a greater fulneſs than you? *Job.* 21. 7, 8, 9, 10, 11. *Pſal.* 17. 10. & 73. 3, 12.

Secondly, What comfort can all theſe things give to a ſoul already condemned as thou art? *John* 3. 18.

Thirdly, What ſweetneſs can be in them, whilſt they are all unſanctified things to you? Enjoyments and their ſanctification are two diſtinct things; *Pſal.* 37. 16. *Prov.* 10. 22. Thouſands of unſanctified enjoyments will not yield your ſouls one drop of ſolid ſpiritual comfort.

Fourthly, What pleaſure can you take in theſe things out of which Death muſt ſhortly ſtrip you naked? You muſt die, you muſt die; and whoſe then ſhall all thoſe things be for which you have laboured? Be not ſo fond to think of leaving a great Name behind you: 'tis but a poor felicity (as *Chryſoſtom* well obſerves) to be

tor-

Tunc edax flamma comburet, quos nunc carnalis delectatio polluit.

tormented where thou art, and praiſed where thou art not: The ſweeter your Portion hath been on Earth, the more intolerable will your Condition be in Hell: Yea, theſe earthly Delights do not only encreaſe the Torments of the Damned, but alſo prepare (as they are Inſtruments of Sin) the Souls of Men for Damnation, *Prov.* 1. 32. *Surely the Proſperity of fools ſhall deſtroy them:* Be reſtleſs therefore, 'till Chriſt the Mercy of Mercies be the Root and Fountain, yielding and and ſanctifying all other Mercies to you.

Inference 3. *Is Chriſt the Mercy of Mercies, infinitely better than all other Mercies; then let all that be in Chriſt be content and well ſatisfied; whatever other inferiour Mercies the Wiſdom of God ſees fit to deny them:* You have a *Benjamin*'s Portion, a plentiful Inheritance in Chriſt, will you yet grumble? Others have Houſes ſplendid and magnificent upon Earth, but you have *An Houſe made without Hands, Eternal in the Heavens*, 2 Cor. 5. 1. Others are cloathed with rich and coſtly Apparel, your Souls are cloathed with the white pure Robes of Chriſt's Righteouſneſs, *Iſa.* 61. 10. *I will greatly rejoice in the Lord, my Soul ſhall be joyful in my God: for he hath cloathed me with the Garment of Salvation, he hath covered me with the Robe of Righteouſneſs, as a Bridegroom decketh himſelf with Ornaments, and as a Bride adorneth her ſelf with Jewels.* Let thoſe that have full Tables, heavy Purſes, rich Lands, but no Chriſt; be rather Objects of your Pity than Envy: 'Tis better like Store-cattle to be kept lean and hungry, than with the fatted Ox to tumble in flowry Meadows, thence to be led away to the *Shambles.* God hath not a better Mercy to give than Chriſt thy Portion, in him all Neceſſary Mercies are ſecured to thee, and thy Wants and Straits ſanctified to thy Good. O therefore never open thy Mouth to complain againſt thy bountiful God.

Valde proteſtatus ſum, me nolle ſic ab eo ſatiari, Luth.

Inference 4. Is Chriſt *the Mercy* (*i. e.*) he in whom all the tender Mercies of God towards poor Sinners are, *Then let none be diſcouraged in going to Chriſt, by Reaſon of the Sin and Unworthineſs that is in them:* His very Name is *Mercy*, and as his Name is ſo is he. Poor drooping Sinner, encourage thy ſelf in the Way of Faith, the Chriſt to whom thou art going is Mercy it ſelf to broken-hearted Sinners moving towards him in the Way of Faith: Doubt not that Mercy will repulſe thee, 'tis againſt both its Name and Nature ſo to do. Jeſus Chriſt is ſo merciful to poor Souls that come to him, that he hath received and pardoned the chiefeſt of Sinners; Men that ſtood as remote from Mercy as any in the World, 1 *Tim.* 1. 15. 1 *Cor.* 6. 11. Thoſe that ſhed the Blood of Chriſt, have yet been waſhed in that Blood from their Sin, *Acts* 2. 36, 37. Mercy receives Sinners without Exception of great and heinous ones, *John* 7. 37. *If any Man thirſt, let him come to me and drink.* Goſpel Invitations run in general Terms to all Sinners that are heavy laden, *Mat.* 11. 28. When Mr. *Billney* the *Martyr* heard a Miniſter Preaching at this rate, O thou old Sinner, who haſt been ſerving the Devil theſe fifty or ſixty Years; doſt thou think that Chriſt will receive thee now? O ſaid he, what a Preaching of Chriſt is here? Had Chriſt been thus preached to me in the Day of my Trouble for Sin, what had become of me! But Bleſſed be God, there is a ſufficiency both of Merit and Mercy in Jeſus Chriſt for all Sinners, for the vileſt among Sinners, whoſe Hearts ſhall be made willing to come unto him. So merciful is the Lord Jeſus Chriſt that he moves firſt, *Iſa.* 62. 1, 2. So merciful that he upbraids none, *Ezek.* 18. 22. So merciful that he will not deſpiſe the weakeſt, if ſincere, Deſires of Souls, *Iſa.* 42. 3. So merciful, that nothing more grieves him, than our Unwillingneſs to come unto him for Mercy, *John* 5. 40. So merciful that he waiteth to the laſt upon Sinners to ſhew them Mercy, *Rom.* 10. *Mat.* 23. 37. In a Word, ſo merciful, that it is his greateſt Joy when Sinners come unto him that he may ſhew them Mercy, *Luke* 15. 5, 22.

Object. But yet it cannot enter into my Thoughts that I ſhould obtain Mercy.

Sol. Firſt, You meaſure God by your ſelves, 1 *Sam.* 24. 19. If a Man find his Enemy, will he let him go well away? Man will not, but the merciful God will upon the Submiſſion of the Enemies to him.

Secondly, You are diſcouraged becauſe you have not tryed. Go to Jeſus Chriſt, poor diſtreſſed Sinner, try him; and then report what a Chriſt thou findeſt him to be.

Object. But I have neglected the Time of Mercy, and now it is too late.

Sol. How know you that? Have you ſeen the Book of Life, or turned over the Records of Eternity? Or do you not unwarrantably intrude into the Secrets of God which belong not to you? Beſides, if the Treaty were at an end, how is it that thy Heart is diſtreſſed for Sin, and ſolicitous after Deliverance from it?

Object. But I have waited long, and yet ſee no Mercy for me.

Sol. May not Mercy be coming, and you not ſee it? Or have you not waited at the wrong Door? If you wait for the Mercy of God, through Chriſt, in the way of Humiliation and Faith, and continue waiting; aſſuredly Mercy ſhall come at laſt.

Inference 5. *Hath God performed the Mercy promiſed to the Fathers, the great Mercy, the Capital Mercy Jeſus Chriſt, then let no Man diſtruſt God for the performance of leſſer Mercies, contained in any Promiſes of the Scripture:* The Perfomance of this Mercy ſecures the Performance of all other Mercies to us. For,

Firſt, Chriſt is a greater Mercy than any other which yet remains to be performed, *Rom.* 8. 32.

Secondly, This Mercy virtually comprehends all other Mercies, 1 *Cor.* 3. 21, 22, 23.

Thirdly, The Promiſes that contain all other Mercies, are ratified and confirmed to Believers in Chriſt, 2 *Cor.* 1. 20.

Fourthly, It was much more improbable, that God would beſtow his own Son upon the World, than that he ſhould beſtow any other Mercy upon it. Wait therefore in a comfortable Expectation of the fulfilling of all the reſt of the Promiſes in their Seaſons; hath he given thee Chriſt, he will give thee Bread to eat, Raiment to put on, Support in Troubles, and whatſoever elſe thy Soul or Body ſtands in need of: The Bleſſings contained in all other Promiſes are fully ſecured by the Performance of this great Promiſe; thy Pardon, Peace, Acceptance with God now, and Enjoyment of him for ever, ſhall be fulfilled: The great Mercy CHRIST, makes way for all other Mercies to the Souls of Believers.

Inference 6. *Laſtly, How mad are they that part with Chriſt, the beſt of Mercies, to ſecure and preſerve any temporal, leſſer Mercies to themſelves!* Thus *Demas* and *Judas* gave up Chriſt to gain a little of the World: O Soul-undoing Bargain! How dear do they pay for the World, that purchaſe it with the Loſs of Chriſt, and their own Peace for ever!

Bleſſed be God for Jeſus Chriſt the Mercy of Mercies.

Serm. 12.

The Twelfth Sermon.

Text. Containing a third Motive to enliven the general Exhortation from a third Title of Chriſt.

CANT. V. part of Verſe 16.

——— *Yea, He is altogether Lovely.*

At the Ninth Verſe of this Chapter you have a Query propounded to the *Spouſe*, by the *Daughters of Jeruſalem, What is thy Beloved more than another Beloved?* To this Queſtion the Spouſe returns her Anſwer in the following Verſes, wherein ſhe aſſerts his Excellency in general, *Ver.* 10. *He is the Chiefeſt among ten Thouſands:* Confirms that General Aſſertion by an Enumeration of his particular Excellencies to *Verſe* 16. where ſhe cloſes up her *Character* and *Encomium* of her Beloved, with an Elegant *Epiphonema*, in the Words that I have read, *Yea, He is altogether Lovely.*

The Words, you ſee, are an Affirmative Propoſition, ſetting forth the Tranſcendent Lovelineſs of the Lord Jeſus Chriſt, and Naturally reſolve themſelves into three Parts, *viz.*

1. The Subject.
2. The Predicate.
3. The Manner of Predication.

Firſt, The *Subject*, *He*, *viz.* the Lord Jeſus Chriſt, after whom ſhe had been ſeeking; for whom ſhe was ſick of Love: Concerning whom theſe Daughters of *Jeruſalem* had enquired: Whom ſhe had endeavoured ſo *Graphically* to deſcribe in his particular Excellencies. This is the Great and Excellent *Subject* of whom ſhe here ſpeaks.

Significat appetere, expetere quod jucundum, gratum, voluptuoſum, utile & amabile eſt. Pag.

Secondly, The *Predicate*, or what ſhe affirmeth or ſaith of him, *viz.* That he is a *Lovely One*, *Machamaddim*, deſires, according to the Import of the Original which ſignifies earneſtly to deſire, covet or long for that which is moſt pleaſant, grateful, delectable and amiable; the Original Word is both in the *Abſtract*, and of the *Plural Number*, which ſpeaks Chriſt to be the very Eſſence of all Delights and Pleaſures, the very Soul and Subſtance of them. As all the Rivers be gathered into the Ocean, which is the Congregation or Meeting-place of all the Waters in the World: So Chriſt is that Ocean in which all true Delights and Pleaſures meet.

Thirdly, The Manner of Predication: He is [*altogether*] Lovely, *Totus, totus deſiderablis*, lovely in all and in every part, as if ſhe had ſaid, Look on him in what reſpect or particular you will, caſt your Eye upon this Lovely Object and view him any way, turn him in your ſerious Thoughts which way you will; Conſider his Perſon, his Offices, his Works, or any thing belonging to him, you ſhall find him *altogether Lovely*: There is nothing ungrateful in him, there is nothing lovely without him. Hence Note.

Doct. *That Jeſus Chriſt is the lovelieſt Perſon Souls can ſet their Eyes upon:* Pſalm 45. 2. *Thou art fairer than the Children of Men.* – That is ſaid of Jeſus Chriſt, which cannot be-ſaid of any Creature, that he is *altogether lovely.* – In opening this Lovely Point, I ſhall,

1. Weigh the Importance of this Phraſe, *Altogether Lovely.*
2. Shew you in what reſpects Chriſt is ſo.

Firſt, Let us weigh this Excellent Expreſſion, and particularly conſider, what is involved in it, and you ſhall find this Expreſſion, *Altogether Lovely:*

Nihil in eo quod non eſt amabile.

Firſt, That it excludes all Unlovelineſs, and Diſtaſtefulneſs from Jeſus Chriſt. So *Vatablus*, there is nothing in him which is not amiable: The Excellencies of Chriſt are perfectly excluſive of all their Oppoſites; there is nothing of a Contrary Nature or Quality found in him to allay or debaſe his Excellency: And in this reſpect Chriſt infinitely tranſcends the moſt Excellent and Lovelieſt Creatures: For whatſoever Lovelineſs is found in them it is not without a diſtaſteful Tang; the faireſt Pictures muſt have their *Shadows*: The moſt Orient and Tranſplendent Stones muſt have their *Foiles* to ſet off their Beauty; the beſt Creature is but a bitter-ſweet at beſt: If there be ſomewhat pleaſing, there is alſo ſomewhat diſtaſting; if there be gracious and natural Excellencies in the ſame Perſon to delight us, yet there is alſo ſome natural Corruption intermixed with it to diſtaſte us. But it is not ſo in our altogether lovely Chriſt: His Excellencies are pure and unmixed, he is a Sea of Sweetneſs, without one drop of Gall.

Dulcius ex ipſo fonte bibuntur aquæ.

Quantus quantus e ſummis ſ diis & v tis eſt exp tendus. Bright

Secondly, Altogether lovely (*i. e.*) as there is nothing unlovely found in him, ſo all that is in him is wholly lovely; as every Ray of Gold is precious, ſo every thing that is in Chriſt is precious; who can weigh Chriſt in a pair of Ballances, and tell you what his Worth is? His Price is above Rubies, and all that thou canſt deſire is not to be compared with him, *Prov.* 8. 11.

Thirdly, Altogether Lovely (*i. e.*) He is comprehenſive of all things that are lovely; he ſeals up the Sum of all Lovelineſs: *Quæ faciunt diviſa beatum, in hoc mixta fluunt*; Things that ſhine as ſingle Stars with a particular Glory, all meet in Chriſt, as a gloro[u]s Conſtellation, *Col.* 1. 19. *It pleaſed the Father, that in him ſhould all Fulneſs dwell.* Caſt your Eyes among all Created Beings, ſurvey the Univerſe, obſerve Strength in one, Beauty in a ſecond, Faithfulneſs in a third, Wiſdom in a fourth; but you ſhall find none excelling in them all as Chriſt doth. Bread hath one Quality, Water another, Raiment another,

other, Phyſick another, but none hath all in it ſelf as Chriſt hath; he is Bread to the hungry, Water to the Thirſty, a Garment to the Naked, Healing to the Wounded, and whatever a Soul can deſire is found in him, 1 *Cor.* 1. 30.

Fourthly, *Altogether lovely*, (*i. e.*) nothing is lovely in *Oppoſition* to him, or in Separation from him; if he be altogether lovely, then whatſoever is oppoſite to, or ſeparate from him, can have no lovelineſs in it; take away Chriſt, and where is the lovelineſs of any Enjoyment? The beſt Creature Comfort out of Chriſt is but a broken Ciſtern, or a Veſſel whoſe bottom is fallen out, it cannot hold one drop of true Comfort, *Pſalm* 73. 25. It is with the Creature, the ſweeteſt and lovelieſt Creature, as with a beautiful Image in the Glaſs; turn away the Face, and where is the Image? Riches, Honours, and comfortable Relations are ſweet when the Face of Chriſt ſmiles upon us through them, but without him what empty trifles are they all?

Fifthly, *Altogether lovely*, (*i. e.*) tranſcending all created Excellencies in beauty and lovelineſs, ſo much it ſpeaks: If you compare Chriſt and other things, be they never ſo lovely, never ſo excellent and deſireable; Chriſt carries away all lovelineſs from them, *he is* (ſaith the Apoſtle) *before all things*, Col. 1. 17. Not only before all things in Time, Nature, and Order; but before all things in Dignity, Glory and true Excellency: In all things he muſt have the preheminence; for let us but compare Chriſts Excellency with the Creatures, in a few particulars, and how evidently will the tranſcendent lovelineſs of Jeſus Chriſt appear! For,

Firſt, All other lovelineſs is *derivative* and ſecondary, but the lovelineſs of Chriſt is *originary* and *primary*. Angels and Men, the World and all the deſirables in it, receive what Excellency they have from him, they are Streams from the Fountain: But as the Waters in the Fountain it ſelf are more abundant, ſo more pure and pleaſant than in the Streams: And the farther any thing departs and is removed from its Fountain and Original, the leſs Excellency there is in it.

Dulcius ex ipſo fonte bibuntur aquæ.

Secondly, The lovelineſs and excellency of all other things is but *Relative* and *Reſpective*, conſiſting in its reference to Chriſt, and ſubſerviency to his Glory; but Chriſt is lovely conſidered *abſolutely* in himſelf; he is deſireable for himſelf, other things are ſo for him.

Thirdly, The beauty and lovelineſs of all other things is *fading* and periſhing, but the lovelineſs of Chriſt is *freſh* to all Eternity: The ſweetneſs of the beſt of Creatures is a fading flower, if not before, yet certainly at Death it muſt fade away, *Job* 4. 21. *Doth not their excellency which is in them go away?* Yes, yes, whether natural excellencies of the Body, or acquired Endowments of the Mind, lovely Features, amiable Qualities, attracting Excellencies: All theſe like pleaſant Flowers are withered, faded, and deſtroyed by Death: But Chriſt is ſtill the ſame, yeſterday, to Day and for ever, *Heb.* 13. 8.

Fourthly, The beauty and lovelineſs of Creatures is *enſnaring*, and dangerous: a Man may make an *Idol* of it, and dote beyond the bounds of Moderation upon it: But there is no danger of exceſs in the Love of Chriſt; the Soul is then in the healthieſt frame and temper, when it is moſt ſick of Love to Chriſt, *Cant.* 5. 8.

Fifthly, The lovelineſs of every Creature is of a *cloying* and glutting Nature: Our Eſtimation of it abates, and ſinks by our Nearer approach to it, or longer Enjoyment of it: Creatures like Pictures are faireſt at a due diſtance; but it is not ſo with Chriſt, the nearer the Soul approacheth him, and the longer it lives in the Enjoyment of him, ſtill the more ſweet and deſirable he is.

Sixthly, Laſtly, All other lovelineſs is *unſatisfying*, and ſtraitning to the Soul of Man: There is not room enough in any one, or in all the Creatures for the Soul of Man to dilate and expatiate it ſelf; but it ſtill feels it ſelf pinch't in, and narrowed within thoſe ſtrait limits: And this comes to paſs from the inadequateneſs and unſuitableneſs of the Creature to the nobler and more excellent Soul of Man: Which like a Ship in a narrow River hath not room to turn, and beſides is ever and anon ſtriking Ground, and foundering in thoſe Shallows: But Jeſus Chriſt is every way adequate to the vaſt deſires of the Soul: In him it hath Sea-room enough; there it may ſpread all its Sails, no fear of touching the Bottom. And thus you ſee what is the importance of this Phraſe, *altogether lovely*.

Æſtuat infelix anguſto limite mundi.

Secondly, Next I promiſed to ſhew you in what reſpects Jeſus Chriſt is altogether lovely. And,

Firſt, *He is altogether lovely in his Perſon*; a Deity dwelling in Fleſh, *John* 1. 14. The wonderful Union and Perfection of the Divine and Humane Nature in Chriſt renders him an Object of Admiration and Adoration to Angels and Men, 1 *Tim.* 3. 16. God never preſented to the World ſuch a Viſion of Glory before: And then conſidering how the Humane Nature of our Lord Jeſus Chriſt is repleniſhed with all the Graces of the Spirit, ſo as never any of all the Saints was filled; O how lovely doth this render him! *John* 3. 34. *God giveth not the Spirit by meaſure unto him*: This makes him fairer than the Children of Men, Grace being poured into his Lips, *Pſal.* 45. 2. If a ſmall meaſure of Grace in the Saints makes them ſuch ſweet and deſirable Companions, what muſt the Riches and Fulneſs of the Spirit of Grace, filling Jeſus Chriſt without meaſure, make him in the Eyes of Believers? O what a Glory and a Luſter muſt it ſtamp upon him!

Secondly, *He is altogether lovely in his Offices*: For let us but conſider the ſuitableneſs, fulneſs, and comfortableneſs of them.

Firſt, The *ſuitableneſs* of the Offices of Chriſt to the miſeries and wants of Men, and we cannot but adore the infinite Wiſdom of God in his inveſtiture with them; we are by Nature blind and ignorant, at beſt but groping in the dim Light of Nature after God: *Acts* 17. 27. Jeſus Chriſt is a light to lighten the *Gentiles*, *Iſa.* 49. 6. When this great Prophet came into the World, then did the Day-ſpring from on high viſit us, *Luke* 1. 78. The ſtate of Nature is a ſtate of Alienation and Enmity to God; Chriſt comes into the World an attoning Sacrifice, making Peace by the Blood of his Croſs, *Col.* 1. 20. All the World, by Nature, are in bondage and captivity to Satan, a lamentable Thraldom: Chriſt comes with a Kingly Power to reſcue Sinners, as a prey, from the Mouth of the terrible one.

Secondly, Let the *Fulneſs* of his Offices be alſo conſidered, by Reaſon whereof he is able *To ſave to the uttermoſt, all that come to God by him*, Heb. 7. 25. The three Offices comprizing in them all that our Souls do need become an univerſal Relief to all our Wants; and therefore,

Thirdly, Unſpeakably *comfortable* muſt the Offices of Chriſt be to the Souls of Sinners; if Light be pleaſant to our Eyes, how pleaſant is that Light of Life ſpringing from the Sun of Righteouſneſs! *Mal.* 4. 2. If a Pardon be ſweet to a Condemned Malefactor, how ſweet muſt the Sprinkling the Blood of Jeſus be to the trembling Conſcience of a Law-condemned Sinner? If a Reſcue from a Cruel Tyrant be ſweet to a poor Captive; how ſweet muſt it be to the Ears of enſlaved Sinners to hear the Voice of Liberty and Deliverance proclaimed by Jeſus Chriſt? Out of the ſeveral Offices of Chriſt, as out of ſo many Fountains, all the Promiſes of the New Covenant flow; as ſo many Soul refreſhing Streams of Peace and Joy: All the Promiſes of Illumination, Counſel and Direction flow out of the *Prophetical Office*: All the Promiſes of Reconciliation, Peace, Pardon, and Acceptation flow out of the *Prieſtly Office*, with the ſweet Streams of Joy and Spiritual Comfort depending thereupon; all the Promiſes of converting, increaſing, defending, directing, and ſupplying Grace, flow out of the *Kingly Office* of Chriſt; indeed all Promiſes may be reduced to the three Offices: So that Jeſus Chriſt muſt needs be *Altogether lovely in his Offices*.

Thirdly, Jeſus Chriſt is *altogether lovely in his Relations*.

Firſt, He is a Lovely *Redeemer*, Iſa. 61. 1. He came to open the Priſon-doors to them that are bound. Needs muſt this Redeemer be a Lovely One, if we conſider the *Depth of Miſery* from which he redeemed us, *even from the Wrath to come*, 1 Theſ. 1. 10. How Lovely was *Titus* in the Eyes of the poor enthralled *Greeks*, whom he delivered from their Bondage! This endeared him to them unto that Degree, that when their Liberty was proclaimed, they even trode one another to Death to ſee the *Herauld* that proclaimed it; and all the Night following with Inſtruments of Muſick danced about his Tent, crying with united Voices, A *Saviour*, a *Saviour*. Or, whether we conſider the *Numbers redeemed*, and the *Means* of their Redemption, *Rev.* 4. 9. *And they ſang a new Song, ſaying, Thou art worthy to take the Book, and to open the Seals thereof: For thou waſt ſlain, and haſt redeemed us to God by thy Blood out of every Kindred, and Tongue, and People, and Nation.* He redeemed us not with Silver and Gold, but with his own precious Blood by way of *Price*, 1 *Pet.* 1. 18, 19. with his out-ſtretched and glorious Arm, by way of *Power*, Col. 1. 13. He redeemed us freely, *Eph.* 1. 7. fully, *Rom.* 8. 1. ſeaſonably, *Gal.* 4. 4. and out of ſpecial and peculiar Love, *Joh.* 17. 9. In a Word, he hath redeemed us for ever, never more for us to come into Bondage, 1 *Pet.* 1. 5. *John* 10. 28. Oh how Lovely is Jeſus Chriſt in the Relation of a Redeemer to God's Elect!

Secondly, He is a Lovely *Bridegroom* to all that he eſpouſes to himſelf; how doth the Church glory in him, in the Words following my Text, *This is my Beloved, and this is my Friend, O ye Daughters of Jeruſalem*; (*q. d.*) Heaven and Earth cannot ſhow ſuch another; which needs no fuller Proof than the following Particulars.

Firſt, That he eſpouſeth to himſelf in Mercy, and in Loving Kindneſs, ſuch deformed, defiled, and altogether unworthy Souls as we are; who have no Beauty, no Excellency to make us deſireable in his Eyes: All the Springs of his Love to us are in his own Breaſt, *Deut* 7. 7. He chooſeth us not becauſe we were, but that he might make us Lovely, *Eph.* 5. 27. He paſſed by us when we lay in our Blood, and ſaid unto us live, and that was the Time of Love, *Ezek.* 16. 5.

Secondly, He expects nothing with us, and yet beſtows himſelf, and all that he hath upon us: Our Poverty cannot enrich him, but he made himſelf Poor to enrich us, 2 *Cor.* 8. 9. 1 *Cor.* 3. 22.

Thirdly, No Husband loves the Wife of his Boſom at the rate Chriſt loved his People, *Eph.* 5. 25. He loved the Church, and gave himſelf for it.

Fourthly, None bears with Weakneſſes and Provocations as Chriſt doth, the Church is ſtiled the *Lambs Wife*, Rev. 21. 9.

Fifthly, No Husband is ſo Immortal and Everlaſting a Husband as Chriſt is. Death ſeparates all other Relations, but the Souls Union with Chriſt is not diſſolved in the Grave: Yea, the Day of a Believers Death is his Marriage-day, the Day of his fulleſt Enjoyment of Chriſt: No Husband can ſay to his Wife what Chriſt ſaith to the Believer, *I will never leave thee, nor forſake thee*, Heb. 13. 5.

Sixthly, No Bridegroom advanceth his Bride to ſuch Honours by Marriage as Chriſt doth: He relates them to God as their Father; and from that Day the mighty and glorious Angels think it no Diſhonour to be their Servants, *Heb.* 1. 14. They are brought in admiring the Beauty and Glory of the Spouſe of Chriſt, *Rev.* 21. 9.

Seventhly, and Laſtly, No Marriage was ever conſummated with that Triumphal Solemnity, as the Marriage of Chriſt and Believers ſhall be in Heaven, *Pſalm* 45. 14, 15. *She ſhall be brought to the King in Raiment of Needle-work, the Virgins, her Companions, that follow her, ſhall be brought unto thee, with Gladneſs and Rejoycing ſhall they be brought, they ſhall enter into the Kings Palace.* Among the *Jews* the Marriage-Houſe was called *Bethillula*, the Houſe of Praiſe: There was Joy upon all Hands; but not like the Joy that will be in Heaven, when Believers, the Spouſe of Chriſt, ſhall be brought thither; *God the Father* will rejoce to behold the Bleſſed Accompliſhment and Conſummation of that Glorious Deſign and Project of his Love. *Jeſus Chriſt the Bridegroom* will rejoyce to ſee the Travel of his Soul, the Bleſſed Birth and Iſſue of all his bitter Pangs and Agonies, *Iſa.* 53. 11. *The Holy Spirit* will rejoyce to ſee the Complement and Perfection of that ſanctifying Deſign which was committed to his Hand, 2 *Cor.* 5. 5. To ſee thoſe Souls whom he once found as rough Stones, now to ſhine as the bright poliſhed Stones of the Spiritual Temple. *Angels* will rejoyce; great was the Joy when the Foundation of this Deſign was laid in the Incarnation of Chriſt: *Luke* 2. 13. Great therefore muſt their Joy be when the Topſtone is ſet up with ſhouting, crying, Grace, Grace. The *Saints* themſelves ſhall rejoyce unſpeakably when they ſhall enter into the Kings Palace, and be for ever with the Lord, 1 *Theſ.* 4. 17. Indeed there will be Joy on all Hands, except among the Devils, and damned; who ſhall gnaſh their Teeth with Envy at the Everlaſting Advancement and Glory of Believers.

Thus Chriſt is altogether lovely, in the Relation of a *Bridegroom*.

Thirdly, Chriſt is altogether lovely in the *Relation of an Advocate*, 1 John 2. 1. *If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation*; 'tis He that pleads the Cauſe of Believers in Heaven: Appears for them in the Preſence of God, to prevent all new Breaches, and continue the State of Friendſhip and Peace betwixt God and us. For in this Relation Chriſt is altogether lovely. For,

Firſt, He makes our Cauſe his own, and acts for us in Heaven as for himſelf, *Heb.* 4. 15. He is touched with the tender Senſe of our Troubles and Dangers, and is not only one with us by way of *Repreſentation*, but alſo one with us in reſpect of Sympathy and Affection.

Secondly, Chriſt our Advocate follows our Suit and Buſineſs in Heaven, as his great and main Deſign and Buſineſs, therefore in *Heb.* 7. 25, He is ſaid to *Live for ever to make Interceſſion for us:* As if our Concernments were ſo minded by him there, as to give up himſelf wholly to that Work; as if all the Glory and Honour which is paid him in Heaven, would not ſatisfie him, or divert him one Moment from our Buſineſs.

Thirdly, He pleads the Cauſe of Believers by his Blood; It ſatisfies him not as other *Advocates*, to be at the Expence of Words and Oratory, which is a cheaper way of Pleading; but he pleads for us by the Voice of his own Blood, *Heb.* 12. 24. where we are ſaid to be come *To the Blood of ſprinkling, that ſpeaketh better things than that of Abel:* Every Wound he received for us on Earth, is a Mouth opened to plead with God on our our Behalf in Heaven, *Quot Vulnera, tot Ora:* And hence it is that in *Rev.* 5. 6. He is repreſented ſtanding before God, *As a Lamb that had been ſlain:* As it were exhibiting and opening in Heaven thoſe deadly Wounds received on Earth, from the Juſtice of God upon our Account: Other Advocates ſpend their *Breath*, Chriſt his *Blood*.

Fourthly, He pleads the Cauſe of Believers freely: Other Advocates plead for Reward, and exhauſt the Purſes while they plead the Cauſes of their Clients.

Fifthly, In a Word, he obtaineth for us all the Mercies for which he pleads; no Cauſe miſcarries in his Hand which he undertakes, *Rom.* 8. 33, 34. O what a lovely Advocate is Chriſt for Believers!

Fourthly, Chriſt is altogether lovely in the *Relation of a Friend*, for in this Relation he is pleaſed to own his People, *Luke* 12. 4, 5. There are certain things in which one Friend manifeſts his Affection and Friendſhip to another, but none like Chriſt. For,

Firſt, No Friend is ſo *open-hearted* to his Friend as Chriſt is to his People: He reveals the very Counſels and Secrets of his Heart to them, *John* 15. 15. *Henceforth I call you not Servants, for the Servant knoweth not what his Lord doth; but I have called you Friends, for all things that I have heard of my Father, I have made known unto you.*

Secondly, No Friend in the World is ſo *expenſive and bountiful* to his Friend, as Jeſus Chriſt is to Believers, *John* 15. 13. He parts with his very Blood for them; *Greater Love* (ſaith he) *hath no Man than this, that a Man lay down his Life for his Friends:* He hath exhauſted the precious Treaſure of this invaluable Blood to pay our Debts. O what a lovely Friend is Jeſus Chriſt to Believers.

Thirdly, No Friend *ſympathizes* ſo tenderly with his Friend in Affliction, as Jeſus Chriſt doth with his Friends: In all our Afflictions he is afflicted, *Heb.* 4. 15. He feels all our Sorrows, Wants and Burthens as his own. Whence it is that the Sufferings of Believers are called the Sufferings of Chriſt, *Col.* 1. 24.

Fourthly, No Friend in the World takes that *Complacency* in his Friend as Jeſus Chriſt doth in Believers, *Cant.* 4. 9. *Thou haſt raviſhed my Heart* (ſaith he to the Spouſe) *thou haſt raviſhed my Heart with one of thine Eyes, with one Chain of thy Neck:* The *Hebrew* here rendred *raviſhed*, ſignifies to puff up, or to make one proud; how is the Lord Jeſus pleaſed to glory in his People! How is he taken and delighted with thoſe Gracious Ornaments which himſelf beſtows upon them! No Friend ſo lovely as Chriſt.

Fifthly, No Friend in the World loves his Friend with ſo *ferverous, and ſtrong Affection*, as Jeſus Chriſt loves Believers. *Jacob* loved *Rachel*, and endured for her ſake the parching Heat of Summer, and Cold of Winter: But Chriſt endured the Storms of the Wrath of God, the Heat of his Indignation for our ſakes. *David* manifeſted his Love to *Abſalom*, in wiſhing, *O that I had died for thee!* Chriſt manifeſted his Love to us, not in Wiſhes that he had died, but in Death it ſelf, in our ſtead, and for our ſakes.

Sixthly, No Friend in the World is ſo *conſtant and unchangeable* in Friendſhip, as Chriſt is, *John* 13. 1. *Having loved his own which were in the World, he loved them unto the end.* He bears with Millions of Provocations, and Injuries, and yet will not break Friendſhip with his People. *Peter* denied him, yet he will not diſown him; but after his Reſurrection he ſaith, *Go, tell the Diſciples, and tell Peter*; (*q. d.*) Let him not think he hath forfeited by that Sin of his, his Intereſt in me; tho' he have denied me, I will not diſown him, *Mark* 16. 7. Oh how lovely is Chriſt in the Relation of a Friend! I might farther ſhew you the Lovelineſs of Chriſt in his *Ordinances*, and in his *Providences*, in his *Communion* with us, and *Communications* to us: But there is no End of the Account of Chriſts Lovelineſs. I will rather chooſe to preſs Believers to their Duties towards this *altogether lovely Chriſt*, which I ſhall briefly diſpatch in a few Words.

Uſe. Firſt, Is Jeſus Chriſt altogether lovely, then I beſeech you *ſet your Souls upon this Lovely Jeſus:* Methinks ſuch an Object as hath been here repreſented ſhould compel Love from the coldeſt Breaſt, and hardeſt Heart. Away with thoſe empty nothings, away with this vain Deceitful World, which deſerves not the thouſandth part of the Love you give it: Let all ſtand aſide, and give way to Chriſt. O did you but know his Worth and Excellency, what he is in himſelf, what he hath done for, and deſerved from you; you would need no Arguments of mine to perſwade you to love him.

Secondly, *Eſteem nothing Lovely, but as it is enjoyed in Chriſt, or improved for Chriſt:* Affect nothing for it ſelf, love nothing ſeparate from Jeſus Chriſt. In two things we all ſin in the Love of Creatures, *viz.* In the *Exceſs* of our Affections, loving them above the Rate and Value of Creatures, and in the *Inordinacy* of our Affections, (*i. e.*) in loving them out of their proper Places.

Thirdly, Let us all be humbled for the baſeneſs of our Hearts, that are ſo free of their Affections to Vanities, and Trifles; and ſo hard to be perſwaded to the Love of Chriſt, who is altogether lovely. Oh how many pour out Streams of Love and Delight upon the vain and empty Creature, whilſt no Arguments can ſqueeze out one drop of Love from their obdurate and unbelieving Hearts to Jeſus Chriſt! I have read of one *Johannes Mollius*, who was obſerved to go often alone, and weep bitterly; and being preſt by a Friend to know the Cauſe of his trouble; Oh, ſaid he, it grieves me that I cannot bring this Heart of mine to Love Jeſus Chriſt more fervently.

Fourthly, Repreſent Chriſt as he is to the World, by your Carriages towards him: Is he altogether lovely? Let all the World ſee and know that he is ſo, by your delights in him, and Communion with him, Zeal for him, and readineſs to part with any other Lovely Thing upon his Account; proclaim his Excellencies to the World, as the Spouſe here did: Convince them how much your Beloved is better than any other Beloved. Diſplay his Glorious Excellencies in your Heavenly Converſations: Hold him forth to others, as he is in himſelf, altogether lovely. See that you *Walk worthy of him unto all well-pleaſing*, Col. 1. 10. *Shew forth the Praiſes of Chriſt*, 1 Pet. 2. 19. Let not that *Worthy Name be blaſphemed through you*, James 2. 7. He is Glorious in himſelf, and will put Glory upon you; take heed ye put not Shame and Diſhonour upon him: He hath committed his Honour to you, do not betray that Truſt.

Fifthly, *Never be aſhamed to own Chriſt*: He is altogether lovely; he can never be a Shame to you; 'twill be your Great Sin, to be aſhamed of him. Some Men glory in their *Shame*, be not you aſhamed of your *Glory*; if you be aſhamed of Chriſt now, he will be aſhamed of you, when he ſhall appear in his own Glory, and the Glory of all his Holy Angels. Be aſhamed of nothing but Sin, and among other Sins, be aſhamed eſpecially for this Sin, that you have no more Love for him who is *altogether Lovely*.

Sixthly, Be willing to leave every thing that is lovely upon Earth, that you may be with the altogether lovely Lord Jeſus Chriſt in Heaven. Lift up your Voices with the Spouſe, *Rev.* 20. 20. *Come Lord Jeſus, come quickly.* 'Tis true, you muſt paſs through the Pangs of Death into his Boſom and Enjoyment; but ſure 'tis worth Suffering much more than that, to be with this Lovely Jeſus. *The Lord direct your Hearts into the Love of God, and the patient waiting for of Jeſus Chriſt*, 2 Theſ. 3. 4.

Seventhly, Strive to be Chriſt-like, as ever you would be lovely in the Eyes of God and Man. Certainly my Brethren, 'tis the Spirit of Chriſt within you, and the Beauty of Chriſt upon you, which only can make you lovely Perſons; the more you reſemble him in Holineſs, the more will you diſcover of true Excellency and Lovelineſs: And the more frequent and ſpiritual your Converſe and Communion with Chriſt is, the more of the Beauty and Lovelineſs of Chriſt will ſtill be ſtamped upon your Spirits, changing you into the ſame Image from Glory to Glory.

Eighthly, Let the Lovelineſs of Chriſt draw all Men to him. Is Lovelineſs in the Creature, embodied Beauty, ſo attractive? And can the Tranſcendent Lovelineſs of Chriſt draw none? Oh the Blindneſs of Man! If you ſee no Beauty in Chriſt, why you ſhould deſire him, 'tis becauſe the God of this World hath blinded your Minds.

Ser. 13.

The Thirteenth SERMON.

Text. Alluring the Hearts of *Men* to come to Chriſt by a fourth Motive contained in another Title of Chriſt.

HAGGAI II. vii.

—— *And the Deſire of all Nations, ſhall come.*

THE former Chapter is mainly ſpent in reproving the Negligence of the *Jews*, who being diſcouraged from Time to Time, had delayed the Rebuilding the *Temple:* And in the mean Time employed their Care, and coſt in building and adorning their own Houſes: but at laſt being perſwaded to ſet about the Work, they meet with this Diſcouragement, that ſuch was the Poverty of the preſent Time, that the Second Structure would no way anſwer the Magnificence and Splendor of the firſt. In *Solomon*'s Days the Nation was wealthy, now drained, ſo that there would be no Proportion betwixt the ſecond and the firſt. To this grand Diſcouragement, the Prophet applies this Relief, that whatſoever ſhould be wanting in External Pomp and Glory, ſhould be more than recompenſed by the Preſence of Jeſus Chriſt in this *ſecond Temple.* For *Chriſt the Deſire of all Nations* (ſaith he) ſhall come into it. Which by the way may give us this uſeful Note, That the preſence of Jeſus Chriſt gives a more real and excellent Glory to the Places of his Worſhip, than any External Beauty, or outward Ornaments whatſoever can beſtow upon them. Our Eyes like the *Diſciples* are apt to be dazled with the goodly Stones of the *Temple*, and in the mean time to neglect, and overlook that which gives it its greateſt Honour and Beauty.

But to return, In theſe Words we have both the Deſcription of Chriſt, and an *Index* pointing at the Time of his Incarnation; he is called *The deſire* of all Nations: And the Time of his Coming in the Fleſh, 'tis plainly intimated to be while the ſecond *Temple* ſhould be ſtanding: Where by the Way, we find juſt Cauſe to admire and bemoan the Blindneſs that is hapned to the *Jews*; who owning the Truth of this Prophecy, and not able to deny the Deſtruction of the Second Temple, many hundred Years paſt, will not yet be brought to acknowledge the Incarnation of the true Meſſiah, notwithſtanding.

But to the Point, the Character of Chriſt, ſtiled *The Deſire of all Nations*, who was to come into the World in the Time of the Second *Temple*, *Mal.* 3. 12. And that after grievous Concuſſions and Shakings of the World, which were to make way for his coming, for ſo our Prophet here ſpeaks, *I will ſhake all Nations, and the deſire of all Nations ſhall come*, to which the *Apoſtles* alludes in *Heb.* 12. 26. Applying this Prophecy to Jeſus Chriſt, here called the *deſire of all Nations:* Putting the *Act* for the *Object*, deſire for the thing deſired; as in *Ezek.* 24. 16. *The Deſire of thine Eyes*, that is the deſireable Wife of thy Boſom. So here the *deſire of all Nations*, that is *Chriſt* the *Object* of the deſires of Gods Elect in all Nations of the World. A Saviour infinitely deſireable in himſelf, and actually deſired by all the People of God, diſperſed among all Kindreds, Tongues and Nations in the World. From whence this Note is,

Doct. *That the deſires of Gods Elect in all Kingdoms, and among all People of the Earth, are and ſhall be drawn out after, and fixed upon the Lord Jeſus Chriſt.*

The merciful God beholding the univerſal Ruines of the World by Sin, hath provided an univerſal Remedy for his own Elect, in every part of the Earth. Chriſt is not impropriated to any one Kingdom or Nation in the World; but intended to be God's Salvation to the ends of the Earth, and accordingly ſpeaks the Apoſtle, *Col.* 2. 11. *There is neither Greek* nor *Jew, Barbarian, Scythian, Bond nor Free; but Chriſt is all, and in all.* In the Explication of this Point, two Things muſt be enquired into.

1. Why Chriſt is called the deſire of all Nations.
2. Upon what Account the People of God in all Nations deſire him.

Firſt, Why he is called the deſire of all Nations: And what that may import: And there are divers Things that are ſuppoſed or included in it.

Firſt, That God the Father hath appointed him as a common Remedy, for the Sins and Miſeries of his People in all Parts and Quarters of the World. So in the Covenaut of Redemption betwixt the Father and the Son, the Lord expreſſeth himſelf, *Iſa.* 49. 6. and he ſaid, *It is a light Thing that thou ſhouldeſt be my Servant, to raiſe up the Tribes of Jacob, and to reſtore the preſerved of Iſrael: I will alſo give thee for a Light to the Gentiles, that thou maiſt be my Salvation to the End of the Earth.* Suitable whereunto is that Prophecy, *Iſa.* 52. 15. *He ſhall ſprinkle many Nations.* If God had not appointed him for, he could not be deſired by all Nations.

And indeed herein the Graces of God doth admirably ſhine forth in the freeneſs of it, that even the moſt barbarous Nations are not excluded from the Benefit of Redemption by Chriſt. This is that the *Apoſtle* admires, that Chriſt ſhould be *Preached to the Gentiles*, 1 Tim. 3. 16. A People that ſeemed to be loſt in the Darkneſs of Idolatry; yet even for them Chriſt was given by the Father. *Aſk of me* (ſaith he) *and I will give thee the Heathen for thine Inheritance, and the uttermoſt Parts of the Earth for thy Poſſeſſion.*

Secondly, Chriſt *the deſire of all Nations*, plainly Notes the *ſufficiency* that is in him to ſupply the wants of the whole World: As the Sun in the Heavens ſuffices all Nations for Light and Influence, ſo doth the Son of Righteouſneſs ſuffice for the Redemption, Juſtification, Sanctification and Salvation of the People of God, all the World over, *Iſa.* 45. 22. *Look unto me, and be ye ſaved all ye ends of the Earth.*

Thirdly, It implies the *reality that is in Godlineſs*. It ſhews you that Religion is no fancy, as the Atheiſtical World would perſwade us; and this evidently appears in the *uniform Effects* of it upon the Hearts of all Men in all Nations of the World, that are truly Religious; all their Deſires, like ſo many Needles touched by one and the ſame Load-ſtone, move towards Jeſus Chriſt, and all meet together in one and the ſame bleſſed Object Chriſt. Were it poſſible for the People of God to come out of all Nations, Kindreds and Languages in the World, into one Place, and there confer, and compare the deſires and workings of their Hearts; though they never ſaw each others Face, nor heard of each others Name; yet as Face anſwers to Face in a glaſs, ſo would their deſires after Chriſt anſwer to each other: All Hearts work after him in the ſame Manner, what one ſaith, all ſay; theſe are my Troubles and Burthens, theſe my Wants and Miſeries; the ſame things my Deſires and Fears: One and the ſame Spirit harmonically Works in all Believers through the World, which could never be, if Religion were but a Fancy as ſome call it, or a Combination or Confederacy, as others call it: Fancies are as various as Faces; and Confederacies preſuppoſe mutual Acquaintance and Conference.

Fourthly, Chriſt the deſire of all Nations implies the vaſt extent his Kingdom hath and ſhall have in the World: Out of every Nation under Heaven ſome ſhall be brought to Chriſt, and to Heaven by him. And though the number of Gods Elect, compared with the Multitudes of the Ungodly in all Nations, is but a Remnant, a little Flock, and in that Comparative Senſe there are few that ſhall be ſaved; yet conſidered abſolutely, and in themſelves, they are a vaſt number, which no Man can number, *Mat.* 8. 11. *Many ſhall come from the Eaſt, and from the Weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the Kingdom of Heaven.* In order whereunto the Goſpel, like the Sun in the Heavens, circuits the World: It aroſe in the *Eaſt*, and takes its Courſe towards the *Weſtern World*; riſing by Degrees upon the remote Idolatrous Nations of the Earth; out of all which a number is to be ſaved, even *Ethiopia ſhall ſtretch out her Hands to God*, Pſalm 68. 31. And this Conſideration ſhould move us to pray earneſtly for the poor *Heathens*, who yet ſit in Darkneſs, and the ſhadow of Death; there is yet Hope for them.

Fifthly, It holds forth this, that when God opens the Eyes of Men to ſee their Sin, and danger by it; nothing but Chriſt can give them *Satisfaction*: 'Tis not the amenity, fertility, Riches and Pleaſures the Inhabitants of any Kingdom of the World do enjoy, that can quench and ſatisfie the deſires of their Souls: When once God touches their Hearts with the Senſe of Sin and Miſery: Chriſt and none but Chriſt is deſireable and neceſſary in the Eyes of ſuch Perſons. Many Kingdoms of the World abound with Riches and Pleaſures, the Providence of God hath carved liberal Portions of the good Things of this Life to many of them, and ſcarce left any thing to their Deſires that the World can afford. Yet all this can give no Satisfaction without Jeſus Chriſt, the deſire of Nations, the one thing neceſſary, when once they come to ſee the Neceſſity and Excellency of him: Then take the World who will, ſo they may have Chriſt the deſire of their Souls. Thus we ſee upon what Grounds and Reaſons Chriſt is ſtiled the deſire of all Nations.

Object. But there lies one great Objection againſt this Truth, which muſt be ſatisfied, *viz.* If Chriſt be the deſire of all Nations, how comes it to paſs, that Jeſus Chriſt finds no Entertainment in ſo many Nations of the World, among whom Chriſtianity is hiſſed at, and Chriſtians not tolerated to live among them? Who ſee no Beauty in him that they ſhould deſire him.

Sol. Firſt, We muſt remember the Nations of the World have their Times and Seaſons of Converſion. Thoſe that once embraced Chriſt, have now loſt him, and Idols are now ſet up in the Places where he once was ſweetly Worſhipped. The Sun of the Goſpel is gone down upon them, and now ſhines in another *Hemiſphere*: And ſo the Nations of the World are to have their diſtinct Days, and Seaſons of Illumination. The Goſpel, like the Sea, gaineth in one place what it loſeth in another: And in the Times and Seaſons appointed by the Father they come ſucceſſively to be enlightened in the Knowledge of Chriſt; and then ſhall that Promiſe be fulfilled, *Iſa.* 49. 7. *Thus ſaith the Lord, the Redeemer of Iſrael, and his Holy One, to him whom the Nation abhorreth, to a Servant of Rulers; Kings ſhall ſee and ariſe, Princes alſo ſhall Worſhip, becauſe of the Lord that is faithful.*

Secondly, Let it alſo be remembred, that although Chriſt be rejected by the Rulers and Body of many Nations; yet he is the deſire of all the Elect of God, diſperſed and ſcattered among thoſe Nations.

Secondly, In the next Place we are to enquire, upon what Account Chriſt becomes the Deſire of all Nations, (*i. e.*) of all thoſe in all the Nations of the World that belong to the Election of Grace. And the true Ground and Reaſon thereof is, becauſe Chriſt only hath that in himſelf which relieves their wants and anſwers to all their Needs. As,

Firſt, They are all by Nature under Condemnation, *Rom.* 5. 16, 18. Under the Curſe of the Law; againſt which nothing is found in Heaven or Earth able to relieve their Conſciences but the Blood of ſprinkling, the pure and perfect Righteouſneſs of the Lord Jeſus: And hence it is that Chriſt becomes ſo deſireable in the Eyes of poor Sinners all the World over. If any thing in Nature could be found to pacifie and purge the Conſciences of Men from guilt and fear; Chriſt would never be deſirable in their Eyes; but finding no other Remedy but the Blood of Jeſus, to him therefore ſhall all the ends of the Earth look for Righteouſneſs and for Peace.

Secondly, All Nations of the World are polluted with the filth of Sin, both in Nature and Practice, which they ſhall ſee, and bitterly bewail when the Light of the Goſpel ſhall ſhine amongſt them; and the ſame Light by which this ſhall be diſcovered, will alſo diſcover the only Remedy of this Evil to lie in the Spirit of Chriſt, the only Fountain opened to all Nations for Sanctification and Cleanſing: And this will make the Lord Jeſus incomparably deſirous in their Eyes. Oh how welcome will he be that cometh unto them, not by Blood only, but by Water alſo! *John* 1. 5, 6.

Thirdly, When the Light of the Goſpel ſhall ſhine upon the Nations, they ſhall then ſee, that by Reaſon of the guilt and filth of Sin, they are all barr'd out of Heaven. Thoſe doors are chained up againſt them, and that none but Chriſt can open an entrance for them into that Kingdom of God: That *no Man cometh to the Father but by him*, John 14. 6. *Neither is there any Name under Heaven given among Men, whereby they muſt be ſaved, but the Name of Chriſt*, Acts 4. 12. Hence the Hearts of Sinners ſhall pant after him, as the Hart panteth for the Water-brooks. And thus we ſee upon what grounds Chriſt becomes the *deſire of all Nations.* The Improvement of all followeth in ſeveral Uſes of the Point, *viz.*

1. For Information.
2. For Examination.
3. For Conſolation.
4. For Exhortation.
5. For Direction.

Firſt Uſe for Information.

Firſt, Is Chriſt the deſire of all Nations, *How vile a Sin is it then in any Nation, upon whom the Light hath ſhined, to reject Jeſus Chriſt*, and ſay as thoſe in *Job* 21. 14. *Depart from us, we deſire not the Knowledge of thy Ways.* To thruſt away his Worſhip, Government, and Servants from amongſt them, and in Effect to ſay as it is, *Luke* 19. 14. *We will not have this Man to Reign over us:* Thus did the *Jews*, *Acts* 13. 46. They put away Chriſt from among them, and thereby judged themſelves unworthy of Eternal Life. This is at once a fearful *Sin*, and a dreadful *Sign:* How ſoon did Vengeance overtake them, like the overthrow of *Sodom!* O let it be for a warning unto all Nations to the end of the World. He would have gathered the Children of *Iſrael* under his Wings, as a *Hen* doth her brood, even when the *Roman Eagle* was hovering over them, but they would not; therefore their Houſes were left unto them deſolate, their City and Temple made an heap.

Secondly, If Jeſus Chriſt be the deſire of all Nations, *how incomparably Happy then muſt that Nation be, that enjoys Chriſt in the Power and Purity of his Goſpel-Ordinances!* If Chriſt under a Vail made *Canaan* a glorious Land (as it's called) *Dan.* 11. 41. What a glorious Place muſt that Nation be that beholds him with open Face in the bright Sunſhine of the Goſpel! O *England* know thy Happineſs, and the Day of thy Viſitation: What others deſire thou enjoyeſt: Provoke not the Lord Jeſus to depart from thee, by corrupting his Worſhip, hankering after Idolatry, abuſing his Meſſengers, oppreſſing his People, leſt his Soul depart from thee.

Second Uſe for Examination. If Chriſt be the deſire of all Nations, examine whether he be the deſire of your Souls in particular, elſe you ſhall have no Benefit by him. Are your deſires after Chriſt true ſpiritual Deſires? Reflect, I beſeech you, upon the Frames and Tempers of your Hearts. Can you ſay of your deſires after Chriſt, as *Peter* did of his Love to Chriſt, Lord, thou knoweſt all Things, thou knoweſt that I deſire thee: Try your deſires as to their Sincerity, by the following Characters.

Firſt, Are they vehement and ardent? Hath Chriſt the ſupream Place in your Deſires? Do you eſteem all Things to be but droſs and dung in Compariſon of the Excellencies of Jeſus Chriſt your Lord? *Phil.* 3. 8. Is he to you as the Refuge City to the Manſlayer, *Heb.* 6. 18, 19. As a Spring of Water in a dry Place, as the ſhadow of a great Rock in a weary Land, *Iſa.* 32. 2. Such vehement Deſires are true Deſires.

Secondly, Are your Deſires after Chriſt univerſal? (*i. e.*) Is every Thing in Chriſt deſireable in your Eyes? The *Hypocrite* like the *Harlot* is for a divided Chriſt: They would be called by his Name, but live upon their own Stock, *Iſa.* 4. 1. If his Holineſs, and Government, his Croſs, and Sufferings be deſirable for his Sake, ſuch univerſal Deſires are right Deſires.

Thirdly, Are your Deſires after Chriſt induſtrious Deſires, uſing all the means of accompliſhing what you Deſire? You ſay you deſire Chriſt, but what will you do to obtain your Deſires? If you ſeek him carefully and inceſſantly in all the ways of Duty, if you will ſtrive in Prayer, Labour to believe, cut off right Hands, and pluck out right Eyes, (*i. e.*) be Content to Part with the moſt profitable and pleaſant Ways of Sin, that you may enjoy Chriſt the deſire of your Souls, then are your Deſires right Deſires.

Fourthly, Are your Deſires after Chriſt permanent Deſires, or only a ſuddain Mood and Fit, which goes off again without Effect? If your Deſires after Chriſt abide upon your Hearts, if your longings be after him at all Times, though not in the ſame height and Degree, then are your Deſires right Deſires? Chriſt always dwells in the deſires of his People, they can feel him in their Deſires, when they cannot diſcern him in their Loves or Delights.

Fifthly, Will your Deſires after Chriſt admit no Satisfaction, nor find reſt any where but in the injoyment of Chriſt, then are your Deſires right Deſires: The Soul that deſires Chriſt can never be at reſt till it come home to Chriſt, 2 *Cor.* 5. 2, 6. *Phil.* 1. 23. The Devil can ſatisfie others with Riches and Pleaſures of this World, as Children are quieted with Rattles. If nothing but Chriſt can reſt and terminate your Deſires, ſurely ſuch reſtleſs Deſires are right Deſires.

Sixthly, Do your Deſires after Chriſt ſpring from a deep Senſe of your Need and Want of Chriſt: Hath Conviction opened your Eyes to ſee your Miſery, to feel your Burthens, and to make you ſenſible that your Remedy lies only in the Lord Jeſus, then are your Deſires right Deſires: Bread and Water are made neceſſary and deſirable by hunger and thirſt. By theſe Things try the Truth of your Deſires after Chriſt.

3d. *Uſe for Conſolation.* Do you indeed upon ſerious Trial find ſuch Deſires after Chriſt, as were deſcribed above, Oh bleſs the Lord for that Day wherein Chriſt the deſire of Nations became the deſire of your Souls, and for your Comfort know that you are happy and bleſſed Souls at preſent.

Firſt, Bleſſed in this, that your Eyes have been opened to ſee both the want and the worth of Chriſt. Had not Chriſt applied his precious Eye-ſalve to the Eyes of your Mind, you could never have deſired him, you would have ſaid with them in *Iſa.* 53. 2, 3. *He hath no Form nor Comelineſs, and when we ſhall ſee him, there is no Beauty that we ſhould deſire him:* Or as they to the Spouſe, *Cant.* 5. 9. *What is thy Beloved more than another Beloved?* Oh bleſſed Souls inlightned of the Lord; to ſee thoſe things that are hid from them that periſh!

Secondly, You are bleſſed in this, that your deſires after Chriſt are a ſure Evidence that the deſire of Chriſt is towards you; Had he not firſt deſired you, you could never have deſired him. We may ſay of Deſires as it is ſaid of Love; we deſire him becauſe he firſt deſired us: Your deſires after Chriſt are inflamed from the deſires of Chriſt after you.

Thirdly, Bleſſed in this, that your deſires ſhall ſurely be ſatisfied, *Mat.* 5. 6. *Bleſſed are they that hunger and thirſt after Righteouſneſs, for they ſhall be filled:* Prov. 10. 24. *The deſires of the Righteous ſhall be granted.* God never raiſed ſuch deſires as theſe in the Souls of his People to be a torment to them for ever.

Fourthly, Bleſſed in this, that God hath guided your deſires to make the beſt Choice that ever was made in the World: Whilſt the deſires of others are hunting after Riches, Pleaſure and Honours in the World, toiling themſelves like Children in purſuit of a painted Butterfly, which when they have caught, doth but daub their Fingers; God mean while hath directed your deſires to Chriſt, the moſt excellent Object in Heaven or Earth. Any good will ſatisfie ſome Men; Oh happy Soul if none but Chriſt can ſatisfie thee, *Pſalm* 4. 6.

Fifthly, Bleſſed in this, that there is a Work of Grace certainly wrought upon thy Soul, and theſe very deſires after Chriſt are a part thereof.

Sixthly, Bleſſed in this, that theſe deſires after Chriſt keep thy Soul active and working after him continually in the ways of Duty, *Pſalm* 27. 4. *One thing have I deſired, that will I ſeek after.* Deſire will be a continual Spring to Diligence and Induſtry in the ways of Duty: The deſire of the end quickens to the uſe of Means, *Prov.* 18. 1. Others may fall aſleep and caſt off Duty, but it will be hard for you to do ſo, whoſe Souls burn with deſire after Chriſt.

Seventhly, Bleſſed in this, that your deſires after Chriſt will make Death much the ſweeter and eaſier to you, *Phil.* 1. 23. *I deſire to be diſſolved, and to be with Chriſt, which is far better.* When a Chriſtian was once asked, whether he were willing to Die? He returned this Anſwer, let him be unwilling to Die, who is unwilling to go to Chriſt: And much like it was that of another, *vivere renuo, ut Chriſto vivam*, I refuſe this Life, to live with Chriſt.

Illius eſt nolle mori, qui nolit ire ad Chriſtum.

4th *Uſe for Exhortation.* In the fourth Place, let me exhort and perſwade all to make Jeſus Chriſt the deſire and choice of their Souls. And here I fall in with the main Scope and Deſign of the Goſpel: And oh that I could effectually preſs home this Exhortation upon your Hearts. Let me offer ſome moving Conſiderations to you, and the Lord accompany them to your Hearts.

Firſt, Every Creature naturally deſires its own Preſervation, do not you deſire the Preſervation of your precious and immortal Souls? If you do, then make Chriſt your deſire and choice, without whom they can never be preſerved, *Jude* ver. 1.

Secondly, Don't your Souls earneſtly deſire the Bodies they live in? How tender are they over them, how careful to provide for them? Though they pay a dear Rent for thoſe Tenements they live in: And is not Union with Chriſt infinitely more deſirable than the Union of Soul and Body? Oh covet Union with him, then ſhall your Souls be Happy, when your Bodies drop off from them at Death, 2 *Cor.* 5. 1, 3. Yea, Soul and Body ſhall be happy in him, and with him for evermore.

Thirdly, How do the Men of this World deſire the Enjoyments of it? They pant after the Duſt of the Earth: They riſe early, ſit up late, eat the Bread of carefulneſs; and all this for very Vanity. Shall a worlding do more for Earth than you for Heaven? Shall the Creature be ſo earneſtly deſired, and Chriſt neglected?

Fourthly, What do all your Deſires in this World Benefit you, if you go Chriſtleſs? Suppoſe you had the deſire of your Hearts in theſe Things, how long ſhall you have Comfort in them if you miſs Chriſt?

Fifthly, Doth Chriſt deſire you, who have nothing lovely or deſirable in you? And have you no deſires after Chriſt, the moſt lovely, and deſirable one in both Worlds? His deſires are towards you, *Prov.* 8. 31. O make him the deſire and choice of your Souls.

Sixthly, How abſolutely neceſſary is Jeſus Chriſt to your Souls? Bread and Water, Breath and Life is not ſo neceſſary as Chriſt is, *One thing is neceſſary*, Luke 10. 42. And that one thing is Chriſt: If you miſs your deſires in other things, you may yet be happy; but if you miſs Chriſt, you are undone for ever.

Seventhly, How ſuitable a good is Chriſt to your Souls? Comprizing whatſoever they want, 1 *Cor.* 1. 30. Set your Hearts where you will, none will be found to match and ſuit them as Chriſt doth.

Eighthly, How great are the Benefit that will redound to you by Jeſus Chriſt? In him you ſhall have a rich Inheritance ſetled upon you: All things ſhall be yours when you are Chriſts, 1 *Cor.* 3. 22. And is not ſuch a Chriſt worth deſiring?

Ninthly, All your well-grounded hopes of Glory are built upon your Union with Chriſt, 1 *Cor.* 1. 21, If you miſs Chriſt, you muſt Die without hope; will not this draw your Deſires to him?

Tenthly, Suppoſe you were at the Judgment Seat of God, where you muſt ſhortly ſtand; and ſaw the Terrors of the Lord in that Day; the *Sheep* divided from the *Goats*, the Sentences of Abſolution and Condemnation paſt by the great and awful Judge, upon the Righteous and the Wicked; would not Chriſt be then deſirable in your Eyes? As ever you expect to ſtand with Comfort at that Bar, let Chriſt be the deſire and choice of your Souls now.

5th Uſe for Direction. Do theſe, or any other Conſiderations put thee upon this enquiry, how ſhall I get my deſires kindled and inflamed towards Chriſt? Alas, my Heart is cold and dead, not a ſerious deſire ſtirring in it after Chriſt: To ſuch I ſhall offer the following Directions.

Direction 1. Redeem ſome time every Day for Meditation: Get out of the noiſe and clamour of the World, *Pſalm* 4. 4. And ſeriouſly bethink your ſelves how the preſent State of your Soul ſtands, and how it is like to go with you for ever: Here all ſound Converſion begins, *Pſalm* 119. 19.

Direction 2. Conſider ſeriouſly of that lamentable State in which you came into the World; Children of Wrath by Nature, under the Curſe and Condemnation of the Law. So that either your State muſt be changed, or you inevitably damned, *John* 3. 3

Direction 3. Conſider the way and courſe you have taken, ſince you came into the World; proceeding from Iniquity to Iniquity. What Command of God have you not violated a thouſand Times over? What Sin is committed in the World, that you are not one way or other guilty of before God? How many ſecret Sins upon your ſcore, unknown to the moſt intimate Friend you have in the World? Either this guilt muſt be ſeparated from your Souls, or your Souls from God to all Eternity.

Direction 4. Think upon the ſevere Wrath of God due to every Sin, *The Wages of Sin is Death*, Rom. 6. *ult.* And how intolerable the fulneſs of that Wrath muſt be when a few drops ſprinkled upon the Conſcience in the World is ſo inſupportable, that it hath made ſome to chooſe ſtrangling rather than Life: And yet this Wrath muſt abide for ever upon you, if you get not Intereſt in Jeſus Chriſt, *John* 3. 63.

Direction 5. Ponder well the happy State and Condition they are in, who have obtained Pardon and Peace by Jeſus Chriſt, *Pſalm* 32. 12. And ſeeing the Grace of God is free, and you are yet under the means thereof, why may not you be as capable thereof as others?

Direction 6. Seriouſly conſider the great uncertainty of your time, and precioufneſs of the Opportunities of Salvation, never to be recovered when they are once paſt, *John* 9. 4. Let this provoke you to lay hold upon thoſe golden Seaſons, whilſt they are yet with you; that you may not bewail your Folly and Madneſs when they are out of your reach.

Direction 7. Aſſociate your ſelves with ſerious Chriſtians, get into their Acquaintance, and beg their Aſſiſtance; beſeech them to pray for you: And ſee that you reſt not here, but be frequently upon your Knees begging of the Lord a new Heart, and a new State.

In Concluſion of the whole, let me beſeech and beg all the People of God, as upon my Knees, to take heed and beware leſt by the careleſneſs, and ſcandals of their Lives, they quench the weak deſires beginning to kindle in the Hearts of others. You know what the Law of God awards for ſtriking a Woman with Child, ſo that her fruit go from her, *Exod.* 21. 22, 23. Oh ſhed not Soul-blood by ſtifling the hopeful deſires of any after Chriſt.

Bleſſed be God for Jeſus Chriſt the deſire of all Nations.

Serm. 14.

The Fourteenth SERMON.

Text. Containing the fifth Motive to apply Chriſt, drawn from another excellent Title of Chriſt.

I COR. II. viii.

Which none of the Princes of this World have known, for had they known him, they would not have Crucified the Lord of Glory.

IN this Chapter the *Apoſtle* Diſcourſes to the *Corinthians* the Excellency of his Miniſtry, both to obviate the Contempt which ſome caſt upon it for want of humane Ornaments; and to give the greater Authority unto it among all: And whereas the ſpiritual Simplicity of his Miniſtry laid it under the Contempt of ſome, he removes that ſeveral Ways, by ſhowing them

Firſt, That it was not ſuitable to the Deſign, and End of his Miniſtry, his aim being to know nothing among them, ſave Jeſus Chriſt, and him Crucified, *verſe* 1, 2.

Secondly, Neither was it for the Advantage of their Souls: It might indeed tickle their *Fancies*, but could be no ſolid Foundation to their Faith and Comfort, *verſe* 4, 5.

Thirdly, Though his Diſcourſes ſeem'd jejune, and dry to carnal hearers, yet had a depth, and an excellency in it, which ſpiritual and judicious Chriſtians ſaw and acknowledged, *verſe* 6, 7.

Fourthly, Therefore this excellent Wiſdom which he Preached, far tranſcended all the natural Wiſdom of this World: Yea, the moſt raiſed and improved Underſtandings of thoſe that were moſt renowned, and admired in that Age for Wiſdom, *ver.* 8. *Which none of the Princes of this World knew.*

In which Words we have,

1. A Negative Propoſition.
2. The Proof of the Propoſition.

Firſt, A Negative Propoſition, none of the Princes of this World knew that Spiritual Wiſdom which he taught. By *Princes of this World*, or rather *Principes ſeculi*, the Princes of that Age he means, as *Camero* well Notes, the Learned *Rabbies*, *Scribes*, and *Phariſees*, renowned for Wiſdom and Learning among them, and honoured upon that account, as ſo many *Princes*: But he adds a diminutive Term, which darkens all their Glory. They are but *the Princes of this World*, utterly unacquainted with the Wiſdom of the other World. To which he adds,

Secondly, A clear and full Proof, *for had they known it, they would not have Crucified the Lord of Glory.* In which Words we find one of Chriſt's Glorious and Royal Titles, *the Lord of Glory*: Upon which Title my preſent Diſcourſe muſt fall. The Words being fitly rendred and nothing of ambiguity in them, they give us this Obſervation.

Doct. *That Chriſt Crucified is the Lord of Glory.*

Great and excellent is the Glory of Jeſus Chriſt; the Scriptures every where proclaim his Glory. Yea, we may obſerve a notable *Climax*, or gradation in thoſe Scriptures that ſpeak of his Glory. The Prophet *Iſaiah* ſpeaking of him, calls him *Glorious*, Iſa. 4. 2. *In that Day ſhall the branch of the Lord be beautiful and glorious.* *John* ſpeaking of his Glory riſes a ſtep higher, and aſcribeth to him *a Glory as of the only begotten Son of the Father*, John 1. 14. (*i.e.*) a Glory meet for, and becoming the Son of God: Proper to him, and incommunicable to any other. The Apoſtle *James* riſes yet higher, and doth not only call him Glorious, or Glorious as the only begotten of the Father: But *the Glory*, *Jam.* 2. 1. Glory in the abſtract; *my Brethren* (ſaith he) *have not the Faith of our Lord Jeſus Chriſt, the Glory, with reſpect of Perſons*: For the Word, Lord, which is in our Tranſlation, is a ſupplement: Chriſt is Glory it ſelf; yea, the *Glory* emphatically ſo ſtiled; the Glory of Heaven, the *Glory* of *Sion*; the *Glory* of our Souls for ever. The Author to the *Hebrews* goes yet higher, and calls him not ſimply the *Glory*, but *the brightneſs of his Fathers Glory*, *Heb.* 1. 3. as who ſhould ſay, the radiancy, ſparkling, or beaming forth of his Father's *Glory*, the very ſplendour or refulgency of *Divine Glory*. Oh what a glorious Lord is our Lord Jeſus Chriſt! the bright ſparkling *Diamond* of Heaven; who ſhines in *Glory* there, above the *Glory* of Angels and Saints, as the *Glory* of the Sun excels the leſſer twinkling Stars. When he appeared to *Paul*, *Acts* 26. 13. *I ſaw*, ſaid he, *a light from Heaven, above the brightneſs of the Sun, ſhining round about me*: Needs muſt the *Glory* of Chriſt be unſpeakable, who reflects *Glory* upon all that be with him, *John* 17. 24. and ſtamps *Glory* upon all that belongs to him. His works on Earth were *glorious works*, *Luke* 13. 17. The purchaſed liberty of his People, a glorious liberty, *Rom.* 8. 21. The Church his myſtical Body, a glorious Church, *Eph.* 5. 27. The Goſpel which reveals him, is a glorious Goſpel, 1 *Tim.* 1. 11.

But more particularly, let us conſider the Glory of Chriſt, as it is diſtinguiſhed into his, either,

1. Eſſential, or
2. Mediatorial Glory.

Firſt, The *Eſſential Glory* of Chriſt, which he hath as God from everlaſting; which is unſpeakable and unconceivable *Glory*: For (ſaith the Apoſtle) *Phil.* 2. 6. *He being in the form of God, thought it no robbery to be equal with God*, (*i. e.*) he had a Peerage, or equality with his Father in *Glory*, Joh. 10. 30. *I and my Father are one*: And again, Joh. 16. 15. *All things that the Father hath are mine*: The ſame Name, the ſame Nature, the ſame eſſential Properties, the ſame Will, and the ſame Glory.

Secondly, The *Mediatorial Glory* of Chriſt is exceeding great: This is proper to him, as Head of the Church, which he hath purchaſed with his own Blood. Of this Glory the *Apoſtle* ſpeaks, *Phil.* 2. 9, 10. *Wherefore God alſo hath highly exalted him, and given him a Name, which is above every Name*, &c. ὑπερύψωσε Exalted above all Exaltation. Now the Mediatorial Glory of our Lord Jeſus Chriſt conſiſteth either,

1. In the fulneſs of Grace inherent in him.
2. Or in the Dignity and Authority put upon him.

Firſt, In the fulneſs of Grace inherent in him: The humanity of Chriſt is filled with Grace, as the Sun with Light, *Joh.* 1. 14. *Full of Grace and Truth*: Never any Creature was ſo fill'd by the Spirit of Grace, as the Man Chriſt Jeſus is filled, *for God gives not the Spirit to him by meaſure*, *John* 3. 34. By reaſon of this fulneſs of Grace inherent in him, he is *fairer than the Children of Men*, Pſal. 45. 2. Excelling all the Saints in ſpiritual Luſtre, and gracious Excellencies.

Secondly, In the Dignity and Authority put upon him: He is crowned King in *Sion*: All Power in Heaven and Earth is given unto him, *Matth.* 28. 18. He is Lawgiver to the Church, *Jam.* 4. 12. All acts of Worſhip are to be performed in his Name; Prayer, Preaching, Cenſures, Sacraments, all to be adminiſtred in his Name. Church Officers are Commiſſioned by him, *Eph.* 4. 11. The Judgment of the World in the Great Day will be adminiſtred by him, *Matth.* 25. 31. *Then ſhall he ſit upon the Throne of his Glory.*

To conclude, Jeſus Chriſt ſhall have Glory and Honour aſcribed to him for evermore by Angels and Saints, upon the account of his Mediatorial work. This ſome Divines call his Paſſive Glory; the Glory which he is to receive from his redeemed ones, *Rev.* 5. 8, 9, 10. *And when he had taken the Book, the four Beaſts, and the four and twenty Elders fell down before the Lamb, having every one of them Harps, and* *golden Vials full of Odours, which are the Prayers of the Saints; and they ſung a new Song, ſaying, Thou art worthy to take the Book, and to open the Seals thereof: For thou waſt ſlain, and haſt redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation,* &c. And thus you ſee, that our Lord Jeſus Chriſt is upon all accounts the *Lord of Glory.* The Uſes follow.

Inference 1.

How wonderful was the Love of Chriſt the Lord of Glory, to be ſo abaſed and humbled as he was for us vile and ſinful Duſt? 'Tis aſtoniſhing to conceive that ever Jeſus Chriſt ſhould ſtrip himſelf out of his Robes of Glory, to cloath himſelf with the Tread-bare Tatters of our Fleſh. Oh what a ſtoop did he make in his Incarnation for us! If the moſt magnificent *Monarch* upon Earth, had been degraded into a Toad: If the *Sun* in the Heavens had been turned into a wandring Atom: If the moſt Glorious *Angel* in Heaven, had been transformed into a ſilly Fly; it had been nothing to the abaſement of the Lord of Glory. This Act is every where celebrated in Scripture, as the great Myſtery, the aſtoniſhing Wonder of the whole World, 2 *Tim.*3. 16. *Phil.*2.8. *Rom.*8.3. The Lord of Glory looked not like himſelf, when he came in the Habit of a Man, *Iſa.*53.3. *We hid as it were our Faces from him:* Nay, rather like a Worm, than a Man, *Pſal.* 22. 6. *A reproach of Men, and deſpiſed of the People.* The Birds of the Air, and Beaſts of the Earth were here provided of better Accommodations than the Lord of Glory, *Matth.*8. 20. Oh ſtupendious Abaſement! Oh Love unſpeakable! *Though he was Rich, yet for our ſakes he became Poor, that we through his Poverty might be Rich,* 2 Cor. 8. 9. He put off the Crown of *Glory,* to put on the Crown of *Thorns*: *Quanto pro me vilior, tanto mihi charior,* ſaid *Bernard,* the lower he humbled himſelf for me, the dearer he ſhall be to me.

Inference 2.

How tranſcendently Glorious is the Advancement of Believers by their Union with the Lord of Glory! This alſo is an admirable and aſtoniſhing Myſtery; 'tis the higheſt Dignity of which our *Nature* is capable, to be *Hypoſtatically* united, and the greateſt Glory of which our *Perſons* are capable to be *Myſtically* united to this Lord of Glory; to be Bone of his Bone, and Fleſh of his Fleſh. O what is this! Chriſtian doſt thou know and believe all this, and thy Heart not burn within thee in Love to Chriſt? O then what a Heart haſt thou? What art thou by Nature, but ſinful duſt, a loathſome Sinner, viler than the vileſt Toad, caſt out to the loathing of thy Perſon in the Day of thy Nativity! O that ever the Lord of Glory ſhould unite himſelf to ſuch a lump of vileneſs! Take ſuch a Wretch into his very Boſom! Be aſtoniſhed O Heavens and Earth at this; this is the great Myſtery which the Angels ſtoopt down to look into. Such an Honour as this could never enter into the Heart of Man: It would have ſeemed a rude Blaſphemy in us once to have thought, or ſpoken of ſuch a thing, had not Chriſt made the firſt Motion thereof. Yet how long didſt thou make this Lord of Glory wait upon thy undetermined will, before he gained thy Conſent? Might he not juſtly have ſpurned thee into Hell upon thy firſt refuſal, and never have made thee ſuch another offer? Wilt thou not ſay, Lord, what am I, and what is my Father's Houſe, that ſo great a King ſhould ſtoop ſo far beneath himſelf to ſuch a Worm as I am! That Strength ſhould unite it ſelf to Weakneſs, infinite Glory to ſuch Baſeneſs! O Grace, Grace, for ever to be admired!

Inference 3.

Is Jeſus Chriſt the Lord of Glory? *Then let no Man count himſelf diſhonoured by Suffering the vileſt Indignities for his Sake*: The Lord of Glory puts Glory upon the very Sufferings you undergo in this World for him. *Moſes eſteemed the Reproaches of Chriſt greater Riches than the Treaſures of Egypt,* Heb. 11. 26. He caſt a Kingdom at his Heels, to be crowned with Reproaches for the Name of Chriſt. The *Diadem* of *Egypt* was not half ſo glorious, as ſelf-denial for Chriſt. This Lord of Glory freely degraded himſelf for thee, wilt thou ſtand huckling with him upon Terms? 'Tis certainly your Honour to be diſhonoured for Chriſt, *Acts* 5 41. To you it is given in behalf of Chriſt, not only to believe, but alſo to ſuffer for his ſake, *Phil.* 1. 29. The Gift of Suffering is there matched with the Gift of Faith: 'Tis given as an *honorarium,* a badge of Honour to ſuffer for the Lord of Glory: As all have not the Honour to wear the Crown of Glory in Heaven; ſo few have the Honour to wear the Chain of Chriſt upon Earth. *Thuanus* reports of *Lodovicus Marſacus,* a Knight of *France,* that being led to ſuffer with other Martyrs who were bound, and he unbound, becauſe a Perſon of Honour; he cryed out, Why don't you Honour me with a Chain too, and create me a Knight of that Noble Order? My Brethren, count it all Joy when ye fall into divers Temptations, *Jam.* 1. 2. *(i.e.)* Tryals by ſufferings. *David* thought it an Honour to be vile for God, and that's a true Obſervation, that Diſgrace it ſelf is glorious, when endured for the Lord of Glory.

Cur me non quoque torque donas, & inſignis hujus ordinis militem creas? Thuanus.

Inference 4.

Is Chriſt the Lord of Glory? *How Glorious then ſhall the Saints one Day be, when they ſhall be made like this glorious Lord, and partake of his Glory in Heaven,* John 17. 22. *the Glory which thou gaveſt me, I have given them*: Yea, the vile Bodies of Believers, ſhall be made like to the glorious Body of Chriſt, *Phil.* 3. 21. What Glory then will be communicated to their Souls? True, his eſſential Glory is incommunicable; but there is a Glory, which Chriſt will communicate to his People, *When he comes to Judge the World, he will come to be glorified in his Saints, and to be admired in all them that believe,* 2 Theſ. 1. 10. Where he ſeemeth to account his ſocial Glory, which ſhall reſult from his Saints, a great part of his own Glory: As we have now fellowſhip with him in his Sufferings, ſo we ſhall have a Fellowſhip or Communion with him in his Glory: When he ſhall appear, then ſhall we alſo appear with him in Glory: Then the pooreſt Believer ſhall be more glorious than *Solomon* in all his *Royalty.*

It was a pious ſaying of *Luther*, that he had rather be *Chriſtianus Ruſticus*, *quam Ethnicus Alexander*, a Chriſtian *Clown*, than a Pagan *Emperour*; the Righteous is more excellent than his Neighbour, though he live next door to a graceleſs Nobleman: But it doth not yet appear what they ſhall be. The Day will come, it will certainly come, for the Lord hath ſpoken it, when they ſhall ſhine forth as the Sun in the Kingdom of their Father.

Inference 5.

How hath the Devil blindfolded, and deluded them, that are ſcared off from Chriſt by the fears of being diſhonoured by him? Many Perſons have half a mind to Religion, but when they conſider the generality of its Profeſſors to be Perſons of the loweſt and meaneſt rank in the World, and that Reproaches and Sufferings attend that way, they ſhrink back as Men aſhamed, and as *Salvian* ſaith, *Mali eſſe coguntur, ne viles habeantur*, they chuſe rather to remain Wicked, than to become Vile: But to them that believe, Chriſt is an Honour: As the Word which we tranſlate Precious might be rendred, 1 *Pet.* 2. 7. Till God open Mens Eyes thus, they will put evil for good, and good for evil. But O dear bought Honours for which Men ſtake their Souls, and everlaſting Happineſs! *Paul* was not of your Mind, yet for Birth he was an *Hebrew* of the *Hebrews*; for Dignity and Eſteem, a *Phariſee*; for Moral Accompliſhments, touching the Law blameleſs: Yet all this he trampled under his Feet, counting it all but droſs and dung in Compariſon of Jeſus Chriſt. *Moſes* had more Honour to lay down for Chriſt than you, yet it was no Temptation to him to conceal or deny the Faith of Chriſt. Noble *Galeacius* would not be withheld from Chriſt by the Splendour and Glory of *Italy*. But Oh how doth the Glory of this World dazle and blind the Eyes of many! *How can ye believe* (ſaith Chriſt) *who receive Honour one of another*, John 5. 44. Saints and Sinners upon this account are wonders one to the other. 'Tis the wonder of the World to ſee Chriſtians glorying in reproaches, they wonder that the Saints run not with them into the ſame exceſs of riot. And it is a wonder to Believers how ſuch poor Toys and empty Titles (rather than Titles of Honour) ſhould keep the World as it doth from Jeſus Chriſt, and their Everlaſting Happineſs in him.

Inference 6.

If Chriſt be the Lord of Glory, *how careful ſhould all be who profeſs him, that they do not diſhonour Jeſus Chriſt, whoſe Name is called upon by them?* Chriſt is a Glory to you, be not you a ſhame and diſhonour to him. How careful had Chriſtians need be to draw every Line and Action of their Lives exactly. The more glorious Chriſt is, the more circumſpect and watchful ye had need to be. How lovely would Jeſus Chriſt appear to the World, if the Lives of Chriſtians did adorn the Doctrine of God their Saviour in all things! Remember you repreſent the Lord of Glory to the World: 'Tis not your honour only, but the Honour of Chriſt which is engaged and concerned in your actions. O let not the careleſneſs or ſcandals of your Life make Jeſus Chriſt aſhamed to be called your LORD. When *Iſrael* had grievouſly revolted from GOD, he bids *Moſes* riſe, and get him down from thence, for (ſaith he) *thy People*, which thou haſt brought forth out of *Egypt*, have corrupted themſelves, *Deut.* 9. 12. as if the Lord were aſhamed to own them for his People any longer. It was a cutting Queſtion, *James* 2. 7. apt to ſtartle the Conſciences of thoſe looſe Profeſſors; *Do they not blaſpheme that worthy Name by which ye are called?* Your Duty is to adorn the Goſpel by your Converſations, *Titus* 2. 10. The words ſignifie to deck, trim, or adorn the Goſpel, to make it trim, neat and lovely to the Eyes of beholders. When there is ſuch a beautiful harmony, and lovely proportion betwixt Chriſt's Doctrine and your Practices, as there is in the Works of Creation; wherein the comelineſs and elegancy of the World much conſiſts, (for to this the Apoſtles Word here alludes) then do we walk ſuitably to the Lord of Glory.

Inference 7.

What delight ſhould Chriſtians take in their daily Converſe with Jeſus Chriſt in the way of Duty? Your Converſes in Prayer, Hearing, and Meditation are with the Lord of Glory: The greateſt Peers in a Kingdom, account it more Honour to be in the preſence of a King bare-headed, or upon the Knee at *Court*, than to have thouſands ſtanding bare to them in the *Country*. When you are called to Duties of Communion with Chriſt, you are called to the greateſt Honour, dignified with the nobleſt Privilege Creatures are capable of in this World: Had you but a ſenſe of that Honour God puts upon you by this means, you would not need ſo much tugging and ſtriving to bring a dead and backward Heart into the ſpecial preſence of Jeſus Chriſt. When he ſaith, ſeek ye my Face, your Hearts would echo to his Calls, thy Face, Lord, will we ſeek: But, alas, the Glory of Chriſt is much hid and veiled by ignorance and unbelief from the Eyes of his own People; 'tis but ſeldom the beſt of Saints, by the Eye of Faith, do ſee the King in his Glory.

Suppoſe (ſaith Mr. *Rutherford*) there were no Letter of a Command, yet there is a ſuitableneſs betwixt the Law engraven on the Heart, and the ſpiritual Matter commanded. There is an Heaven in the Boſom of Prayer, though there were not a granting of the ſuit. *Rutherford's* Treatiſe of the Covenant, *p.* 71.

Inference 8.

If Chriſt be ſo glorious, *how ſhould Believers long to be with him, and behold him in his Glory above?* Moſt Men need Patience to *Die*, a Believer ſhould need Patience to *Live*. *Paul* thought it well worth enduring the Pangs of Death, to get a ſight of Jeſus Chriſt in his Glory, *Phil.* 1. 23. *The Lord direct your Hearts into the Love of God, and patient waiting for of Chriſt*, (ſaith the Apoſtle) 2 *Theſ.* 3. 5. intimating that the Saints have great need of Patience to enable them to endure the ſtate of Diſtance and Separation from Chriſt, ſo long as they muſt endure it in this World. *The Spirit and the Bride ſay come, and let him that heareth ſay come, and let him that is a-thirſt come, even ſo come Lord Jeſus, and be thou as a ſwift Roe upon the Mountains of* Separation.

Bleſſed be God for Jeſus Chriſt the Lord of Glory.

Serm. 15. Text. Opening the ſixth Motive to come to Chriſt, contained in the ſixth and laſt Title of Chriſt.

SERMON XV.

LUKE II. 25.

——— *Waiting for the* [*Conſolation*] *of Iſrael.*

SEveral Glorious Titles of Chriſt have been already ſpoken to, out of each of which, much Comfort flows to Believers: 'Tis comfortable to a wounded Soul to eye him as a *Phyſician*: Comfortable to a condemned and unworthy Soul, to look upon him under the Notion of the *Mercy.* The lovelineſs, the deſireableneſs, and the Glory of Chriſt are all ſo many Springs of Conſolation. But now I am to ſhew you from this Scripture, that the Saints have not only much Conſolation from Chriſt, but that Chriſt himſelf is the *very Conſolation* of Believers: He is pure Comfort wrapped up in Fleſh and Blood.

In this Context you have an account of *Simeon*'s Prophecy concerning Chriſt; and in this Text, a Deſcription of the Perſon, and quality of *Simeon* himſelf, who is deſcribed two Ways.

1. By his *Practice.*
2. By his *Principle.*

His Practice was Heavenly and Holy, he was a *Juſt and Devout Man:* The Principle from which his Righteouſneſs and Holineſs did flow, was his Faith in Chriſt; *he waited for the Conſolation of Iſrael.* In which Words by way of *Periphraſis* we have,

1. A Deſcription of Chriſt, the Conſolation of *Iſrael.*
2. The Deſcription of a Believer, one that waiteth for Chriſt.

Firſt, That *the Conſolation of Iſrael* is a Phraſe deſcriptive of Jeſus Chriſt is beyond all doubt, if you conſult, *ver.* 26. where he, *(i.e.) Simeon* is ſatisfied by receiving Chriſt into his Arms, *the Conſolation* for which he had ſo long waited.

Phraſis eſt Judæis tum temporis familiaris & notiſſima, qua Meſſia adventum ſignificabatur. Lodov. Capell.

Secondly, And that waiting for Chriſt is a Phraſe deſcribing the Believers of thoſe Times, that preceded the Incarnation of Chriſt, is paſt doubt; they all waited for that Bleſſed Day: But it was *Simeon*'s lot to fall juſt upon that happy nick of Time, wherein the Prophecies and Promiſes of his Incarnation were fulfilled. *Simeon* and others that waited with him, were ſenſible that the Time of the Promiſe was come, which could not but raiſe (as indeed it did) a general Expectation of him, *John* 9. 19. But *Simeon*'s Faith was confirmed by a particular Revelation, *ver.* 26. That he ſhould ſee Chriſt before he ſaw Death, which could not but greatly encourage and raiſe his Expectation to look out for him, whoſe coming would be the greateſt Conſolation to the whole *Iſrael* of God. *The Conſolation*, παράκλησις. The Spirit is frequently called in Scripture, παράκλητος, *the Comforter*: But Chriſt in this Place is called παράκλησις, *Comfort*, or *Conſolation it ſelf*; the Reaſon of both is given in *John* 16. 14. *He ſhall take of mine and ſhew it unto you:* Where Chriſt is ſaid to be the matter, and the Spirit, the applier of true Comfort to the People of God. Now this Conſolation is here expreſſed both with a ſingular *Emphaſis* [*the Conſolation*] intimating that there is nothing of Conſolation in any thing beſide him: All other Comforts compared with this, are not worth a naming. And as it is emphatically expreſſed, ſo it is alſo limited and bounded within the compaſs of Gods *Iſrael (i.e.)* true Believers ſtiled the *Iſrael of God*, whether *Jews* or *Gentiles*, *Gal.* 6. 16. From whence the Point of Doctrine is,

Doct. *That Jeſus Chriſt is the only Conſolation of Believers, and of none beſides them.*

So ſpeaks the Apoſtle, *Phil.* 3. 3. *For we are the Circumciſion, which Worſhip God in the Spirit, and rejoyce in Chriſt Jeſus, and have no Confidence in the Fleſh.* Thoſe that *Worſhip God in the Spirit* are ſincere Believers; to ſuch ſincere Believers Chriſt is Conſolation, *our rejoycing is in Chriſt Jeſus*: And they have no Conſolation in any thing beſide him, nothing in the World can give them Comfort without Chriſt, *We have no Confidence in the Fleſh.* The Goſpel is glad Tydings of great Joy, but that which makes it to be ſo, is Jeſus Chriſt, whom it imparts and reveals to us, *Luke* 2. 10, 11. In the opening of this comfortable Point, four things muſt be ſpoken to, for the right ſtating the Method of our Diſcourſe, *viz.*

1. What is meant by Conſolation.
2. That Chriſt, and he only is Conſolation to Believers.
3. That Believers only have Conſolation in Chriſt.
4. How it comes to paſs, that any Believer ſhould be dejected; ſince Chriſt is Conſolation to all Believers.

The firſt thing to be opened, is the Nature of Conſolation, which is nothing elſe but *the chearneſs of a Man's Spirit, whereby he is upheld, and fortified againſt all Evils felt, or feared.* Conſolation is to the Soul, what Health is to the Body after waſting Sickneſs, or the reviving Spring to the Earth after a long and hard Winter: And there are three ſorts of Conſolation, or Comfort, ſuitable to the Diſpoſition and Temper of the Mind, *viz.*

Natural,
Sinful, and
Spiritual.

Natural Comfort is the Refreſhment of our Natural Spirits by the good Creatures of God, *Acts* 14. 17. *Filling their Hearts with Food and Gladneſs.* *Sinful Comfort* is the Satisfaction and Pleaſure Men take in the fulfilling of their

Luſts, by the abuſe of the Creatures of God, *James* 5. 5. *Ye have lived in Pleaſure upon Earth*, (*i. e.*) your Life hath been a Life of Senſuality and Sin.

Spiritual Comfort is the Refreſhment, Peace, and Joy, Gracious Souls have in Chriſt, by the Exerciſe of Faith, Hope, and other Graces, *Rom.* 5. 2. And this only deſerves the Name of true ſolid Conſolation: To which four Things are required.

Firſt, That the Matter thereof be ſome *Spiritual*, eminent, and durable Good: Elſe our Conſolation in it, will be but as the crackling of Thorns under a Pot; a ſudden blaze, quickly extinct with the failing Matter: Chriſt only gives the Matter of ſolid durable Conſolation: The Righteouſneſs of Chriſt, the Pardon of Sin, the Favour of God, the Hopes of Glory, are the ſubſtantial Materials of a Believers Conſolation, *Rom.* 5. 2. *Matth.* 9. 2. *Pſal.* 4. 6, 7. 2 *Pet.* 1. 8. Things are as their Foundations be.

Secondly, *Intereſt* and Propriety in theſe comfortable things, is requiſite to our Conſolation by them, *Luke* 1. 47. *My Spirit rejoyceth in God my Saviour*. 'Tis no Conſolation to him that is hungry, to ſee a Feaſt; to him that is Poor, to ſee a Treaſure; if the one may not taſte, or the other partake thereof.

Thirdly, *Knowledge*, and Evidence of Intereſt in ſome degree is requiſite to actual Conſolation, though without it a Man may be in the ſtate of Conſolation: For that which appears not, is (in point of actual Comfort) as if it were not.

Fourthly, In order hereunto the Work of the Spirit upon our Hearts is requiſite, both to give, and clear our Intereſt in Chriſt, and the Promiſes: And both theſe Ways he is the Comforter, *The Fruit of the Spirit is Joy*, Gal. 5. 22. And thus briefly of the Nature of Conſolation.

Secondly, Next I will ſhew you that Chriſt, and he only is Matter of Conſolation to Believers: Which will demonſtratively appear by this Argument.

Arg. He that brings to their Souls all that is comfortable, and removes from their Souls all that is uncomfortable, muſt needs be the only Conſolation of Believers.

But Jeſus Chriſt brings to their Souls all that is comfortable, and removes from their Souls all that is uncomfortable.

Therefore Chriſt only is the Conſolation of Believers.

Firſt, Jeſus Chriſt brings whatſoever is comfortable to the Souls of Believers. Is Pardon comfortable to a Perſon Condemned? Nothing can be Matter of greater Comfort in this World. Why, this Chriſt brings to all Believers, *Jer.* 23. 6. *And this is the Name whereby he ſhall be called, The Lord our Righteouſneſs.* This cannot but give ſtrong Conſolation: Righteouſneſs is the Foundation of Peace, and Joy in the Holy Ghoſt, *Rom.* 14. 17. *The Work of Righteouſneſs ſhall be Peace, and the effect of Righteouſneſs, Quietneſs, and Aſſurance for ever.* Iſa. 32. 17. Come to a dejected Soul, labouring under the burden of guilt, and ſay, Cheer up, I bring you good tidings; there is ſuch an Eſtate befallen you, or ſuch a troubleſome Buſineſs comfortably ended for you; alas! this will not reach the Heart. If you can bring me (ſaith he) good News from Heaven, that my Sins are forgiven, and God reconciled; how ſoon ſhould I be comforted! And therefore (as one well obſerves) this was the uſual receipt with which Chriſt cured the Souls of Men and Women, when he was here on Earth; Son, or Daughter, *be of good cheer, thy Sins be forgiven thee:* And indeed it is as eaſie to ſeparate Light and Warmth from the Beams of the Sun, as Cheerineſs and Comfort from the Voice of Pardon.

Are the Hopes and Expectation of Heaven and Glory comfortable? Yes ſure, nothing is comfortable if this be not, *Rom.* 5. 2. *We rejoyce in hope of the Glory of God.* Now, Chriſt brings to the Souls of Men all the ſolid grounds and foundations upon which they build their Expectations of Glory, *Col.* 1. 27. *Which is Chriſt, in you, the Hope of Glory.* Name any thing elſe that is ſolid Matter of Comfort to the Souls of Men, and the grounds thereof will be found in Chriſt, and in none but Chriſt; as might eaſily be demonſtrated by the Enumeration of Multitudes of particular Inſtances, which I cannot now inſiſt upon.

Secondly, Jeſus Chriſt removes from Believers, whatever is uncomfortable; therein relieving them againſt all the Matters of their Affliction and Sorrow. As namely,

Firſt, Is Sin a burden, and matter of trouble to Believers? Chriſt, and none but Chriſt, removes that burden, *Rom.* 7. 24, 25. *O wretched Man that I am* (ſaith Sin-burdened *Paul*) *who ſhall deliver me from the Body of this Death? I thank God through Jeſus Chriſt our Lord.* The Satisfaction of his Blood, *Eph* 5. 2. The Sanctification of his Spirit, *John* 1. 5, 6. His perfect deliverance of his People from the very being of Sin at laſt, *Eph.* 5. 26, 27. This relieves at preſent, and removes at laſt the matter and ground of all their Troubles and Sorrows for Sin.

Secondly, Do the Temptations of Satan burden Believers? O yes, by Reaſon of Temptations, they go in trouble and heavineſs of Spirit. Temptation is an Enemy under the Walls, Temptation greatly endangers, and therefore cannot but greatly afflict the Souls of Believers; but Chriſt brings the only matter of relief againſt Temptations. The interceſſion of Chriſt is a ſingular relief at preſent, Luke 22. 32. *But I have prayed for thee that thy faith fail not.* And the Promiſes of Chriſt are a full relief for the future: *The God of Peace ſhall ſhortly tread Satan under your Feet*, Rom. 16. 20.

Thirdly, Is Spiritual *Deſertion*, and the hiding of God's Face, matter of Affliction and caſting down to Believers? Yes, yes, it quails their hearts, nothing can comfort them: *Thou hiddeſt thy Face, and I was troubled*, Pſal. 30. 7. Outward afflictions do but break the *skin*, this touches the *quick*; they like Rain fall only upon the Tiles, this ſoaks into the Houſe; but Chriſt brings to Believers ſubſtantial Matter of Conſolation againſt the troubles of Deſertion: He himſelf was deſerted of God for a time, that they might not be deſerted for ever: In him alſo the relieving Promiſes are made to Believers, that notwithſtanding God may deſert them for a time, yet the Union betwixt him and them ſhall never be diſſolved, *Heb.* 13. 5. *Jer.* 32. 40. Though he forſake them for a Moment, in reſpect of evidenced Favour, yet he will return again and comfort them, *Iſa.* 54. 7. Though Satan tug hard, yet he ſhall never be *able to pluck them out of his Fathers Hand*, John 10. 20. Oh what Relief is this! What Conſolation is Chriſt to a deſerted Believer!

Fourthly, Are outward Afflictions Matter of Dejection and Trouble? Alas, who finds them not to be ſo? How do our Hearts fail, and our Spirits ſink under the many ſmarting Rods of God upon us! But our Relief and Conſolation under them all, is in Chriſt Jeſus: For the Rod that afflicts us is in the Hand of Chriſt that loveth us, *Rev.* 3. 19. *Whom I Love I Rebuke and Chaſten:* His Deſign in Affliction is our Profit, *Heb.* 12. 10. That Deſign of his for our Good ſhall certainly be accompliſhed, *Rom.* 8. 24. And after that no more Afflictions for ever, *Rev.* 21. 3, 4. *God ſhall wipe away all Tears from their Eyes.* So that upon the whole, two Things are moſt evident.

Firſt, Nothing can comfort the Soul without Chriſt: He is the Soul that animates all Comforts, they would be but dead Things without him. Temporal Enjoyments, Riches, Honours, Health, Relations, yield not a drop of true Comfort without Chriſt. Spiritual Enjoyments, Miniſter, Ordinances, Promiſes, are Fountains ſealed, and Springs ſhut up till Chriſt open them, a Man may go comfortleſs in the midſt of them all.

Secondly, No Troubles, Sorrows, or Afflictions can deject or ſink the Soul that Chriſt comforteth, 2 *Cor.* 6. 12. *As ſorrowful, yet always rejoycing.* A Believer may walk with a Heart brim full of Comfort, amidſt all the Troubles of this World. Chriſt makes the Darkneſs of Trouble, to be Light round about his People. So that the Concluſion ſtands firm, and never to be ſhaken; that Chriſt, and Chriſt only is the Conſolation of Believers: Which was the thing to be proved.

In the Third place, I am to ſhew you, that Believers, and none but Believers can have Conſolation in Chriſt: Which will convincingly appear from the Conſideration of thoſe things which we laid down before, as the requiſites to all true Spiritual Conſolation. For,

Firſt, No Unbeliever hath the *materials* out of which Spiritual Comfort is made; which (as I there told you) muſt be ſome Solid, Spiritual and Eternal Good, as Chriſt and the Covenant are. What do unregenerate Men rejoyce in, but trifles and meer Vanities, in a thing of nought? *Amos* 6. 13. See how their Mirth is deſcribed in *Job* 21. 12. *They take their Timbrel and Harp, and rejoyce at the ſound of the Organ.* He doth not ſay, they take the *Bible*, turn to the Promiſes, and rejoyce in Chriſt and the Covenant; 'tis not the Melody of a good Conſcience, the Joy of the Holy Ghoſt: No, no, they have no acquaintance with ſuch Muſick as that: But the rejoicing of Believers is in thoſe things, 2 *Cor.* 1. 12. And this is well-built Conſolation which reaches the Heart.

Secondly, I told you, that Propriety and Intereſt in Chriſt, and the Promiſes is required to all Spiritual Conſolation: But no Unbeliever hath any Title or Intereſt in Chriſt, and the Promiſes, and ſo they can ſignifie nothing to him in Point of Comfort. 'Tis not another Mans Money, but my own, that muſt Feed, Cloath and Comfort me; nor is it another Man's Chriſt, but my own Chriſt, that muſt juſtifie, ſave and comfort my Soul.

Thirdly, You were told that Evidence of a Man's Peace, and Reconciliation with God, is neceſſary to his actual Conſolation, which no Unbeliever can poſſibly have; he hath neither Grace within him, to make him a qualified Subject of any ſpecial Promiſe; nor any Witneſs, or Seal of the Spirit to confirm and clear his Propriety in Chriſt: For he never Seals, but where he firſt Sanctifies. So that it is beyond all contradiction, that Believers, and none but Believers, are Partakers of the Conſolations that are in Chriſt Jeſus.

Fourthly, and *Laſtly*, There is one inquiry remains to be ſatisfied, namely, ſeeing Jeſus Chriſt is Conſolation to Believers, how it comes to paſs that ſo many Believers in the World ſhould walk ſo dejectedly as they do without any Spiritual Conſolation.

Firſt, This may not be wondred at, if we conſider that the Conſolations of Chriſt are of two ſorts. *Seminal* and in preparation, or *actual* in preſent poſſeſſion. Every *Believer* in the World hath the root and ſeed of comfort, planted and ſown for him, *Pſal.* 97. 11. *Light is ſown for the righteous, and gladneſs for the upright in heart.* They have Chriſt and the Promiſes, which are the ſeeds of Conſolation, and will bring forth joy at laſt, though at preſent they have no actual Conſolation; the ſeed of all joy is ſown, and in due time they ſhall reap the full ripe fruit thereof.

Secondly, It muſt be remembred that *intereſt* and *evidence* are diſtinct Bleſſings, every *Believer* hath intereſt in Chriſt, but every *Believer* hath not the evidence thereof, *Iſai.* 50. 10. *Who is among you that feareth the Lord, and obeyeth the voice of his Servant, that walketh in darkneſs and hath no Light.* Every Child of God is not of ſufficient age to know his Father, or take comfort in that bleſſed inheritance whereunto he is begotten again, 1 *Pet.* 1. 3, 4.

Thirdly, Every Believer doth not walk with like ſtrictneſs, and exact Holineſs, all do not exerciſe Faith in a like degree: Among Chriſtians ſome are ſtrong in Grace, rich in Faith, ſtrict in Obedience, tender of Sin to an eminent degree, theſe uſually are owners of much Conſolation: But others are weak in Grace, poor in Faith, comparatively careleſs of their Hearts and Ways; frequently grieving the good Spirit of God, and wounding their own Conſciences (the Veſſel into which Spiritual Conſolation is poured) and theſe are uſually denied the Joy and Comfort which others abound withal.

Fourthly, The Conſolations of Chriſt are arbitrarily diſpenſed by the Spirit who is the Comforter, and giveth to every Man in ſuch proportions and ſeaſons as pleaſeth him; whence it comes to paſs, that he that is rich in comfort to day, may be poor to morrow, and contrarily the Heart that is brimful of ſorrow one Hour, is filled with Peace and Joy in believing the next. Things that are neceſſary to *the Being* of a Chriſtian are fixed and ſtable, but things belonging only to the *Well-being* of a Chriſtian come and go according to the good Pleaſure and Appointment of the Spirit. The uſe of all follows.

Inference 1.

Hence it follows, that the ſtate of Unbelievers is the moſt ſad and uncomfortable ſtate in the World: Having no intereſt in Chriſt the Conſolation of Iſrael. 'Tis true, they abound in Creature-comforts, they live in Pleaſure upon Earth. Joy diſplays its colours in their Faces: But for all this, there is not the leaſt drop of true Conſolation in any of their Hearts: They have ſome Comfort in the Creature, but none in Chriſt: That little they gather from the Creature now, is all their Portion of Joy, *Luke* 6. 24. *Ye have received your Conſolation:* As this is all they have, ſo they ſhall enjoy it but a little while, *Job* 21. 13, 17. And while they do enjoy it, it's mix'd with many gripes of Conſcience, *Job* 14. 13. *Even in Laughter the Heart is ſorrowful, and the end of that mirth is heavineſs:* Whatever Conſolation any Unbeliever ſpeaks of beſides this, is but by rote; for when the Day of his Diſtreſs cometh, and the terrors of Conſcience ſhall awake him out of his pleaſant Dreams, all his ſenſual Joys will vaniſh from him, and the doors of true Conſolation will be all ſhut againſt him. Let him go to Jeſus Chriſt, knock at that door, and ſay, *Lord Jeſus thy Name is Conſolation, my Heart is ready to burſt within me, haſt thou no Conſolation for me? O Lord, for one drop of Spiritual Comfort now, but alas there is none, no not in Chriſt himſelf for any Unbeliever.* 'Tis Children's Bread; the Saints Privilege; Comfort and Grace are undivided: Let him return into himſelf, ſearch his own Conſcience for Comfort, and ſay, O Conſcience, thou art more than a thouſand Witneſſes, and thouſands have been comforted by Thee: Where thou ſpeakeſt Comfort none can ſpeak Trouble: Haſt thou no Conſolation for me in my deepeſt Diſtreſs? Alas, no, if God Condemn thee, wherewithal ſhall I Comfort thee? I can ſpeak neither more nor leſs than the Scriptures put into my Mouth, and I find not one Word in all the Book of God, warranting me to be thy Comforter: Believe it as an undoubted Truth (though the Senſe of the bewitched World over-rules it) that the ſtate of Unbelievers, even at the beſt, is a ſad and diſmal ſtate.

Inference 2.

Let all Believers fetch all their Comfort out of Chriſt, who is the Conſolation of his People: We rejoyce (ſaith the Apoſtle) *in Chriſt Jeſus, and have no Confidence in the Fleſh.* That's the true temper of a believing Soul: Take heed you live not partly upon Chriſt, and partly upon the Creature for your Comfort; much rather beware that you forſake not Chriſt, the Fountain of Living Waters, and hew ont Ciſterns for your ſelves which can hold no Water, *Jer.* 2. 13. If you make any Creature the Spring and Fountain of your Comfort, aſſuredly God will dry up that Spring: If your Souls draw their Comfort from any Creature, you know they muſt out-live that Creature, and what then will you do for Comfort? Beſides, as your Comforts are, ſo are you. The Food of every Creature is ſuitable to its Nature. You ſee divers Creatures feeding upon ſeveral parts of the ſame Herb; the Bee upon the Flower, the Bird upon the Seed, the Sheep upon the Stalk, and the Swine upon the Root; according to their Nature, ſo is their Food: Senſual Men feed upon ſenſual things; ſpiritual Men upon ſpiritual things; as your Food is, ſo are you. If carnal Comforts can content thy Heart, ſure thy Heart muſt then be a very carnal Heart: Yea, and let Chriſtians themſelves take heed, that they fetch not their Conſolations out of themſelves inſtead of Chriſt. Your Graces and Duties are excellent Means and Inſtruments, but not the Ground-work and Foundation of your Comfort: They are uſeful Buckets to draw, but not the Well it ſelf in which the Springs of Conſolation riſe. If you put your Duties in the room of Chriſt, Chriſt will put your Comforts out of the reach of your Duties.

Inference 3.

If Chriſt be the Conſolation of Believers, what a comfortable Life ſhould all Believers live in this World? Certainly, if the fault be not your own, you might live the happieſt and comfortableſt Lives of all Men in the World. If you would not be a diſcomfort to Chriſt, he would be a Comfort to you every Day, and in every Condition, to the end of your Lives: Your Condition abounds with all the Helps and Advantages of Conſolation: You have the command of Chriſt to warrant your Comforts, *Phil.* 4. 4. You have the Spirit of Chriſt for a Spring of Comfort, you have the Scriptures of Chriſt for the rules of Comfort, you have the Duties of Religion for the means of Comfort: Why is it then that you go comfortleſs? If your Afflictions be many in the World, yet your encouragements be more in Chriſt: Your Troubles in the World may be turned into Joy, but your Comforts in Chriſt can never be turned into Trouble. Why ſhould Troubles obſtruct your Comfort, when the Bleſſing of Chriſt upon your Troubles makes them ſubſervient to promote your Happineſs? *Rom.* 8. 28. Shake off deſpondency then, and live up to the Principles of Religion: Your dejected Life is uncomfortable to your ſelves, and of very ill uſe to others.

Inference 4.

If Chriſt be the Conſolation of Believers, then let all that deſire Comfort in this World, or in that to come, embrace Jeſus Chriſt, and get real Union with him. The ſame Hour you ſhall be in Chriſt, you ſhall alſo be at the Fountain-head of all Conſolations. Thy Soul ſhall be then a pardoned Soul, and a pardoned Soul hath all Reaſon in the World to be a joyful Soul: In that Day thy Conſcience ſhall be ſprinkled with the Blood of Chriſt, and a ſprinkled Conſcience hath all the Reaſon in the World to be a comforting Conſcience: In that Day you become the Children of your Father in Heaven; and he that hath a Father in Heaven, hath all Reaſon to be the joyfulleſt Man upon Earth: In that Day you are delivered from the ſting and hurt of Death; and he that is delivered from the ſting of Death, hath the beſt reaſon to take in the Comfort of Life. O come to Chriſt, come to Chriſt; till you come to Chriſt, no true Comfort can come to you.

SERMON XVI.

EPHES. I. 7.

In whom we have Redemption through his Blood, the Remiſſion of Sins, according to the Riches of his Grace.

Serm. 16. Text. Enforcing the general Exhortation by a ſeventh Motive drawn from the firſt Benefit purchaſed by Chriſt.

SIX great *Motives* have been preſented already from the *Titles* of Chriſt, to draw the Hearts of Sinners to him: More are now to be offered from the *Benefits* redounding to Believers by Chriſt. Eſſaying by all means to win the Hearts of Men to Chriſt. To this end I ſhall in the firſt place open that glorious *Privilege of Goſpel Remiſſion*; freely and fully conferred upon all that come to Chriſt by Faith, *in whom we have Redemption by Faith*, &c.

In which Words we have, *Firſt*, a ſingular Benefit, or choice Mercy beſtowed, *viz. Redemption*; interpreted by way of *Appoſition, the Remiſſion of Sins*: This is a Privilege of the firſt rank, a Mercy by it ſelf: None ſweeter, none more deſirable among all the Benefits that come by Chriſt. And therefore,

Secondly, You have the Price of this Mercy, an account what it coſt, even the *Blood of Chriſt*; in whom we have Redemption [through his Blood] precious things are of great Price, the Blood of Chriſt is the *meritorious Cauſe* of Remiſſion.

Thirdly, You have here alſo the *impulſive Cauſe*, moving God to grant Pardons at this rate to Sinners, and that is ſaid to be the *Riches of his Grace*. Where by the way you ſee, that the *freeneſs* of the Grace of God, and the *fulneſs* of the ſatisfaction of Chriſt meet together without the leaſt jar in the Remiſſion of Sin; contrary to the vain Cavil of the *Socinian* Adverſaries, *In whom we have Redemption, even the Remiſſion of Sins, according to the Riches of his Grace.*

Fourthly, You have the *qualified Subjects* of this Bleſſed Privilege, *viz.* Believers, in whoſe Name he here ſpeaks [*we*] *have Remiſſion*, (*i.e.*) we the Saints, and Faithful in Chriſt Jeſus, *ver.* 1. We whom he hath choſen in Chriſt before the Foundation of the World, and predeſtinated unto the Adoption of Children, *ver.* 4, 5. We that are made accepted in the Beloved, *ver.* 6. 'Tis *we*, and *we* only who have Redemption through his Blood. Hence obſerve,

Doct. *That all Believers, and none but Believers, receive the Remiſſion of their Sins through the Riches of Grace, by the Blood of Jeſus Chriſt.*

In the Explication of this Point, three Things muſt be ſpoken to.

1. That all that are in Chriſt are in a pardoned State.
2. That their Pardon is the Purchaſe of the Blood of Chriſt.
3. That the Riches of Grace are manifeſted in Remiſſion.

Firſt, That all that are in Chriſt are in a pardoned State: Where I will firſt ſhew you what Pardon or the Remiſſion of Sin is.

Secondly, That this is the Privilege of none but Believers.

Firſt, Now Remiſſion of Sin is the gracious Act of God, in and through Chriſt, diſcharging a believing Sinner from all the Guilt and Puniſhment of his Sin, both Temporal and Eternal.

'Tis the Act of God, he is the Author of Remiſſion, none can forgive Sins but God only, *Mark* 2. 7. againſt him only (*i. e.*) principally and eſpecially the Offence is committed, *Pſal.* 51. 4. To his Judgment guilt binds over the Soul, and who can remit the Debt, but the *Creditor*, *Matth.* 6. 12.

'Tis an Act of God *diſcharging* the Sinner: It is Gods looſing of one that ſtood bound, the cancelling of his Bond or Obligation; called therefore Remiſſion, or releaſing in the Text; the blotting out of our Iniquities, or the removing our Sins from us, as it's called in other Scriptures. See *Pſalm* 103. 11. *Micah* 7. 18, 19.

It is a gracious Act of God, the effect of pure Grace, done for his own Names ſake, *Iſa.* 43. 25. diſcharging us without any ſatisfaction at all by us; there is much Grace in that: And providing a ſurety for us every way able to pay our Debt, there is much Grace in that.

'Tis the gracious Act of God in and through Chriſt: The ſatisfaction of Chriſt is the procuring Cauſe of our Remiſſion, and ſo God declares himſelf juſt in the Remiſſion of our Sin, *Rom.* 3. 25. *Gracious is the Lord and Righteous*, Pſal. 116. 5. Juſtice and Mercy meet here, and embrace each other: *In whom* (ſaith the Text) *we have Remiſſion*: No other price could purchaſe this Privilege, *Micah* 6. 6, 7. Not Rivers of Oyl, or Humane Blood.

And this gracious Act of God diſcharges the pardoned Soul both from Guilt and Puniſhment: Guilt is nothing elſe but the Force and Power that is in Sin, to oblige the Sinner to undergo the Penalty due to Sin. Therefore Sinners are ſaid to be *Guilty of Hell-fire*, Matth. 5. 22. *Guilty of Eternal Judgment*, Mark 3. 29. To be under the Judgment of God, *Rom.* 3. 19. Remiſſion takes away both Guilt and Puniſhment together, it takes away all Guilt, *Acts* 13. 38, 39. And all Puniſhment, And ſo much of the firſt Thing to be opened, namely what the Remiſſion of Sin is.

Secondly, Now that this Remiſſion of Sin is the Privilege of Believers is moſt apparent, for all the cauſes of Remiſſion are in conjunction to procure it for them. The Love of God which is the impulſive cauſe of Pardon; the Blood of Chriſt which is the meritorious cauſe of Pardon; and ſaving Faith which is the inſtrumental cauſe of Pardon, do all cooperate for their Remiſſion, as is plain in the Text.

Beſides, all the Promiſes of Pardon are made to them, *Jer.* 31. 34. *Micah* 7. 18. And, *laſtly*, all the ſigns of Pardon are found in them, and in them only, that Love God, *Luke* 7. 47. mercifulneſs to others, *Matth.* 6. 14. A bleſſed calmneſs and Peace in the Conſcience, *Rom.* 5. 1. So that it is a Truth beyond controverſie, that all that are in Chriſt are in a pardoned ſtate.

Secondly. Next I will ſhew you, that the Pardon of Believers is the purchaſe of the Blood of Chriſt: Nothing but the Blood of Chriſt is a price equivalent to the Remiſſion of Sin, for this Blood was innocent and untainted Blood, 1 *Pet.* 1. 19. The Blood of a Lamb without ſpot. This Blood was precious Blood, Blood of infinite worth and value, the Blood of God, *Acts* 20. 28. It was prepared Blood for this very purpoſe, *Heb.* 10. 5. Prepared by God's Eternal Appointment: Prepared by Chriſt's miraculous and extraordinary Production, by the Operation of the Spirit: Prepared by his voluntary Sequeſtration, or Sanctification of himſelf to this very uſe and purpoſe.

The Blood of Jeſus is not only innocent, precious, and prepared Blood, but it is alſo Blood actually ſhed and ſacrificed to the Juſtice of God, for the expiation of guilt, and procurement of our diſcharge, *Iſa.* 53. 5. To conclude, the ſevere Juſtice of God could put in no Exception againſt the Blood of Chriſt, 'tis unexceptionable Blood, being (as before was noted) untainted by Sin, and dignified above all Eſtimation by the Perſon whoſe Blood it was. Juſtice required no leſs, and could demand no more: And this is the price at which our Pardons are purchaſed: And without which no Sin could be pardoned, for *without ſhedding of Blood* (ſuch Blood as this) *there is no Remiſſion*, Heb. 9. 22.

Thirdly, The laſt thing to be opened is, *That God hath manifeſted the Riches of his Grace in the Remiſſion of our Sins*: So ſpeaks the Apoſtle, *Rom.* 5. 20. *Where Sin abounded, Grace did much more abound*: And 1 *Tim.* 1. 14. *The Grace of our Lord* (viz. in the Pardon of Sin) *was exceeding abundant*. Which will appear (if we bring our Thoughts cloſe to the Matter) in ſeveral particulars:

Firſt, From the *Nature* of the Mercy, which is the richeſt of all Mercies, except Chriſt, the Purchaſer of it: No Mercy ſweeter than a Pardon to a condemned Sinner. No Pardon like God's Pardon, to a Man condemned at his Bar: All the goodneſs of God is made to paſs before our Eyes in his pardoning Acts of Grace, *Exod.* 33. 19.

Secondly, The very riches of Grace muſt needs be in the Pardon of Sin, if we conſider the *Method* in which Pardons are diſpenſed, which is (as the Text ſpeaks) *through his Blood*. Herein *God commends his Love to us*, Rom. 5. 8. He commends it more, than if he had pardoned Sin without ſuch a Sacrifice, for then he had only diſplayed his Mercy; but not cauſed Mercy and Juſtice to meet and triumph together.

Thirdly, The riches of his Grace ſhines forth in the *Peculiarity* of the Mercy. Remiſſion is no common Favour, it was never extended to the Fallen *Angels*, nor to the far greater part of the Children of Men, but only to a little Flock, a ſmall Remnant of Mankind, *Luke* 12. 32. *John* 17. 9.

Fourthly, The riches of Grace are manifeſted in Remiſſion, if we conſider the *Subjects* of this Privilege, who are not only equally plunged into Sin and Miſery with others by Nature, *Eph.* 2. 3. But many of the Lord's Pardoned ones are actually guilty of deeper-dyed Abominations, than many Unpardoned ones in the civilized World are defiled with. To me (ſaith *Paul*) the greateſt of Sinners, one that was before a Blaſphemer, a Perſecuter, &c. yet *to me is this Grace given. I obtained Mercy*, 1 Tim. 1. 15. *And ſuch were ſome of you, but ye are juſtified* 1 Cor. 6. 11. Yea, God ſingles out the moſt baſe, deſpiſed, poor, and contemptible Ones among Men, to be the Subjects of this glorious Privilege, 1 *Cor.* 1. 26. *You ſee your calling Brethren*, &c.

Fifthly, More of the riches of Grace ſtill appears if we view the *Latitude* and extent of this Act of Grace. Oh how innumerable are our Tranſgreſſions! *Who can underſtand his Errors?* Pſalm 19. 12. *Yet the Blood of Chriſt cleanſeth us from all Sin*, 1 John 1. 7. Small and great Sins, open and ſecret Sins, old and new Sins; all pardoned without Exception. Oh the riches of Grace! Oh the unſearchable goodneſs of God! *With the Lord there is Mercy, and with him is plenteous Redemption; and he ſhall redeem Iſrael from all his Iniquities*, Pſalm 130. 7, 8.

Sixthly, and *Laſtly*, The riches of Grace ſhine forth in the *irrevocableneſs* and *perpetuity* of Remiſſion: As Grace pardons all Sins without *Exception*, ſo the Pardons it beſtows are without *Revocation*. The pardoned Soul ſhall *never come into Condemnation*, John 5. 24. *As far as the Eaſt is from the Weſt, ſo far hath he removed our Tranſgreſſions from us*, Pſal. 103. 10. The *Eaſt* and *Weſt* are the two oppoſite Points of Heaven, which can never come together; neither ſhall the pardoned Soul and its Sins ever meet any more. *Thou haſt caſt* (ſaith *Hezekiah*) *all my Sins behind thy back*. The penitent Believer ſets his Sins before his *Face*, but the merciful God caſts them all behind his *Back*, never to behold them more, ſo as to charge them upon his pardoned People. And thus you ſee, what the pardon of Sin is, what the Price that purchaſeth Pardon is; and what riches of Grace God manifeſteth in the Remiſſion of Believers Sins: Which were the things to be explained and opened in the Doctrinal Part. The Improvement of the whole you will have in the following Uſes.

Inference 1.

If this be ſo, that all Believers, and none but Believers receive the Remiſſion of their Sins through the riches of Grace, by the Blood of Chriſt: *What a happy Condition then are Believers in!* Thoſe that never felt the load of Sin, may make Light of a Pardon, but ſo cannot you that have been in the deeps of Trouble and Fear about it: Thoſe that have been upon the rack of an accuſing and condemning Conſcience, as *David*, *Heman*, and many of the Saints have been, can never ſufficiently value a Pardon. *Bleſſed is the Man whoſe Tranſgreſſion is forgiven, whoſe Sin is covered; bleſſed is the Man unto whom the Lord imputeth not Iniquity*, Pſal. 32. 1, 2. or, O the Bleſſedneſſes and Felicities of the pardoned Man! As the
אשרי נשׂוי *Hebrew* ſounds. Remiſſion cannot but appear the wonder of Mercies, if we conſider through what difficulties the Grace of God makes way for it to our Souls; what ſtrong Bars the Love of God breaks aſunder, to open our way to this Privilege: For there can be no Pardon without a *Mediator:* No other *Mediator* but the Son of God: The Son of God cannot diſcharge our Debts, but by taking them upon himſelf as our Surety, and making full Payment, by bearing the Wrath of God for us; and when all this is done, there can be no actual Pardon, except the Spirit of Grace open our blind Eyes, break our hard Hearts, and draw them to Chriſt in the way of believing. And as the Mercy of Remiſſion comes to us through wonderful difficulties, ſo it is in it ſelf a compleat and perfect Mercy. God would not be at ſuch vaſt expence of the riches of his Grace, Chriſt would not lay out the invaluable Treaſures of his precious Blood to procure a cheap and common Bleſſing for us. Rejoyce then ye pardoned Souls, God hath done great Things for you, for which you have Cauſe to be glad.

Inference 2.

Hence it follows, *That Intereſt in Chriſt by Faith brings the Conſcience of a Believer into a ſtate of Reſt and Peace*, Rom. 5. 1. *Being juſtified by Faith we have Peace with God.* I ſay not, that every Believer is preſently brought into actual Peace and Tranquility of Conſcience, there may be many Fears, and much trouble even in a pardoned Soul: But this is an undoubted Truth, that Faith brings the pardoned Soul into that Condition and State where he may find perfect reſt in his Conſcience, with reſpect to the guilt and danger of Sin. The Blood of Chriſt ſprinkles us from an evil (that is an accuſing, condemning) Conſcience. We are apt to fear, that this or that ſpecial Sin, which hath moſt terrified and affrighted our Conſciences, is not forgiven: But if there be Riches enough in the Grace of God, and Efficacy enough in the Blood of Chriſt; then the Sins of Believers, all their Sins, great as well as ſmall, one as well as another, without Limitation or Exception, are pardoned.

For let us but conſider, if God remits no Sin to any Man, but with reſpect to the Blood of Chriſt, then all Sins are pardoned as well as any one Sin; becauſe the dignity and deſert of that Blood is infinite, and as much deſerves an univerſal pardon for all Sins, as the particular pardon of any, even the leaſt Sin. Moreover, Remiſſion is an Act of God's Fatherly Love in Chriſt, and if it be ſo, then certainly no Sin of any Believer can be retained or excluded from Pardon: For then the ſame Soul ſhould be in the Favour of God, ſo far as it is pardoned, and out of the Favour of God, ſo far as it is unpardoned; and all this at one and the ſame inſtant of Time, which is a thing both repugnant to it ſelf, and to the whole ſtream of the Goſpel.

To Conclude, what is the Deſign and End of Remiſſion, but the ſaving of the pardoned Soul? But if any Sin be retained or excluded from Pardon, the retaining of that Sin muſt needs irritate and void the Pardon of all other Sins; and ſo the Acts of God muſt croſs and contradict each other, and the deſign and end of God miſcarry and be loſt, which can never be. So then we conclude, Faith brings the believing Soul into a ſtate of Reſt and Peace.

Inference 3.

Hence it alſo follows, *That no Remiſſion is to be expected by any Soul without Intereſt by Faith in Jeſus Chriſt: No Chriſt no Pardon, no Faith no Chriſt.* Yet how apt are many poor deluded Souls to expect Pardon in that way where never any Soul yet did, or ever can meet it? Some look for Pardon from the abſolute Mercy of God, without any regard to the Blood of Chriſt, or their Intereſt therein: We have ſinned, but God is merciful. Some expect Remiſſion of Sin by vertue of their own Duties, not Chriſt's Merits. I have ſinned, but I will repent, reſtore, reform, and God will Pardon: But little do ſuch Men know how they therein diminiſh the evil of Sin, undervalue the Juſtice of God, ſlight the Blood of Chriſt, and put an undoing cheat upon their own Souls for ever: To expect Pardon from abſolute Mercy, or our own Duties, is to knock at the wrong door, which God hath ſhut up to all the World, *Rom.* 3. 20. Whilſt theſe two Principles abide firm, that the *Price* of Pardon is only in the *Blood* of Chriſt, and the *Benefit* of Pardon only by the *Application* of his Blood to us; this muſt remain a ſure Concluſion, that no Remiſſion is to be expected by any Soul without Intereſt by Faith in Jeſus Chriſt. Repentance, Reſtitution, and Reformation are excellent Duties in their kind, and in their proper places; but they were never meant for Saviours or Satisfactions to God for Sin.

Inference 4.

If the riches of Grace be thus manifeſted in the Pardon of Sin, how vile an abuſe is it of the Grace of God to take the more Liberty to Sin, becauſe Grace abounds in the Pardon of it!

Shall we continue in Sin, that Grace may abound? God forbid, Rom. 6. 1, 2. Will no cheaper ſtuff than the Grace of God ſerve to make a Cloak for Sin? O vile abuſe of the moſt excellent thing in the whole World! Did Chriſt ſhed his Blood to *expiate* our guilt, and dare we make that a Plea to *extenuate* our guilt? God forbid.

If it be intolerable ingratitude among Men to requite good with evil, ſure that Sin muſt want a Name bad enough to expreſs it, which puts the greateſt diſhonour upon God for the greateſt Mercy that ever was given by God to the World: *There is Mercy with thee* (ſaith the Pſalmiſt) *that thou maiſt be feared*, not that thou may'ſt be the more abuſed, *Pſal.* 130. 4. Nay, let me ſay the *Devils* never ſinned at this rate: They cannot abuſe the pardoning Grace of God, becauſe ſuch Grace was never offered unto them. And certainly if the abuſe of the common Mercies of God, as Meat and Drink, by gluttony and drunkenneſs, be an hainous Sin, and highly provoking to God: Then the abuſe of the riches of his Grace, and the precious Blood of his Son muſt be out of meaſure ſinful; and the greateſt affront we can put upon the God of Mercy.

Inference 5.

To conclude, *If this be ſo, as ever you expect Pardon and Mercy from God, come to Chriſt in the way of Faith; receive and embrace him now in the tenders of the Goſpel.*

To drive home this great Exhortation, I beſeech you, as in the Bowels of Chriſt Jeſus, and by all the regard and value you have for your own Souls, let theſe following Conſiderations ſink down into your Hearts.

Firſt, That all Chriſtleſs Perſons are actually under the Condemnation of God, *Joh.* 3. 18. *He that believeth not is condemned already*: And it muſt needs be ſo, for every Soul is concluded under the Curſe of the Law, till Chriſt make him free, *Joh.* 8. 36. Till we are in Chriſt, we are dead by Law, and when we believe unto Juſtification, then we *paſs from Death to Life*. A blind miſtaken Conſcience may poſſibly acquit you, but aſſure your ſelves God condemns you.

Secondly, Conſider what a terrible thing it is to lie under the Condemnation of God, the moſt terrible things in Nature cannot ſhadow forth the Miſery of ſuch a ſtate. Put all ſickneſſes, all poverty, all reproaches, the torments invented by all *Tyrants* into one Scale, and the Condemnation of God into the other; and they will be all found lighter than a Feather. Condemnation is the Sentence of God, the great and terrible God: 'Tis a Sentence ſhutting you up to Everlaſting Wrath; 'tis a Sentence never to be reverſed, but by the Application of Chriſt in the ſeaſon thereof. O Souls, you cannot bear the Wrath of God, you do not underſtand it if you think it tolerable: One drop of it upon your Conſciences now, is enough to diſtract you in the midſt of all the Pleaſures and Comforts of this World: Yet all that are out of Chriſt are ſentenc'd to the fulneſs of God's Wrath for ever.

Thirdly, There is yet a poſſibility of eſcaping the Wrath to come; a door of hope opened to the worſt of Sinners: A Day of Grace is afforded to the Children of Men, *Heb.* 3. 15. God declares himſelf unwilling that any ſhould periſh, 2 *Pet.* 3. 9. O what a Mercy is this! Who that is on this ſide Heaven or Hell fully underſtands the worth of it?

Fourthly, This door of Mercy will be ſhortly ſhut, *Luke* 12. 25. God hath many ways to ſhut it: He ſometimes ſhuts it by withdrawing the means of Grace, and removing the *Candleſticks*, a Judgment at this time to be greatly feared. Sometimes he ſhuts it by withdrawing his Spirit and Bleſſing from the means, whereby all Ordinances loſe their Efficacy, 1 *Cor.* 3. 7. But if he ſhut it not by removing the means of Grace from you, certain it is, it will be ſhortly ſhut by your removal from all the Means and Opportunities of Salvation by Death.

Fifthly, When once the door of Mercy is ſhut, you are gone beyond all the poſſibilities of Pardon and Salvation for evermore: The Night is then come, in which no Man can Work, *John* 9. 4. All the golden Seaſons you now enjoy will be irrocoverably gone out of your reach.

Sixthly, Pardons are now daily granted to others: Some (and they once as far from Mercy as you now are) are at this Day reading their Pardons with Tears of Joy dropping upon them. The World is full of Examples and Inſtances of the riches of pardoning Grace. And whatever is needful for you to do in the way of Repentance and Faith to obtain your Pardon; how eaſily ſhall it be done, if once the Day of Gods Power come upon you? *Pſal.* 110. 3. Oh therefore lift up your Cries to Heaven, give the Lord no reſt, take no denial till he open the blind Eye, break the ſtony Heart, open and bow the ſtubborn Will, effectually draw thy Soul to Chriſt; and deliver thy Pardon ſigned in his Blood.

SERMON XVII.

Serm. 17. Text. Opening the eighth Motive to come to Chriſt, drawn from the ſecond Benefit purchaſed by Chriſt for Believers.

EPHES. I. 6.

To the Praiſe of the Glory of his Grace, wherein he hath made us accepted in the Beloved.

IN our laſt Diſcourſe we opened to you the Bleſſed Privilege of Remiſſion of Sin from the following Verſe; in this Verſe lies another glorious Privilege, *viz.* the *Acceptation* that Believers have with God through Jeſus Chriſt: Both which compriſe (as the two main Branches) our Juſtification before God. In the Words read (to omit many things that might be profitably obſerved from the Method and Dependance of the Apoſtle's Diſcourſe) three Particulars are obſervable, *viz.*

1. The Privilege it ſelf.
2. The Meritorious Cauſe.
3. The ultimate end thereof.

Firſt, The Privilege it ſelf, which is exceeding rich and ſweet in its own Nature; *he hath made us accepted*; the word is ἐχαρίτωσεν ἡμᾶς, he hath ingratiated us, or brought us into the Grace, Favour, and Acceptance of God the Father; endeared us to him, ſo that we find Grace in his ſight.

Secondly, The meritorious Cauſe purchaſing and procuring this Benefit for us, noted in theſe Words, ἐν τῷ ἠγαπημένῳ, *in the beloved*; which Words are a *Periphraſis* of Chriſt, who is here *emphatically* called *the beloved*, the great Favourite of Heaven, the delight of God's Soul, the prime Object of his Love: 'Tis he that obtaineth this Benefit for Believers: He is accepted for his own ſake, and we for his.

Thirdly, The ultimate end and aim of conferring this Benefit upon Believers: *To the Praiſe of the Glory of his Grace*: Or, to the end that his Grace might be made Glorious in Praiſes: There are Riches of Grace in this Act of God, and the work and buſineſs of Believers, both in this World and in that to come, is to ſearch and admire, acknowledge, and magnifie God for his abundant Grace herein. Hence the Note is,

Doct. *That Jeſus Chriſt hath purchaſed and procured ſpecial Favour and Acceptation with God for all that are in him.*

This Point lies plain in Scripture, *Epheſ.* 2. 13. *But now in Jeſus Chriſt, ye who ſometimes were afar off, are made nigh by the Blood of Chriſt*, ἐγγὺς ἐγενήθητε, made nigh, a term of endearedneſs: Nothing is taken into the very Boſom and Embraces, but what is very dear, precious and acceptable: And in *Rev.* 1. 5, 6. Believers are ſaid to be made by Jeſus Chriſt, *Kings and Prieſts unto God, and his Father*, *(i.e.)* dignified Favourites, upon whom the ſpecial Marks of Honour are ſet by God.

In the opening of this Point, three Things muſt be Doctrinally diſcuſſed and opened, *viz.*

1. What the Acceptation of our Perſons with God is.
2. How it appears that Believers are ſo accepted with God.
3. How Chriſt the Beloved procures this Benefit for Believers.

Firſt, What the Acceptation of our Perſons with God is? To open which, we muſt remember, that there is a twofold *Acceptance of Perſons* noted in Scripture.

1. One is the ſinful Act of a corrupt Man.
2. The other the gracious Act of a merciful God.

Firſt, Accepting of Perſons is noted in Scripture as the ſinful Act of a corrupt Man: A thing which God abhors: Being the Corruption and Abuſe of that Power and Authority which Men have in Judgment: Overlooking the Merit of the Cauſe through ſinful reſpect to the Quality of the Perſon, whoſe Cauſe it is. So that the Cauſe doth not commend the Perſon, but the Perſon the Cauſe: This God every where brands in Men, as a vile perverting of Judgment, and utterly diſclaims it himſelf, *Gal.* 2. 6. *God accepteth no Mans Perſon.* Rom. 2. 11. *There is no reſpect of Perſons with God.*

Secondly, There is alſo an accepting of Perſons, which is the gracious Act of a merciful God; whereby he receives both the Perſons and Duties of Believers into ſpecial Grace and Favour for Chriſt's ſake: And of this my Text ſpeaks. In which Act of Favour three Things are ſuppoſed or included.

Firſt, It ſuppoſes an Eſtate of Alienation and Enmity: Thoſe only are accepted into Favour that were out of Favour; and indeed ſo ſtood the Caſe with us, *Epheſ.* 2. 12, 13. *Ye were Aliens and Strangers, but now in Chriſt Jeſus, ye who ſometimes were afar off, are made nigh by the Blood of Chriſt.* So the Apoſtle *Peter*, in 1 *Pet.* 2. 10. *Which in time paſt were not a People, but now are the People of God; which had not obtained Mercy, but now have obtained Mercy.* The Fall made a fearful breach betwixt God and Man. Sin like a thick Cloud intercepted all the Beams of Divine Favour from us: The Satisfaction of Chriſt diſſolves that Cloud, *Iſa.* 44. 22. *I have blotted out as a thick Cloud thy Tranſgreſſions, and as a Cloud thy Sins:* This dark Cloud thus diſſolved, the Face of God ſhines forth again with chearful Beams of Favour and Love upon all, who by Faith are intereſted in Jeſus Chriſt.

Secondly, It includes the removing of Guilt from the Perſons of Believers, by the Imputation of Chriſt's Righteouſneſs to them, *Rom.* 5. 1, 2. *Being juſtified by Faith, we have Peace with God through our Lord Jeſus Chriſt: By whom alſo we have acceſs by Faith into this Grace wherein we ſtand:* For the Face of God cannot ſhine upon the Wicked: The Perſon muſt be firſt made *Righteous* before it can be made *accepted.*

Thirdly, It includes the Offering up, or tendring of our Perſons and Duties to God by Jeſus Chriſt. Accepting implies preſenting or tendring: Believers indeed do preſent themſelves to God, *Rom.* 12. 1. But Chriſt's preſenting them makes their tender of themſelves acceptable to the Lord, *Col.* 1. 22. *In the Body of his Fleſh through Death to preſent you holy, and unblameable, and unreproveable in his ſight.* Chriſt leads every Believer as it were by the Hand, into the gracious preſence of God; after this manner beſpeaking acceptance for him. “Father, here is a poor Soul that was born in Sin, hath lived in Rebellion againſt thee all his Days; he hath broken all thy Laws, and deſerved all thy Wrath; yet he is one of that Number which thou gaveſt me before the World was. I have made full payment by my Blood for all his Sins. I have opened his Eyes to ſee the ſinfulneſs, and Miſery of his Condition: Broken his Heart for his Rebellions againſt Thee: Bowed his Will in Obedience unto thy Will, united him to my ſelf by Faith, as a living Member of my Body. And now, Lord, ſince he is become mine by Regeneration, let him be thine alſo by ſpecial Acceptation: Let the ſame Love with which thou loveſt me, embrace him alſo who is now become mine. And ſo much for the firſt Particular, *viz.* What Acceptation with God is.

Secondly, In the next Place I muſt ſhew you how it appears that Believers are thus ingratiated or brought into the ſpecial Favour of God by Jeſus Chriſt. And this will be evidenced divers Ways.

Firſt, By the *Titles* of Love and endearedneſs, with which the Lord graceth and honoureth Believers, who are ſometimes called *the Houſhold of God*, Epheſ. 2. 19. the *Friends of God*, James 2. 23. the *dear Children of God*, Epheſ. 5. 1. the *peculiar People of God*, 1 Pet. 2. 9. *A Crown of Glory*, and a *Royal Diadem* in the Hand of their God, *Iſa.* 62. 3. The Objects of his *Delight* and *Pleaſure*, Pſal. 147. 10, 11. Oh what terms of endearedneſs doth God uſe towards his People! Doth not all this ſpeak them to be in ſpecial Favour with him? Which of all theſe alone doth not ſignifie a Perſon highly in Favour with God?

Secondly, The gracious Manner in which he treats them upon the Throne of Grace, to which he allows them to come with boldneſs, *Heb.* 4. 16. This alſo ſpeaks them in the ſpecial Favour of God: He allows them to come to him in Prayer, with the Liberty, Confidence and filial Boldneſs of Children to a Father, *Gal.* 4. 6. *Becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts, crying, Abba, Father:* The familiar Voice of a dear Child: Yea, which is a wonderful Dignation and Condeſcenſion of the great God to poor Worms of the Earth, he ſaith, *Iſa.* 45. 11. *Thus ſaith the Lord, the Holy One of Iſrael, and his Maker, Ask me of things to come concerning my Sons, and concerning the work of my Hands command ye me:* An Expreſſion ſo full of Grace and ſpecial Favour to Believers, that it needs great Caution in Reading and Underſtanding ſuch an high and aſtoniſhing Expreſſion: The meaning is, that God hath as it were ſubjected the Works of his Hands to the Prayers of his Saints: And it is as if he had ſaid, If my Glory, and your Neceſſity ſhall require it, do but ask me in Prayer, and whatever my Almighty Power can do, I will do it for you: However let no Favourite of Heaven forget the infinite diſtance betwixt himſelf and God. *Abraham* was a great Favourite of Heaven, and was called *the Friend of God*, yet ſee with what Humility of Spirit, and reverential awe he addreſſeth to God, *Gen.* 18. 27. *Behold now I have taken upon me to ſpeak unto the Lord, which am but Duſt and Aſhes.* So that you ſee the Titles of Favour above-mentioned are no empty Titles.

Thirdly, God's readineſs to grant, as well as their Liberty to ask, ſpeaks them the ſpecial Favourites of God. The Heart of God is ſo propenſe, and ready to grant the deſires of Believers, that it is but ask and have, *Matth.* 7. 7. The Door of Grace is opened at the knock of Prayer: That is a Favourite indeed, to whom the King gives a blank to inſert what requeſt he will: *If ye abide in me, and my Words abide in you; ye ſhall ask what ye will, and it ſhall be done unto you*, John 15. 7. Oh bleſſed Liberty of the Sons of God! *David* did but ſay, *Lord turn the Counſel of Abitophel into fooliſhneſs*, and it was done as ſoon as asked, 2 *Sam.* 15. 31. *Joſhua* did but ſay, *Thou Sun ſtand ſtill in Gibeon:* And a miraculous ſtop was preſently put to its ſwift Motion in the Heavens: Nay, which is wonderful to conſider, a Prayer in the Womb, yet unborn, I mean conceived in the Heart, and not yet uttered by the Lips of Believers, is often anticipated by the propenſeneſs of Free Grace, *Iſa.* 65. 24. *And it ſhall come to paſs that before they call I will anſwer, and whilſt they are yet ſpeaking I will hear.* The Prayers of others are rejected as an Abomination, *Prov.* 15. 8. God caſts them back into their Faces, *Mal.* 2. 3. But free Grace ſigns the Petitions of the Saints more readily, than they are preſented: We have not that freedom to ask, that God hath to give: 'Tis true, the anſwer of a Believers Prayers may be a long time ſuſpended from his Senſe and Knowledge; but every Prayer according to the Will of God is preſently granted in Heaven, though for Wiſe and Holy Ends they may be held in a doubtful ſuſpenſe about them upon Earth.

Fourthly, The free Diſcoveries of the Secrets of Gods Heart to Believers ſpeaks them to be his ſpecial Favourites: Men open not the Counſels and Secrets of their own Hearts to Enemies or Strangers, but to their moſt inward and intimate Friends: *The Secret of the Lord is with them that fear him, and he will ſhew them his Covenant*, Pſal. 25. 14. When God was about to deſtroy *Sodom*, he will do nothing in that Work of Judgment till he had acquainted *Abraham*, his Friend, with his Purpoſe therein, *Gen.* 18. 17. *And the Lord ſaid, Shall I hide from Abraham that thing which I do? For I know him*, &c So when a *King* was to be elected for *Iſrael*, and the Perſon whom God had choſen, was yet unknown to the People, God as it were whiſpered that Secret unto *Samuel* the Day before, 1 *Sam.* 9. 15. *Now the Lord had told Samuel in his Ear a Day before Saul came:* According to the manner of Princes with ſome ſpecial Favourite.

Fifthly, The Lord's receiving every ſmall thing that comes from them with Grace and Favour, when (mean while) he rejects the greateſt things offered by others, doth certainly beſpeak Believers the ſpecial Favourites of God. There was but one good Word in a whole Sentence from *Sarah*, and that very Word is noted and commended by God, 1 *Pet.* 3. 6. *She called him Lord.* There were but ſome ſmall beginnings or buddings of Grace in young *Abijah*, and the Lord took ſpecial notice of it, 1 *Kings* 14. 12. *Becauſe in him there is found ſome good thing toward the Lord God of Iſrael in the Houſe of Jeroboam.* Let this be an encouragement to young Ones, in whom there are found any breathing deſires after Chriſt: God will not reject them if any Sincerity be found in them; a ſecret Groan uttered to God in Sincerity ſhall not be deſpiſed, *Rom.* 8. 26. The very bent of a Believer's Will when he hath no more to offer unto God is an acceptable Preſent, 2 *Cor.* 8. 11. The very Intent and Purpoſe that lies ſecretly in the Heart of a Believer, not yet executed, is accepted with him, 1 *Kings* 8. 18. *Whereas it was in thine Heart to build an Houſe to my Name, thou didſt well that it was in thine Heart.* Thus ſmall things offered to God by Believers find acceptance with him, whilſt the greateſt Preſents, even ſolemn Aſſemblies, Sabbaths and Prayers from others are rejected: *They are a trouble unto me*, (ſaith God) *I am weary to bear them*, Iſa. 1. 14, 15. Incenſe from *Sheba*, the ſweet Cane from a far Country are not acceptable, nor Sacrifices ſweet unto God from other Hands, *Jer.* 6. 20. From all which it appears beyond doubt, that the Perſons and Duties of Believers are accepted into the ſpecial Favour of God by Jeſus Chriſt: Which was the ſecond thing to be ſpoken to, and brings us to the Third General, *viz.*

Thirdly, How Chriſt the Beloved procures this Benefit for Believers? And this he doth four Ways.

Firſt, By *the Satisfaction of his Blood*, Rom. 5. 10. *When we were Enemies, we were reconciled to God by the Death of his Son.* No Friendſhip without Reconciliation, no Reconciliation but by the Blood of Chriſt: Therefore the new and living way, by which Believers come unto God with Acceptance, is ſaid to be Conſecrated for us through the Veil of Chriſt's Fleſh; and hence Believers have boldneſs to enter into the holieſt by the Blood of Jeſus, *Heb.* 10. 19, 20.

Secondly, The Favour of God is procured for Believers, *by their myſtical Union with Chriſt*, whereby they are made *Members of his Body, of his Fleſh, and of his Bones*, Eph. 5. 30. So that look as *Adam*'s Poſterity ſtood upon the ſame Terms that He their Natural Head did; ſo Believers Chriſt's Myſtical Members ſtand in the Favour of God, by the Favour which Chriſt their Spiritual Head hath, *Joh.* 17. 33. *I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.*

Thirdly, Believers are brought into Favour with God *by Chriſt's becoming their Altar*, upon which their Perſons and Duties are all offered up to God: The Altar ſanctifies the Gift, *Heb.* 13. 10. And this was typified by that Legal Rite mentioned, *Luke* 1. 9, 10. Chriſt is that Golden Altar from whence all the Prayers of the Saints aſcend to the Throne of God, perfumed with the Odours and Incenſe of his Merits, *Rev.* 8. 34. *And another Angel came and ſtood at the Altar, having a Golden Cenſer, and there was given unto him much Incenſe that he ſhould offer it, with the Prayers of all Saints upon the Golden Altar which was before the Throne; and the Smoak of the Incenſe which came with the Prayers of the Saints aſcended up before God, out of the Angels Hand.* And thus you ſee how the Perſons and Duties of Believers are brought into Favour and Acceptance with God by Jeſus Chriſt. The Uſes follow.

Inference 1.

If all Believers be in Favour with God, how great a Mercy is it to have the Prayers of ſuch ingaged on our behalf? Would we have our buſineſs ſpeed in Heaven, let us get into Favour with God our ſelves, and engage the Prayers of his People, the Favourites of Heaven, for us: *Vis unita fortior*, one Believer can do much, many can do more: When *Daniel* deſigned to get the Knowledge of that Secret hinted in the obſcure Dream of the King, which none but the God of Heaven could make known, it's ſaid, *Dan.* 2. 17. *Then Daniel went to his Houſe, and made the thing known to Hanania, Miſhael, and Azaria, his Companions; that they would deſire Mercies of the God of Heaven concerning this Secret.* The benefits of ſuch Aſſiſtance in Prayer by the help of other Favourites with God, is plainly intimated by Jeſus Chriſt unto us, *Matth.* 18. 19. *If two of you ſhall agree on Earth as touching any thing that they ſhall aſk, it ſhall be done for them of my Father which is in Heaven.* God ſometimes ſtands upon a number of Voices, for the carrying of ſome Publick Mercy; becauſe he delighteth in the harmony of many praying Souls; and alſo Loves to oblige and gratifie many in the anſwer and return of the ſame Prayer. I know this uſage is grown too formal and complemental among Profeſſors: But certainly it is a great Advantage to be inward with them, who are ſo with God. St. *Bernard* preſcribing Rules for effectual Prayer, cloſes them up with this wiſh, *& cum talis fueris, memento mei*, when thy Heart is in this frame, then remember me.

Inference 2.

If Believers be ſuch Favourites in Heaven, in what a deſperate Condition is that Cauſe, and thoſe Perſons, againſt whom the generality of Believers are daily engaged in Prayers and Cries to Heaven?

Certainly *Rome* ſhall feel the dint and force of the many Millions of Prayers that are gone up to Heaven from the Saints for many Generations: The Cries of the Blood of the Martyrs of Jeſus, joyned with the Cries of Thouſands of Believers, will bring down Vengeance at laſt upon the Man of Sin. 'Tis ſaid, *Rev.* 8. 4, 5, 6. *That the Smoak of the Incenſe, which came with the Prayers of the Saints, aſcended up before God out of the Angels Hand*: And immediately it is added, ver. 5. *And the Angel took the Cenſer, and filled it with Fire of the Altar, and caſt it into the Earth, and there were Voices, and Thunderings, and Lightnings, and Earthquakes, and the ſeven Angels, which had the ſeven Trumpets, prepared themſelves to ſound.* The Prayer of a ſingle Saint is ſometimes followed with wonderful Effects, *Pſal.* 18. 6, 7. *In my diſtreſs I called upon the Lord, and cried unto my God: He heard my Voice out of his Temple, and my cry came before him, even into his Ears: Then the Earth ſhook and trembled; the Foundations alſo of the Hills moved, and were ſhaken becauſe he was wroth:* What then can a thundring Legion of ſuch praying Souls do! It was ſaid of *Luther*, *iſte vir potuit cum Deo quicquid voluit*, that Man could have of God what he would; his Enemies felt the weight of his Prayers, and the Church of God reaped the Benefits thereof. The *Queen of Scots* profeſſed ſhe was more afraid of the Prayers of Mr. *Knox*, than of an Army of Ten Thouſand Men: Theſe were mighty Wreſtlers with God, howſoever contemned and vilified among their Enemies. There will a time come, when God will hear the Prayers of his People, who are continually crying in his Ears, *How long, Lord, how long.*

Inference 3.

Let no Believer be dejected at the Contempts and Slightings of Men, ſo long as they ſtand in the Grace and Favour of God: It is the Lot of the beſt of Men to have the worſt uſage in this World: *Thoſe of whom the World was not worthy*, are not thought worthy to live in the World, *Heb.* 11. 38. *Paul* and his Companions were Men of choice and excellent Spirits, yet ſaith he, 1 *Cor.* 4. 13. *Being defamed we intreat, we are made as the filth of the World, and are the off-ſcouring of* all

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Jacobus Langius, the *Sorbone* Doctor, w wrote t Lives of *Luther*, *Knox*, and *Calvin*, ſpeaks as if the Devil had hi his Pen to abuſe thoſe precious Servants of Chriſt.

Περίψη πάντων e.) the ſweepin of the Houſe: the filth wiped *Valla*, any thing: *Eraſmus*, the dirt that ſticks to the Shooes: dung of the Belly as the *Syriack* Tranſlates. The condemned that was tumbled from a ſteep Rock into the Sea, as a Sacrifice *Neptune*, was called περίψημα, ſaith *Budæus*, *Sit pro nobis peripſ* *all things unto this Day:* They are Words ſignifying the baſeſt, contemptibleſt and moſt abhorred things among Men. How is Heaven and Earth divided in their Judgments and Eſtimations of the Saints! Thoſe whom Men call filth and dirt, God calls a peculiar Treaſure, a Crown of Glory, a Royal Diadem. But trouble not thy ſelf Believer for the unjuſt Cenſures of the blind World, they ſpeak evil of the things they know not: *He that is ſpiritual judgeth all things, yet he himſelf is judged of no Man,* 1 Cor. 2. 14. You can diſcern the earthlineſs and baſeneſs of their Spirits, they want a faculty to diſcern the excellency and choiceneſs of your Spirits. He that carries a Darklanthorn in the Night, can diſcern him that comes againſt him, and yet is not diſcerned by him: A *Courtier* regards not a ſlight in the Country, ſo long as he hath the Ear and Favour of his Prince.

Inference 4.

Never let Believers fear the want of any good thing neceſſary for them in this World: The Favour of God is the Fountain of all Bleſſings, Proviſions, Protections, even of all that you need. He hath promiſed that he will withhold no good thing from them that walk uprightly, *Pſal.* 84. 11. He that is bountiful to his Enemies will not withhold what is good from his Friends. The Favour of God will not only ſupply your needs, but protect your Perſons, Pſalm 5. 12. *Thou wilt bleſs the Righteous, with Favour wilt thou compaſs him as with a ſhield.*

Inference 5.

Hence alſo it follows, That the Sins of Believers are very piercing things to the Heart of God. The unkindneſs of thoſe whom he hath received into his very Boſom, upon whom he hath ſet his ſpecial Favour and Delight, who are more obliged to him than all the People of the Earth beſide, O this wounds the very Heart of God. What a melting Expoſtulation was that which the Lord uſed with *David,* 2 Sam. 12. 7, 8. *I anointed thee King over all Iſrael, and I delivered thee out of the Hand of Saul, and I gave thee thy Maſters Houſe, and thy Maſters Wives into thy Boſom, and gave thee the Houſe of Iſrael and Juda; and if that had been too little, I would moreover have given unto thee ſuch and ſuch Things: Wherefore haſt thou deſpiſed the Commandment of the Lord?* But Reader, if thou be a reconciled Perſon, a Favourite with God, and haſt grieved him by any eminent Tranſgreſſion, how ſhould it melt thy Heart to hear the Lord thus expoſtulating with thee: I delivered thee out of the Hand of Satan: I gave thee into the Boſom of Chriſt: I have pardoned unto thee Millions of Sins: I have beſtowed upon thee the riches of Mercy; my Favour hath made thee great; and as if all this were too little, I have prepared Heaven for thee: For which of all theſe Favours doſt thou thus requite me?

Inference 6.

How precious ſhould Jeſus Chriſt be to Believers, by whoſe Blood they are ingratiated with God, and by whoſe Interceſſion they are and ſhall for ever be continued in his Favour? When the Apoſtle mentions the Believers Tranſlation, from the ſad ſtate of Nature to the bleſſed privileged ſtate of Grace, ſee what a Title he beſtows upon Jeſus Chriſt, the Purchaſer of that Privilege, calling him the *dear Son,* Col. 1. 13. Not only dear to God, but exceeding dear to Believers alſo. Chriſt is the Favourite in Heaven, to him you owe all your Preferment there: Take away Chriſt, and you have no ground to ſtand one Minute in the Favour of God. O then let Jeſus Chriſt the Fountain of your Honour, be alſo the Object of your Love and Praiſe.

Inference 7.

Eſtimate by this the State and Condition of a deſerted Saint, upon whom the Favour of God is eclipſed. If the Favour of God be better than Life, the hiding of it from a Gracious Soul muſt be more bitter than Death: Deſerted Saints have Reaſon to take the firſt Place among all the Mourners in the World: The Darkneſs before Converſion had indeed more of danger, but this hath more of trouble. Darkneſs after Light is diſmal Darkneſs. Since therefore the Caſe is ſo ſad, let your preventing Care be the more: Grieve not the Good Spirit of God, you prepare but for your own Grief in ſo doing.

Inference 8.

Laſtly, Let this perſwade all Men to accept Jeſus Chriſt, as ever they expect to be accepted with the Lord themſelves. It is a fearful Caſe, for a Mans Perſons and Duties to be rejected of God: To cry and not be heard: And much more terrible to be denied Audience in the great and terrible Day. Yet as ſure as the Scriptures are the ſealed and faithful Sayings of God, this is no more than what every Chriſtleſs Perſon muſt expect in that Day, *Matth.* 7. 22. *Luke* 13. 26. Trace the Hiſtory of all Times, even as high as *Abel,* and you ſhall find that none but Believers did ever find Acceptance with God: All Experience confirms this great Truth, that *they that are in the Fleſh cannot pleaſe God.* Reader, if this be thy Condition, let me beg thee to ponder the Miſery of it in a few ſad Thoughts.

Si voluntatem Dei noſſe quiſquam deſiderat, fit amicus Deo. Auguſt.

Conſider how ſad it is to be rejected of God, and forſaken by all Creatures at once: What a Day of Streights thy dying Day is like to be, when Heaven and Earth ſhall caſt thee out together. Be aſſured whatever thy vain hopes for the preſent quiet thee withal, this muſt be thy Caſe, the door of Mercy will be ſhut againſt thee, no Man cometh to the Father but by Chriſt. Sad was the Caſe of *Saul,* when he told *Samuel, the Philiſtines make War againſt me, and God is departed from me,* 1 Sam. 28. 15. The Saints will have boldneſs in the Day of Judgment, 1 John 4. 17. But thou wilt be a confounded Man; there is yet, bleſſed be the God of Mercy, a Capacity and Opportunity of Reconciliation, 2 *Cor.* 5. 19. *Iſa.* 27. 5. But this can be of no long Continuance. O therefore, by all the Regard and Love you have for the Everlaſting Welfare of your own Souls, come to Chriſt, embrace Chriſt in the offers of the Goſpel, that you may be made accepted in the Beloved.

SERMON XVIII.

JOHN VIII. 36.

If the Son therefore ſhall make you free, ye ſhall be free indeed.

Serm. 18. Text. The Liberty of Believers opened, and ſtated.

FRom the 30*th Verſe* of this Chapter unto my Text, you have an account of the different effects which the Words of Chriſt had upon the Hearts of his Hearers: Some believed, *verſe* 30. theſe he encourageth to continue in his Word, *verſe* 31. giving them this Encouragement, *Verſe* 32. *Ye ſhall know the Truth, and the Truth ſhall make you free.* Hereat the unbelieving *Jews* take Offence, and commence a Quarrel with him, *Verſe* 33. *We be* Abraham's *ſeed, and were never in Bondage to any Man.* We are of no ſlaviſh Extraction, the Blood of *Abraham* runs in our Veins: This ſcornful boaſt of the proud *Jews*, Chriſt confutes, *verſe* 34. where he diſtinguiſheth of a twofold Bondage; one to Men, another to Sin; one Civil, another Spiritual: Whoſoever committeth Sin is the Servant of Sin, then tells them, *Verſe* 36. *The Servant abideth not in the Houſe for ever, but the Son abideth for ever.* Wherein he intimateth two great Truths, *viz.* That the Servants and Slaves of Sin may for a Time enjoy the external Privileges of the Houſe or Church of God; but it would not be long before the Maſter of the Houſe will turn them out of Door: But if they were once the adopted Children of God, then they ſhould abide in the Houſe for ever. And this Privilege is only to be had by their believing in, and Union with the Natural Son of God, Jeſus Chriſt: Which brings us fairly to the Text; *If the Son therefore ſhall make you free, ye ſhall be free indeed.* In which Words we have two Parts.

viz. { 1. A Suppoſition.
{ 2. A Conceſſion.

Firſt, A *Suppoſition, If the Son therefore ſhall make you free, q. d.* The Womb of Nature caſt you forth into the World in a ſtate of Bondage, in that ſtate you have lived all your Days, Servants to Sin, Slaves to your Luſts, yet freedom is to be obtained: And this Freedom is the Prerogative belonging to the Son of God to beſtow: *If the Son of God ſhall make you free.*

Secondly, Chriſt's Conceſſion upon this Suppoſition, *Then ſhall ye be free indeed,* (*i. e.*) you ſhall have a real freedom, an excellent and Everlaſting Freedom: No Conceit only, as that which you now boaſt of is: If ever therefore you will be free Men indeed, believe in me. Hence Note,

Doct. *That Intereſt in Chriſt ſets the Soul at Liberty from all that Bondage whereunto it was ſubjected in its natural ſtate.*

Believers are the Children of the New Covenant, the Denizons of *Jeruſalem* which are above, which is Free and the Mother of them all, *Gal.* 4. 26. The glorious Liberty, *viz.* that whith is Spiritual and Eternal, is the Liberty of the Children of God, *Rom.* 8. 21. Chriſt, and none but Chriſt delivers his People out of the Hands of their Enemies, *Luke* 1. 74.

In the Doctrinal Part of this Point, I muſt ſhew you,

Firſt, What Believers are not freed from by Jeſus Chriſt in this World.

Secondly, What that Bondage is from which every Believer is freed by Chriſt.

Thirdly, What kind of Freedom that is which comes in upon believing.

Fourthly, Open the excellency of this ſtate of ſpiritual Freedom.

Firſt, *What thoſe things are from which Believers are not made free in this World:* We muſt not think that our ſpiritual Liberty by Chriſt preſently brings us into an abſolute Liberty in all reſpects. For,

Firſt, *Chriſt doth not free Believers from Obedience to the Moral Law:* 'Tis true we are no more under it as a *Covenant* for our *Juſtification*; but we are, and muſt ſtill be under it as a *Rule* for our *Direction*. The Matter of the Moral Law is unchangeable as the Nature of Good and Evil is, and cannot be aboliſhed except that Diſtinction could be deſtroyed, *Mat.* 5. 17, 18. The Precepts of the Law are ſtill urged under the Goſpel to enforce Duties upon us, *Eph.* 6. 12. 'Tis therefore a vain Diſtinction invented by *Libertines* to ſay it binds us as *Creatures* not as *Chriſtians:* Or that it binds the unregenerate part, but not the regenerate: But this is a ſure Truth, that they who are freed from its *Penalties*, are ſtill under its *Precepts*. Though Believers are no more under its *Curſe*, yet they are ſtill under its *Conduct*: The Law ſends us to Chriſt to be *juſtified*, and Chriſt ſends us to the Law to be *regulated*. Let the Heart of every Chriſtian join therefore with *David*'s in that Holy Wiſh, *Pſalm.* 119. 4, 5. *Thou haſt commanded us to keep thy Precepts diligently, O that my Heart were directed to keep thy Statutes.* 'Tis excellent when Chriſtians begin to obey the Law *from* Life, which others obey *for* Life: Becauſe they are juſtified, not that they may be juſtified. When Duties are done in the Strength and for the Honour of Chriſt, which is Evangelical; not in our own Strength and for our own Ends, which is ſervile and legal Obedience: Had Chriſt freed us from Obedience, ſuch a Liberty had been to our Loſs.

Secondly, Chriſt hath not freed Believers in this World from the Temptations and Aſſaults of Satan: Even thoſe that are freed from his *Dominion*, are not free from his *Moleſtation.* 'Tis ſaid indeed, *Rom.* 16. 20. *God ſhall ſhortly bruiſe Satan under your Feet:* But mean time he hath Power to bruiſe and buffet us by his Injections, 2 *Cor.* 12. 7. He now bruiſeth Chriſt's heel, *Gen.* 3. 15. (*i. e.*) bruiſeth him in his tempted and afflicted Members: Tho' he cannot kill them, yet he can and doth afflict and fright them, by ſhooting his fiery Darts of Temptation among them, *Eph.* 6. 16. 'Tis true, when the Saints are got ſafe into Heaven, they are out of Gun-ſhot; there is perfect freedom from all Temptation. A Believer may then ſay, O thou Enemy, Temptations are come to a perpetual End. I am now arrived there, where none of thy fiery Darts can reach me: But this Freedom is not yet.

Thirdly, Chriſt hath not yet freed Believers in this World from the Motions of indwelling Sin: Theſe are continually acting and infeſting the holieſt of Men, *Rom.* 7. 21, 23, 24. Corruptions like *Canaanites* are ſtill left in the Land to be Thorns in our Eyes, and Goads in our Sides. Thoſe that boaſt moſt of Freedom from the Motions of Sin, have moſt cauſe to ſuſpect themſelves ſtill under the Dominion of Sin. All Chriſt's Freemen are troubled with the ſame complaint: Who among them complains not as the Apoſtle did, *Rom.* 7. 24. *Oh wretched Man that I am, who ſhall deliver me from the Body of this Death?*

Fourthly, Jeſus Chriſt doth not free Believers in this World from inward Troubles and Exerciſes of Soul upon the Account of Sin. God may let looſe Satan and Conſcience too, in the way of terrible Accuſations, which may greatly diſtreſs the Soul of a Believer, and wofully Eclipſe the Light of God's Countenance, and break the Peace of their Souls. *Job*, *Heman* and *David* were all made free by Chriſt, yet each of them hath left upon Record his bitter complaint upon this account, *Job* 7. 19, 20. *Pſal.* 88. 14, 15, 16. *Pſal.* 38. unto *verſe* 11.

Fifthly, Chriſt hath not freed Believers in this World from the Rods of Affliction. God in giving us our Liberty doth not abridge his own Liberty, *Pſal.* 89. 32. All the Children of God are made free, yet what Son is there whom the Father chaſtneth not? *Heb* 12. 8. Exemption from Affliction is ſo far from being the Mark of a Freeman, that the Apoſtle there makes it the Mark of a Slave. Baſtards, not Sons want the Diſcipline and Bleſſing of the Rod: To be freed from Affliction would be no Benefit to Believers, who receive ſo many Benefits by Affliction.

Sixthly, No Believer is freed by Chriſt from the *ſtroak* of Death, though they are all freed from the *ſting* of Death, *Rom.* 8. 10. The Bodies of Believers are under the ſame Law of Mortality with other Men, *Heb.* 9. 27. We muſt come to the Grave as well as others: Yea, we muſt come to it through the ſame Agonies, Pangs and Dolours that other Men do: The Foot of Death treads as heavy upon the Bodies of the Redeemed as of other Men. Believers indeed are diſtinguiſhed by Mercy from others, but the diſtinguiſhing Mercy lies not here. Thus you ſee what Believers are not freed from in this World: If you ſhall now ſay, what Advantage then hath a Believer, or what Profit is there in Regeneration? I Anſwer,

Secondly, That Believers are freed from many great and ſad Miſeries and Evils by Jeſus Chriſt, notwithſtanding all that hath been ſaid. For,

Firſt, All Believers are freed from the *Rigour* and *Curſe* of the Law: The rigorous Yoak of the Law is broken off from their Necks; and the ſweet and eaſie Yoak of Jeſus Chriſt put on, *Mat.* 11. 28 The Law required perfect working under the pain of a Curſe, *Gal.* 3. 10. Accepted of no ſhort Endeavours; admitted no Repentance; gave no Strength: It is not ſo now, proportionable Strength is given, *Phil.* 4. 13. Sincerity is reckoned Perfection, *Job* 1. 1. Tranſgreſſion brings not under Condemnation, *Rom.* 8. 1. O bleſſed Freedom! When Duty becomes delight, and failings hinder not Acceptance: This is one Part of the bleſſed Freedom of Believers.

Secondly, All Believers are freed from the Guilt of Sin, it may *Trouble*, but it cannot *Condemn* them, *Rom.* 8. 33. The Hand-writing which was againſt us is cancelled by Chriſt, nailed to his Croſs, *Coloſ.* 2. 14. When the Seal and Hand-writing is torn off from the Bond, the Debtor is made free thereby: Believers are totally freed, *Acts* 13. 39. *Juſtified from all things:* And finally freed, *John* 5. 24. *They ſhall never come into Condemnation.* O bleſſed Freedom! How ſweet is it to lie down in our Beds, yea in our Graves; when Guilt ſhall neither be our Bed-follow, nor Grave-fellow!

Thirdly, Jeſus Chriſt free all Believers from the *Dominion* as well as the guilt of Sin. *Sin ſhall not have Dominion over you, for ye are not under the Law, but under Grace*, Rom. 6. 14. *The Law of the Spirit of Life which is in Chriſt Jeſus hath made me free from the Law of Sin and Death*, Rom. 8. 2. Now who can eſtimate ſuch a Liberty as this? What ſlavery, what an intolerable Drudgery is the ſervice of divers Luſts, from all which Believers are freed by Chriſt! Not from the *Reſidence* but from the *Reign* of Sin. 'Tis with Sin in Believers as it was with thoſe Beaſts mentioned *Dan.* 7. 12. *They had their Dominion taken away, yet their Lives were prolonged for a Seaſon and Time.*

Fourthly, Jeſus Chriſt ſets all Believers free from the Power of Satan; in whoſe right they were by Nature, *Col.* 1. 13. they are tranſlated from the Power of Darkneſs into the Kingdom of Chriſt. Satan had the poſſeſſion of them, as a Man of his own Goods; but Chriſt diſpoſſeſſeth that ſtrong Man armed, alters the property, and recovers them out of his hand, *Luke* 11. 21, 22. There are two ways by which Chriſt frees Believers out of Satan's Power and Poſſeſſion, namely,

1. By Price.
2. By Power.

Firſt, By *Price*, the Blood of Chriſt purchaſeth Believers out of the hand of Juſtice by ſatiſfying the Law for them, which being done, Satan's Authority over them falls of courſe, as the Power of a Gaoler over the Priſoner doth, when he hath a legal Diſcharge, Heb. 2. 14. *For as much then as the Children are partakers of Fleſh and Blood: He alſo himſelf took part of the ſame, that through Death he might deſtroy him that had the power of Death, that is the Devil.* The cruel Tyrant beats and burthens the poor Captive no more after the Ranſom is once paid, and he actually freed, and therefore Chriſt delivers his,

Secondly, By *Power*. Satan is exceeding unwilling to let go his prey: He is a ſtrong and a malicious Enemy: Every reſcue and deliverance out of his hand, is a glorious effect of the Almighty Power of Chriſt, *Act.* 26. 18. 2 *Cor.* 10. 5. How did our Lord Jeſus Chriſt grapple with Satan at his Death, and triumphed over him, *Col.* 2. 15. O glorious Salvation, bleſſed Liberty of the Children of God.

Fifthly, Chriſt frees Believers from the poiſonous Sting and hurt of Death: Kill us it can, but hurt us it cannot, 1 *Cor.* 15. 55, 56. *O Death where is thy Sting? O Grave where is thy Victory? The Sting of Death is Sin, and the ſtrength of Sin is the Law: But thanks be to God which giveth us the Victory through our Lord Jeſus Chriſt.* If there be no Hurt, there ſhould be no Horror in Death: 'Tis Guilt that arms Death both with its hurting and terrifying Power. To die in our Sins, *John* 8. 24. To have our Bones full of the Sins of our Youth, which ſhall lie down with us in the duſt, *Job* 20. 11. To have Death, like a Dragon, pulling a poor guilty Creature as a prey into its dreadful Den, *Pſalm* 49. 14. In this lies the danger and horror of Death: But from Death as a curſe, and from the grave as a Priſon, Chriſt hath ſet Believers at liberty, by ſubmitting to Death in their room, by his Victorious Reſurrection from the Grave, as the firſt-born of the dead: Death is diſarmed of its hurting power: The death of Believers is but a ſleep in Jeſus.

Thirdly, The next thing to be briefly ſpoken to, is the kind and nature of that Freedom and Liberty purchaſed and procured by Chriſt for Believers.

Now liberty may be conſidered two ways; *viz.*

1. As Civil.
2. As Sacred.

As to civil Freedom or Liberty, it belongs not to our preſent buſineſs: Believers as to their civil capacity are not freed from the duties they owe to their Superiors. Servants, though Believers, are ſtill to be ſubject to their Maſters according to the fleſh with fear and trembling, *Epheſ* 6. 5. nor from Obedience to lawful Magiſtrates whom we are to obey in the Lord, *Rom.* 13 1, 4. Religion diſſolves not the bonds of civil Relations: Nor is to be uſed as an occaſion to the fleſh, 1 *Pet.* 2. 16. 'Tis not a carnal but a ſpiritual Freedom Chriſt hath purchaſed for us: And this ſpiritual Freedom is again to be conſider, either as,

1. Inchoate.
2. Conſummate.

The liberty Believers have at preſent is but a beginning liberty, they are freed but in part from their ſpiritual Enemies: But it is a growing liberty every day, and will be conſummate, and compleat at laſt.

To conclude, Chriſtian Liberty is either,

1. Privative, or,
2. Poſitive.

The liberty Believers are inveſted with, is of both kinds: They are not only freed from many miſeries, burthens and dangers; but alſo inveſted by Jeſus Chriſt with many royal Privileges and invaluable Immunities.

Fourthly, And this brings us to the fourth and laſt thing; namely the Properties of this bleſſed Freedom which the Saints enjoy by Jeſus Chriſt: and if we conſider it duly it will be found to be,

Firſt, A wonderful Liberty, never enough to be admired: How could it be imagined that ever thoſe who owed unto God more than ever they could pay by their own Eternal ſufferings, thoſe that were under that dreadful Curſe and Condemnation of the Law, in the power and poſſeſſion of Satan the ſtrong Man armed; thoſe that were bound with ſo many Chains in their ſpiritual Priſon; their underſtanding bound with ignorance, their wills with obſtinacy, their hearts with impenetrable hardneſs, their affections with a thouſand bewitching vanities; that ſlight their ſtate of ſlavery ſo much as induſtriouſly to oppoſe all inſtruments and means of deliverance; For ſuch Perſons to be ſet at liberty, notwithſtanding all this, is the wonder of wonders, and is deſervedly marvellous in the Eyes of Believers for ever.

Secondly, The freedom of Believers is a peculiar freedom: a liberty which few obtain, the generality abiding ſtill in bondage to Satan, who from the multitude of his Subjects is ſtiled *the god of this World*, 2 *Cor.* 4. 4. Believers in Scripture are often called a remnant, which is but a ſmall part of the whole piece: The more cauſe have the people of God to admire diſtinguiſhing mercy: How many Nobles and great ones of the World are but royal Slaves to Satan and their own Luſts!

Thirdly, The liberty of Believers is a liberty dearly purchaſed by the Blood of Chriſt: What that Captain ſaid, Acts 22. 28. *With a great ſum obtained I this freedom*, may be much more ſaid of the Believers freedom: 'Twas not Silver or Gold but the precious Blood of Chriſt that purchaſed it, 1 *Pet.* 1. 18.

Fourthly, The freedom and liberty of Believers is a growing and encreaſing liberty, they get more and more out of the power of Sin, and nearer ſtill to their compleat Salvation every day, *Rom.* 13. 11. the body of Sin died daily in them: They are ſaid to be crucified with Chriſt: The ſtrength of Sin abates continually in them after the manner of crucified Perſons: Who die a ſlow but ſure Death: And look in what degree the power of Sin abates, proportionably their ſpiritual liberty encreaſes upon them.

Fifthly, The freedom of Believers is a comfortable freedom: The Apoſtle comforts Chriſtians of the loweſt Rank, poor Servants, with this Conſideration, 1 Cor. 7. 22. *He that is called in the Lord, being a ſervant, is the Lords freeman, q. d.* Let not the Meanneſs of your outward Condition, which is a ſtate of Subjection and Dependance, a ſtate of Poverty and Contempt, at all trouble you: You are the Lord's Freemen, of precious Account in his Eyes. O 'tis a comfortable Liberty!

Sixthly, and *Laſtly*, 'Tis a perpetual and final Freedom, they that are once freed by Chriſt have their Manumiſſions and final Diſcharge from that ſtate of Bondage they were in before. Sin ſhall never have Dominion over them any more: It may tempt them and trouble them, but ſhall never more rule and govern them, *Acts* 26. 18. And thus you ſee what a glorious Liberty the Liberty of Believers is.

The improvment whereof will be in the following Inferences.

Inference 1. *How rational is the Joy of Chriſtians, above the Joy of all others in the World?* Shall not the Captive rejoice in his recovered Liberty? The very Birds of the Air (as one obſerves) had rather be at liberty in the Woods, though lean and hungry, than in a golden Cage with the richeſt Fare: Every Creature naturally prizes it, none more than Believers, who have felt the Burthen and Bondage of Corruption: Who in the days of their firſt Illumination and Conviction have poured out many Groans and Tears for this Mercy. What was ſaid of the Captive People of God in *Babylon*, excellently ſhadows forth the ſtate of God's People under ſpiritual Bondage, with the way and manner of their Deliverance from it, Zech. 9. 11. *By the Blood of thy Covenant I have ſent forth thy Priſoners out of the Pit, wherein is no Water.* Believers are delivered by the Blood of Chriſt out of a worſe Pit than that of *Babylon*: And look as the Tribes in their return from thence were overwhelmed with joy and aſtoniſhment, Pſalm 126. 1, 2. *When the Lord turned again the Captivity of* Sion; *we were like them that dream; then was our Mouth filled with laughter, and our Tongue with ſinging*: They were overwhelmed with the ſenſe of the Mercy: So ſhould it be with the People of God. 'Tis ſaid, *Luke* 15. 24. when the Prodigal Son (there made the emblem of a returning converting Sinner) was returned again to his Father's Houſe; that there was heard Muſick and Dancing, Mirth and Feaſting in that Houſe. The Angels in Heaven rejoice when a Soul is recovered out of the Power of Satan; and ſhall not the recovered Soul, immediately concerned in the Mercy, greatly rejoice? Yea, let them rejoice in the Lord, and let no earthly Trouble or Affliction ever have Power to interrupt their Joy for a Moment after ſuch a deliverance as this.

Inference 2. *How unreaſonable, and wholly inexcuſable is the Sin of Apoſtaſie from Jeſus Chriſt?* What is it but for a delivered Captive to put his Feet again into the Shackles, his Hands into the Manacles, his Neck into the Iron Yoke, from which he hath been delivered? 'Tis ſaid, Mat. 12. 44, 45. *When the unclean Spirit is gone out of a Man, he walketh through dry Places, ſeeking Reſt and findeth none: Then he ſaith, I will return into mine Houſe from whence I came out; and when he is come, he findeth it empty, ſwept and garniſhed; then goeth he, and taketh with him ſeven other Spirits more Wicked than himſelf, and they enter in and dwell there, and the laſt State of that Man is worſe than the firſt.* Even as a Priſoner that hath eſcaped, and is again recovered, is loaded with double Irons. Let the People of God be content to run any hazzard, endure any difficulties in the way of Religion, rather than return again into their former Bondage, to Sin and Satan. O Chriſtian, if ever God gave thee a ſight, and a ſenſe of the Miſery and Danger of thy natural State, if ever thou haſt felt the Pangs and Throes of a labouring and diſtreſſed Conſcience, and after all this taſted the unſpeakable ſweetneſs of the Peace and Reſt that is in Chriſt, thou wilt rather chooſe to Die ten thouſand Deaths than to forſake Chriſt, and go back again into that ſad Condition.

Inference 3. *How ſuitable and well becoming is a free Spirit in Believers to their State of Liberty and Freedom?* Chriſt hath made your Condition free, O let the temper and frame of your Hearts be free alſo, do all that you do for God with a Spirit of Freedom: Not by conſtraint but willingly. Methinks, Chriſtians, the new Nature that is in you ſhould ſtand for a Command, and be inſtead of all Arguments that uſe to work upon the Hopes and Fears of other Men: See how all Creatures work according to the Principle of their Natures: You need not command a Mother to draw forth her Breaſts to a ſucking Child: Nature it ſelf teaches and prompts to that: You need not bid the Sea ebb or flow at the ſtated Hours. O Chriſtian, why ſhould thy Heart need any other Argument than its own ſpiritual Inclination to keep its ſtated times and ſeaſons of Communion with God? Let none of God's Commandments be grievous to you: Let not thine Heart need dragging and forcing to its own Benefit and Advantage. Whatever you do for God do it chearfully, and whatever you ſuffer for God ſuffer it chearfully: It was a brave Spirit which acted Holy *Paul*, *I am ready*, ſaith he, *not only to be bound, but alſo to die at Jeruſalem for the Name of the Lord Jeſus*, Acts 21. 13.

Inference 4. *Let no Man wonder at the Enmity and Oppoſition of Satan to the Preaching of the Goſpel*: For by the Goſpel it is that Souls are recovered out of his Power, *Acts* 26. 18. 'Tis the expreſs Work of Miniſters *to turn Men from Darkneſs to Light, and from the Power of Satan unto God.* Satan (as one ſaith) is a great and jealous Prince: He will never endure to have Liberty proclaimed by the Miniſters of Chriſt within his Dominions: And indeed what is it leſs when the Goſpel is preached in Power, but as it were by beat of Drum and ſound of Trumpet to proclaim Liberty, Liberty, ſpiritual ſweet and Everlaſting Liberty, to every Soul that is made ſenſible of the Bondage of Corruption and cruel ſervitude of Satan, and will now come over to Jeſus Chriſt? And oh what numbers and multitudes of Priſoners have broken looſe from Satan at one Proclamation of Chriſt, *Acts* 2. 41. But Satan owes the Servants of Chriſt a ſpite for this, and will be ſure to pay them if ever they come within his reach: Perſecution is the Genius of the Goſpel, and follows it as the Shadow doth the Body.

Inference 5. *How careful ſhould Chriſtians be to maintain their ſpiritual Liberty in all, and every Point thereof? Stand faſt* (ſaith Paul) *in the Liberty wherewith Chriſt hath made us free; and be not again entangled in the yoke of Bondage*, Gal. 5. 1. And again, *Ye are bought with a Price, be not ye the Servants of Men.* It's Chriſt's Prerogative to preſcribe the Rules of his own Houſe; he hath given no Man Dominion over your Faith, 2 *Cor.* 1. 24. One Man is no Rule to another, but the Word of Chriſt a Rule to all: Follow not the holieſt of Men one ſtep farther than they follow Chriſt, 1 *Cor.* 11. 4. Man is an ambitious Creature, naturally affecting Dominion: And Dominion over the Mind rather than over the Body: To give

Law to others feeds pride in himſelf: So far as any Man brings the Word of Chriſt to warrant his Injunctions, ſo far we are to obey, and no farther: Chriſt is your Lord and Lawgiver.

Inference 6. *Laſtly, Let this encourage and perſwade Sinners to come to Chriſt, for with him is ſweet Liberty for poor Captives.* Oh that you did but know what a bleſſed ſtate Jeſus Chriſt would bring you into: *Come unto me* (ſaith he) *ye that labour, and are heavy laden*; and what Encouragement doth he give to comers but this, *my yoke is eaſie, and my burthen is light?* The Devil perſwaded you that the ways of Obedience and ſtrict Godlineſs are a perfect Bondage; but if ever God regenerate you, you will find his ways, ways of pleaſantneſs, and all his paths peace: You will rejoice in the way of his Commandments as much as in all Riches: You will find the worſt Work Chriſt puts you about even ſuffering Work, ſweeter than all the Pleaſures that ever you found in Sin. O therefore open your Hearts at the call of the Goſpel: Come unto Chriſt, then ſhall you be free indeed.

SERMON XIX.

Serm. 19. Text. The Saints coming home to God by Reconciliation and Glorification, opened and applied.

1 PET. III. 18.

For Chriſt hath once ſuffered for Sins, the juſt for the unjuſt; that he might bring us to God.

THE ſcope of the Apoſtle in this Place is to prepare and fortifie Chriſtians for a Day of Suffering. In order to their chearful ſuſtaining whereof he preſcribeth two excellent Rules of mighty uſe for all ſuffering Chriſtians.

Firſt, To get a good Conſcience within them, *verſe* 16, 17. *hic murus aheneus eſto.*

Secondly, To ſet the Example of Chriſt's Suffering before them, *verſe* 18. For Chriſt hath once ſuffered for Sinners: The Sufferings of Chriſt for us, is the great Motive engaging Chriſtians to ſuffer chearfully for him.

In the Words before us we have,

Firſt, The Sufficiency and Fulneſs of Chriſt's Sufferings intimated in that Particle [once] Chriſt needs to ſuffer no more, having finiſhed and compleated that whole Work at once.

Secondly, The meritorious Cauſe of the Sufferings of Chriſt, and that is Sin, *Chriſt once ſuffered for Sins*: Not his own Sins, but ours: As it follows in the next Clauſe, which is the third thing here obſervable, *viz.*

Thirdly, The admirable Grace and unexampled Love of Chriſt to us Sinners, *the Juſt for the Unjuſt*, in which Words the Subſtitution of Chriſt in the room and place of Sinners, the Vice-gerence of his Death is plainly expreſſed. Chriſt died not only *noſtro bono*, for our good, but alſo *noſtro loco* in our ſtead.

Fourthly, Here is alſo the final Cauſe or Deſign and Scope of the Sufferings of Chriſt, which was *to bring us to God.*

Fifthly, Here is alſo the Iſſue of the Sufferings of Chriſt, which was the Death of Chriſt in the Fleſh, and the quickning of Chriſt after Death by the Spirit: Many excellent Obſervations are lodged in the Boſom of this Scripture: All which I muſt paſs in Silence at this Time, and confine my Diſcourſe to the final Cauſe of the Sufferings of Chriſt, namely *that he might bring us to God*: Where the Obſervation will be plainly and briefly this,

Doct. *That the end of Chriſt's curſed Death and bitter Sufferings was to bring all thoſe for whom he died unto God.*

In the Explication and Preparation of this Point for Uſe, two Things muſt be ſpoken unto. *viz.*

1. What Chriſt's bringing us to God imports.
2. What Influence the Death of Chriſt hath upon this Deſign of bringing us to God.

Firſt, What Chriſt's bringing us to God imports: And certainly there be many great and excellent Things carried in this Expreſſion: More generally it Notes our State of *Reconciliation* and our State of *Glorification*: By Reconciliation we are brought nigh to God, *Epheſ.* 2. 13. *Ye are made nigh*, (*i. e.*) reconciled, *by the Blood of Chriſt*, Heb. 12. 22, 23. we are ſaid *to come to God the Judge of all.* By Reconciliation we are brought nigh unto God now; by Glorification we ſhall be brought home to God hereafter, 1 Theſ. 4. 17. *We ſhall be ever with the Lord*: But more particularly this Phraſe, *that he might bring us to God*, imports,

Firſt, That the chief Happineſs of Man conſiſteth in the Enjoyment of God: That the Creature hath as neceſſary dependance upon God for Happineſs, as the Stream hath upon the Fountain, or the Image in the Glaſs upon the Face of him that looks into it. Look as the ſum of the Creatures Miſery lies in this, *depart from me*; Separation from God is the principal Part of Damnation: So on the contrary, the chief Happineſs of the Creature conſiſteth in the Enjoyment and Bleſſed Viſion of God, 1 *John* 3. 2. *Pſalm* 17. 15. *I ſhall be ſatisfied when I awake with thy likeneſs.*

Secondly, It implies Mans Revolt and Apoſtaſie from God, *Epheſ.* 2. 12. *But now in Chriſt Jeſus, ye who were ſometime afar off, are made nigh by the Blood of Chriſt.* Thoſe whom Chriſt bringeth unto God were before afar off from him, both in State and Condition; and in Temper and Diſpoſition: We were loſt Creatures, and had no deſire to return to God: The Prodigal was ſaid to go into a far Country, *Luke* 15. 30.

Licet facultates non fuerunt per lapſum abolitæ, d terminatio tamen earum a objecta ſpiritua fuit protinus extincta. Zeam. *de imagine Dei.*

Thirdly, Chriſt's bringing us to God implies our inability to return to God of our ſelves: We muſt be brought back by Chriſt, or periſh for ever in a State of Separation from God: The loſt Sheep is made the *Emblem* of the loſt Sinner, *Luke* 15.5. The Sheep returns not to the Fold of it ſelf, but the Shepherd ſeeks it, finds it, and carries it back upon his Shoulders: And the Apoſtle plainly tells us, *Rom.* 5.6. That when *we were without Strength* (*i. e.*) any ability to recover, help or ſave our ſelves; *in due Time Chriſt died for the ungodly.*

Fourthly, Chriſt's bringing us to God evidently implies this, that God's unſatisfied Juſtice was once the great Bar betwixt Him and Man: Man can have no acceſs to God but by Chriſt: Chriſt brings us to God by no other way but the way of Satisfaction by his Blood: *He hath ſuffered for Sins, the Juſt for the Unjuſt, that he might bring us to God.* Better ten thouſand Worlds ſhould periſh for ever, than God ſhould loſe the Honour of his Juſtice. This great *Obex*, or Bar to our Enjoyment of God is effectually removed by the Death of Chriſt: Whereby it is not only fully ſatisfied, but highly honoured and glorified, *Rom.* 3. 24. And ſo the way by which we are bronght to God is again opened (to the Wonder and Joy of all Believers) by the Blood and Sufferings of Chriſt.

Fifthly, and *Laſtly*, It ſhews us the peculiar Happineſs and Privilege of Believers above all People in the World. Theſe only are they which ſhall be brought to God by Jeſus Chriſt in a reconciled ſtate: Others indeed ſhall be brought to God as a *Judge*, to be condemned by him: Believers only are brought to God in the Mediators Hand, as a reconciled *Father* to be made bleſſed for ever in the enjoyment of him: Every Believer is brought ſingly to God at his Death, *Luke* 16. 22. And all Believers ſhall be jointly and ſolemnly preſented to God in the great Day, *Col* 1. 22. *Jude* v. 24. They ſhall be all preſented faultleſs before the preſence of his Glory with exceeding Joy. Now the Privilege of Believers in that Day will lie in divers things.

Friſt, That they ſhall be all brought to God together: This will be the general Aſſembly mentioned, *Heb.* 12. 22. There ſhall be a Collection of all Believers in all Ages of the World into one bleſſed Aſſembly: They ſhall come from the *Eaſt*, and *Weſt*, and *North*, and *South*, and ſhall ſit down in the Kingdom of God, *Luke* 13. 29. O what a glorious train will be ſeen following the Redeemer in that Day!

Secondly, As all the Saints ſhall be collected into one Body: So they ſhall be all brought or preſented unto God, faultleſs and without blemiſh, *Jude v.* 24. *A glorious Church without ſpot or wrinkle or any ſuch thing*, Eph. 5. 27. For this is the general Aſſembly of the Spirits of Juſt Men that are made perfect, *Heb.* 12.23. All Sin was perfectly ſeparated from them, when Death had ſeparated their Souls and Bodies.

Licet fa cultates non fuerunt per lapſum a bolitæ, de termina tio tame earum objecta ſpiritua

Thirdly, In this lies the Privilege of Believers, that as they ſhall be all brought together, and that in a ſtate of abſolute Purity and Perfection, ſo they ſhall be all brought to God: They ſhall ſee his Face, in the Viſion whereof is fulneſs of Joy, and at whoſe right Hand are Pleaſures for evermore, *Pſalm* 16. 11. The objective bleſſedneſs of the Saints conſiſteth in their Fruition of God, *Pſalm.* 73. 25. To ſee God in his word and works, is the happineſs of the Saints on Earth, but to ſee him Face to Face will be the fulneſs of their Bleſſedneſs in Heaven, 1 *John* 3. 2. This is that intuitive, transforming and ſatisfying Viſion of which the Scripture frequently ſpeaks, *Pſal.* 17. 15. 2 *Cor.* 15. 28. *Rev.* 7. 17.

Fourthly, To be brought unto God, muſt needs imply a State of perfect Joy and higheſt Delight: So ſpeaks the Apoſtle *Jude v.* 14. Chriſt ſhall preſent or bring them to God with exceeding Joy: And more fully the Joy of this day is expreſſed, Pſal. 45. 15. *With Joy and rejoicing ſhall they be brought, they ſhall enter into the Kings Palace:* It will be a day of univerſal Joy, when all the Saints are brought home to God in a perfected State. For,

1. God the Father will rejoice when Chriſt brings home that precious number of his Elect, whom he Redeemed by his Blood: He rejoiceth in them now though imperfect, and under many diſtaſtful Corruptions and Weakneſſes, *Zeph.* 3. 17. How much more will be rejoice in them when Chriſt preſents them without Spot or Wrinkle to him, *Epheſ.* 5. 27.

2. Jeſus Chriſt will exceedingly rejoice, 'twill be the day of the gladneſs and ſatisfaction of his Heart: For now, and not till now he receives his myſtical fulneſs, *Col.* 1. 24. beholds all the bleſſed Iſſues of his Death, which cannot but give him unſpeakable Contentment, Iſa. 53. 11. *He ſhall ſee of the travail of his Soul, and ſhall be ſatisfied.*

3. The day in which Believers are brought home to God, will be a day of unſpeakable Joy to the holy Spirit of God himſelf. For unto this all his ſanctifying Deſigns in this World had reſpect: To this Day he ſealed them: After this Day he ſtirred up Deſires and Groanings that cannot be uttered in their Hearts, *Epheſ.* 4. 30. *Rom.* 8. 26. Thus all the great and bleſſed Perſons, Father, Son and Spirit, will rejoice in the bringing home of the Elect to God. For as it is the greateſt Joy to a Man to ſee the Deſigns which his Heart hath been long projecting and intently ſet upon, by an orderly Conduct, at laſt brought to the happy Iſſue he firſt aimed at; much more will it be ſo here: The Counſel and Hand of each Perſon being deeply concerned in this bleſſed Deſign.

4. The Angels of God will rejoice at the bringing home of Believers to him: The Spirits of Juſt Men made perfect will be united in one general Aſſembly with an innumerable Company of Angels, *Heb.* 2. 22. Great is the Affection atd Love of Angels to Redeemed Ones: They greatly rejoiced at the Incarnation of Chriſt for them, *Luk.* 2. 13. They greatly delighted to pry into the Myſtery of their Redemption, 1 *Pet.* 1. 12. They were marvellouſly delighted at their Converſion which was the Day of their Eſpouſals to Chriſt, *Luke* 15. 10. They have been tender and careful over them, and very ſerviceable to them in this World, *Heb.* 1. 14. and therefore cannot but rejoice exceedingly to ſee them all

brought home in ſafety to their Father's Houſe.

5. To Conclude, Chriſt's bringing home of all Believers unto God, will be matter of unſpeakable Joy to themſelves. For whatever Knowledge and Acquaintance they had with God here, whatever ſights of Faith they had of Heaven and the Glory to come in this World; yet the ſight of God and Chriſt the Redeemer will be an unſpeakable ſurpriſe to them in that Day. This will be the Day of relieving all their wants; the Day of ſatisfaction to all their Deſires: For now they are come where they would be; Arrived at the very Deſires of their Souls.

Secondly, In the laſt place, let it be conſidered what influence the Death of Chriſt hath upon this Deſign, and you ſhall find it much every Way. In two things eſpecially the Death of Chriſt hath a bleſſed Cauſality and Influence in this matter, *viz.*

Serm. 10. Text. The Saints coming [illegible]

1. It effectually removes all Obſtacles to it.

2. It purchaſeth (as a price) their Title to it.

Firſt, The Death of Chriſt removes all Obſtacles out of the way of this Mercy: Such were the Bars hindring our acceſs to God, as nothing but the Death of Chriſt could remove and open a Way for Believers to come to God. The *Guilt* of Sin barred us from his gracious Preſence, *Rom.* 5. 1, 2, 3 *Hoſea.* 14. 2. The *Filth* of Sin excluded us from God, *Hab.* 1. 13. *Heb.* 12. 14. The *Enmity* of our Nature perfectly ſtopped up our Way to God, *Col* 1. 21. *Rom* 8. 7. by reaſon hereof fallen Man hath no Deſire to come unto God, *Job* 21. 14. The *Juſtice* of God like a flaming Sword turning every Way; kept all Men from acceſs to God: And Laſtly, *Satan* that malicious and armed Adverſary lay as a Lyon in the Way to God, 2 *Pet.* 5. 8. Oh with what ſtrong Bars were the Gates of Heaven ſhut againſt our Souls! The way to God was chained up with ſuch Difficulties as none but Chriſt was able to Remove; and he by Death hath effectually removed them all: The Way is now Open, even the new and the living Way, conſecrated for us by his Blood. The Death of Chriſt effectually removes the Guilt of Sin, 1 *Pet.* 2. 24. waſhes off the Filth of Sin, 1 *John* 5. 6. takes away the Enmity of Nature, *Col.* 1. 20, 21. ſatisfied all the demands of Juſtice, *Rom.* 3. 25, 26. hath broken all the Power of Satan, *Col.* 2. 15. *Heb.* 2. 14. and conſequently the Way to God is effectually and fully opened to Believers by the Blood of Jeſus, *Heb.* 10. 20.

Secondly, The Blood of Chriſt purchaſed for Believers their Right and Title to this Privilege, Gal. 4. 4, 5. *But when the fulneſs of time was come, God ſent forth his Son, made of a Woman, made under the Law: To redeem them that were under the Law, that we might receive the Adoption of Sons,* (*i.e.*) both the relation and Inheritance of Sons. There was value and worth enough in the precious Blood of Chriſt, not only to pay all our Debts to Juſtice, but over and above the payment of our Debts, to purchaſe for us this invaluable Privilege. We muſt put this unſpeakable Mercy of being brought to God, as my Text puts it, upon the account and ſcore of the Death of Chriſt. No Believer had ever taſted the ſweetneſs of ſuch a Mercy, if Chriſt had not taſted the bitterneſs of Death for him. The uſe of all you will have in the following Deductions of Truth.

Deduction 1. *Great is the preciouſneſs and worth of Souls that the life of Chriſt ſhould be given to redeem and recover them to God*: As God laid out his Thoughts and Counſel from Eternity upon them to Project the Way and Method of their Salvation: So the Lord Jeſus in purſuance of that bleſſed Deſign, came from the boſom of the Father, and ſpilt his invaluable Blood to bring them to God. No wiſe Man expends vaſt ſums to bring home trifling Commodities. How cheap ſoever our Souls are in our Eſtimation, 'tis evident by this they are of precious eſteem in the Eyes of Chriſt.

Deduction 2. *Redeemed Souls muſt expect no reſt or ſatisfaction on this ſide Heaven, and the full Enjoyment of God*: The Life of a Believer in this World is a Life of Motion and Expectation: They are now coming to God, 1 *Pet.* 2. 4. God, you ſee, is the Centre and Reſt of their Souls, *Heb.* 4. 9. As the Rivers cannot reſt till they pour themſelves into the boſom of the Sea, ſo neither can renewed Souls find reſt till they come into the boſom of God. There be four things which do and will break the reſt and diſturb the Souls of Believers in this World; Afflictions, Temptations, Corruptions, and Abſence from God: if the three former Cauſes of diſquietneſs were totally removed, ſo that a Believer were placed in ſuch a Condition upon Earth where no Affliction ſhould diſturb him, no Temptation trouble him, no Corruption defile or grieve him: Yet his very Abſence from God muſt ſtill keep him reſtleſs and unſatisfied, 2 *Cor.* 5. 6. *Whilſt we are at home in the Body, we are abſent from the Lord.*

Feciſti nos ad te, & inquietum eſt cor noſtrum donec requieſcat in te. Aug. Confeſſ. lib. 1. cap. 1.

Deduction 3. *What ſweet and pleaſant thoughts ſhould all Believers have of Death!* When they die, and never till they die ſhall they be fully brought home to God. Death to the Saints is the door by which they enter into the Enjoyment of God: The dying Chriſtian is almoſt at home, yet a few Pangs and Agonies more, and then he is come to God in whoſe preſence is the fulneſs of Joy. *I deſire*, ſaith *Paul*, *to depart and to be with Chriſt, which is far better*, Phil. 1. 23. It ſhould not ſcare us to be brought to Death, the King of Terrors, ſo long as it is the Office of Death to bring us to God. That dreaming Opinion of the Soul ſleeping after Death is ungrounded as it is uncomfortable: The ſame day we looſe from this Shore, we ſhall be landed upon the bleſſed Shore, where we ſhall ſee and enjoy God for ever. O if the Friends of dead Believers did but underſtand where, and with whom their Souls are, whilſt they are Mourning over their Bodies: Certainly a few believing Thoughts of this would quickly dry up their Tears, and fill the Houſe of Mourning with Voices of Praiſe and Thankſgiving.

Deduction 4. *How comfortable and ſweet ſhould the Converſes and Communication of Chriſtians be with one another in this World!* Chriſt is bringing them all to God through this Vale of Tears, they are now in the Way to him, all bound for Heaven, going home to God to their Everlaſting Reſt in Glory: Every Day, every Hour, every Duty brings them nearer and nearer to their Journeys end, Rom. 13. 11. *Now*, ſaith the Apoſtle, *is our Salvation nearer than when we believed.* O what manner of heavenly Communications and raviſhing Diſcourſes ſhould Believers have with each other as they walk by the Way! O what pleaſant and delightful Stories ſhould they tell one another about the Place and State whither Chriſt is bringing them, and where they ſhall ſhortly be! What raviſhing, tranſporting, tranſforming Viſions they ſhall have that Day they are brought home to God: How ſurprizingly glorious the ſight of Jeſus Chriſt will be to them, who died for them to bring them unto God. How ſhould ſuch Diſcourſes as theſe ſhorten and ſweeten their Paſſage through this World; ſtrengthen and encourage the dejected and feeble minded, and exceedingly Honour and Adorn their Profeſſion! Thus lived the Believers of Old, Heb. 11. 9, 10. *By Faith he ſojourned in the Land of Promiſe, as in a ſtrange Country, dwelling in Tabernacles with* Iſaac, *and* Jacob, *the Heirs with him of the ſame Promiſe, for he looked for a City which hath Foundations, whoſe Builder and Maker is God.* But alas, moſt Chriſtians are either entangled in the Cares and Troubles, or ſo enſnared by the Delights and Pleaſures, which almoſt continually divert and take up their Thoughts by the Way, that there is but little room for any Diſcourſes of Chriſt and Heaven among many of them: But certainly this would be as much your Intereſt as your Duty. When the *Apoſtle* had entertained the *Theſſalonians* with a lovely Diſcourſe of their Meeting the Lord in the Air, and being ever with the Lord, he charges it upon them as their great Duty to Comfort one another with thoſe Words, 1 *Theſ.* 4. 17, 18.

Deduction 5. *How unreaſonable are the Dejections of Believers upon the account of thoſe Troubles which they meet with in this World!* 'Tis true, Afflictions of all kinds do attend Believers in their Way to God; through many Tribulations we muſt enter into that Kingdom: But what then? Muſt we deſpond and droop under them as other Men? Surely no, if Afflictions be the Way through which you muſt come to God, then never be diſcouraged at Affliction. Troubles and Afflictions are of excellent uſe under the Bleſſing of the Spirit to further Chriſt's great Deſign of bringing you to God. How often would you turn out of that Way which leads to God, if God did not hedge up your Way with Thorns, *Hoſea* 2. 6. Doubtleſs when you come home to God, you ſhall find you have been as much beholding (it may be a great deal more) to your Troubles than to your Comforts, for bringing you thither: However the ſweetneſs of the End will infinitely more than recompence the Sorrows and Troubles of the Way: nor are they worthy to be compared with the Glory that ſhall be revealed in you, *Rom.* 8. 18.

Deduction 6. *How much are all Believers obliged in Point of Intereſt to follow Jeſus Chriſt whitherſoever he goes!* Thus are the Saints deſcribed, Rev. 14. 4. *Theſe are they which follow the Lamb whitherſoever he goeth: Theſe were redeemed from among Men being the firſt-fruits unto God, and to the Lamb.* If it be the Deſign of Chriſt to bring us to God, then certainly it is our Duty to follow Chriſt in all the Paths of Active and Paſſive Obedience through which he now leads us, as ever we expect to be brought home to God at laſt: *We are made Partakers of Chriſt, if we hold the beginning of our Confidence ſtedfaſt unto the end,* Heb. 3. 14. If we have followed him through many Sufferings and Troubles, and ſhall turn away from him at laſt, we loſe all that we have wrought and ſuffered in Religion, and ſhall never reach home to God at laſt: The Crown of Life belongs only to them who are faithful to the Death.

Deduction 7. *Let all that deſire or expect to come unto God hereafter, come to Chriſt by Faith now.* There is no other Way to the Father but by Chriſt: No other Way to Chriſt but Faith: How vain therefore are the Hopes and Expectations of all Unbelievers? Be aſſured of this great Truth, *Death* ſhall bring you to God as an avenging Judge, if *Chriſt* do not bring you now to God as a reconciled Father: Without Holineſs no Man ſhall ſee God: The door of Hope is ſhut againſt all Chriſtleſs Perſons, John 14. 6. *No Man cometh unto the Father but by me.* Oh what a ſweet Voice cometh down from Heaven to your Souls this day, ſaying, As ever you expect or hope to come to God and enjoy the bleſſedneſs that is here, come unto Chriſt, obey his Calls, give up your ſelves to his Conduct and Government, and you ſhall certainly be brought to God: As ſure as you ſhall now be brought to Jeſus Chriſt by ſpiritual Union, ſo ſure ſhall you be brought to God in full Fruition.

Bleſſed be God for Jeſus Chriſt, the new and living way to the Father.

And thus I have finiſhed the Motives drawn from the Titles and Benefits of Chriſt, ſerving to enforce and quicken the great Goſpel-Exhortation of coming to, and effectually applying the Lord Jeſus Chriſt in the way of Faith. O that the Bleſſings of the Spirit might follow theſe Calls, and fix theſe Conſiderations as Nails in ſure Places. But ſeeing the great hindrance and obſtruction of Faith is the falſe Opinion and Perſwaſion of moſt unregenerate Men, that they are already in Chriſt; my next Work therefore ſhall be in a ſecond *Uſe of Conviction* to undeceive Men in that Matter; and that by ſhewing them the undoubted Certainty of theſe two Things:

Firſt, That there is no coming ordinarily to Chriſt without the Applications of the Law to our Conſciences in a way of effectual *Conviction.*

Secondly, Nor by that neither without the Teachings of God, in the way of ſpiritual Illumination. The firſt of theſe will be fully confirmed and opened in

SERMON

SERMON XX.

Serm 20. Text. The great uſefulneſs of the Law or Word of God, in order to the Application of Chriſt.

ROM. VII. 9.

For I was alive without the Law once, but when the Commandment came, Sin revived, and I died.

THE Scope of the Apoſtle in this Epiſtle, and more particularly in this Chapter, is to ſtate the due Uſe and Excellency of the Law, which he doth accordingly,

Firſt, By denying to it, Power to juſtifie us, which is the peculiar Honour of Chriſt.

Secondly, By aſcribing to it a Power to convince us, and ſo prepare us for Chriſt.

Neither attributing to it more Honour than belongeth to it, nor yet detracting from it that Honour and Uſefulneſs which God hath given it. It cannot make us Righteous; but it can convince us that we are Unrighteous; it cannot heal, but it can open and diſcover the wounds that Sin hath given us; which he proves in this Place by an Argument drawn from his own Experience, confirmed alſo by the general Experience of Believers, in whoſe Perſons and Names we muſt here underſtand him to ſpeak; *For I was alive without the Law once, but when the Commandment came, Sin revived, and I died*: Wherein three Particulars are very obſervable.

Firſt, The Opinion *Paul* had, and all unregenerate Men have of themſelves before Converſion: *I was alive once*: By *Life* underſtand here livelineſs, chearfulneſs, and confidence of his good Eſtate and Condition: He was full of vain Hope, falſe Joy and preſumptuous Confidence, a very briſk and jovial Man.

Secondly, The Senſe and Opinion he had, and all others will have of themſelves, if ever they come under the regenerating Work of the Spirit in his ordinary Method of working: *I died.* The Death he here ſpeaks of, ſtands oppoſed to that Life before mentioned; and ſignifies the Sorrows, Fears and Tremblings that ſeized upon his Soul, when his State and Temper were upon the Change: The Apprehenſions he then had of his Condition ſtruck him home to the Heart and damped all his carnal Mitth: *I died.*

Thirdly, The Ground and Reaſon of this wonderful Alteration and Change of his Judgment, and Apprenhenſion of his own Condition; *the Commandment came, and Sin revived*; the Commandment came, (*i. e.*) it came home to my Conſcience, it was ſet on with a Divine and Mighty Efficacy upon my Heart: The Commandment was come before by way of Promulgation and the literal Knowledge of it: But it never came till now in the ſpiritual Senſe and convincing Power to his Soul: Though he had often read and heard the Law before, yet he never clearly underſtood the meaning and extent, he never felt the mighty Efficacy thereof upon his Heart before; it ſo came at this Time, as it never came before. From hence the Obſervations are,

Doct. 1. *That unregenerate Perſons are generally full of groundleſs Confidence and Chearfulneſs, though their Condition be ſad and miſerable.*

Doct. 2. *That there is a mighty Efficacy in the Word or Law of God to kill vain Confidence and quench carnal Mirth in the Hearts of Men, when God ſets it home upon their Conſciences.*

We ſhall take both theſe Points under Conſideration, and improve them to the Deſign in Hand.

Doct. 1. *That unregenerate Perſons are generally full of groundleſs Confidence and Chearfulneſs, though their Condition be ſad and miſerable*, Rev. 3. 17. *Becauſe thou ſayſt I am rich and increaſed with goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked:* This is the very Life that unregenerate Men do live. In the opening whereof I will ſhew you,

1. What is the Life of the Unregenerate.
2. What maintains that Life.
3. How it appears that this is the Life the generality of the World do live.
4. The Danger of Living ſuch a Life as this: And then apply it.

Firſt, What is the Life of the unregenerate, and wherein it conſiſts? Now there being among others Three Things in which the Life of the unregenerate doth principally conſiſt, *viz.*

Carnal Security,
Perſumptuous Hope, and
Falſe Joy:
Of theſe briefly in their Order.

Firſt, There is in unregenerate Men a great deal of *carnal Security*, they dread no danger, *Luke* 11. 21. *When a ſtrong Man armed keepeth his Palace, his goods are in Peace:* There is generally a great ſtillneſs and ſilence in the Conſciences of ſuch Men: When others (in a better Condition) are watching and trembling, they ſleep ſecurely, ſo they live, and ſo oft-times they die, *Pſalm* 73. 4. *They have no Bonds in their Death*; Hebrew, no Knot, no Difficulties that puzzle them: 'Tis true, the Conſciences of few Men are ſo perfectly ſtupified, but that ſometime or other they twinge and gird them, but it ſeldom Works at that height, or continues with them ſo long as to give any conſiderable Interruption to their carnal Peace and Quietneſs.

Secondly, The Life of the unregenerate conſiſteth in preſumptuous Hope: This is the very Foundation of their carnal Security. So Chriſt tells the *Jews*, John 8. 54, 55. *Of whom ye ſay that he is your God, and yet ye have not known him.* The World is full of Hope without a Promiſe, which is but as a Spiders Web when a ſtreſs comes to be laid upon it, *Job* 27. 8. Unregenerate Men are ſaid indeed to be without Hope, *Eph.* 2. 12. But the meaning is, they are without any ſolid well-grounded Hope: For in Scripture account, vain Hope is no Hope, Except it be a lively Hope, 1 *Pet.* 1. 3. A hope flowing from Union with Chriſt, *Col.* 1. 27. A Hope nouriſhed by Experience, *Rom.* 5. 4. A Hope for which a Man can give a Reaſon, 1 *Pet.* 3. 15. A Hope that puts Men upon Heart-purifying Endeavours, 1 *John* 3. 3. It is in the Account of God a Cypher, a Vanity, not deſerving the Name of Hope: And yet ſuch a groundleſs, dead, Chriſtleſs, irrational, idle Hope is that which the unregenerate Lives upon.

Thirdly, The Life of the unregenerate conſiſteth in falſe Joy, the immediate off-ſpring of ungrounded Hope, *Mat.* 13. 20. The ſtony ground received the Word with Joy.

There are two ſorts of Joy upon which the unregenerate live, *viz.*

1. A ſenſitive Joy in Things *Carnal.*
2. A deluſive Joy in Things *Spiritual.*

They rejoice in Corn, Wine and Oyl, in their Eſtates and Children, in the pleaſant Fruitions of the Creature: Yea, and they rejoice alſo in Chriſt and the Promiſes, in Heaven and Glory: With all which they have juſt ſuch a kind of Communion as a Man hath in a Dream with a full Feaſt and curious Muſick, and juſt ſo their Joy will vaniſh when they awake. Now theſe Three, *Security*, *Hope* and *Joy*, make up the livelihood of the carnal World.

Secondly, Next it concerns us to enquire what are the things that maintain and ſupport this Security, Hope and Joy in the Hearts of unregenerate Men, and if we conſider duely, we ſhall find Church Privileges, natural Ignorance, falſe Evidences of the Love of God, ſlight Workings of the Goſpel, Self-love, comparing themſelves with the more prophane; and Satan's Policy managing all theſe in order to their eternal Ruin; are ſo many Springs to feed and maintain this Life of Deluſion in the unregenerate.

1. *Firſt*, Church Privileges lay the Foundation to this ſtrong deluſion: Thus the Jews deceived themſelves, ſaying in their Hearts, *We have* Abraham *for our Father*, Mat. 3. 9. This propt up their vain Hopes that *Abraham*'s Blood ran in their Veins, though *Abraham*'s Faith and Obedience never wrought in their Hearts.

2. *Secondly*, Natural Ignorance, this keeps all in peace; they that ſee not, fear not. There are but two ways to quiet the Hearts of Men about their ſpiritual and Eternal concernments, *viz. the way of Aſſurance* and Faith, or *the way of Ignorance* and Self-deceit: By the one we are put beyond Danger, by the other beyond Fear, though the danger be greater. Satan could never quiet Men if he did not firſt blind them.

3. *Thirdly*, Falſe evidence of the Love of God is another Spring feeding this Security, vain Hope, and falſe Joy in the Hearts of Men: See the Power of it to huſh and ſtill the Conſcience, Mat. 7. 22. *Many will ſay to me in that day; Lord, Lord, have we not propheſied in thy Name*, &c. The things upon which they built their Evidence and Confidence were external things in Religion, yet they had a quieting power upon them as if they had been the beſt Evidences in the World.

4. *Fourthly*, Slight Workings of the Goſpel, ſuch are tranſient Motions of the Affections under the Word, *Heb.* 6. 8. the working of their deſires about ſpiritual Objects, *Joh.* 6. 34. *Mat.* 15. 8. the eternal Change and Reformation of their Ways, *Mat.* 12. 43. all which ſerve to nouriſh the vain Hopes of the unregenerate.

5. *Fifthly*, Self love is an apparent reaſon and ground of ſecurity and falſe Hope, *Mat.* 7. 3. It makes a Man to overlook great Evils in himſelf, whilſt he is ſharp-ſight to diſcover and cenſure leſſer Evils in others: Self-love takes away the ſight of Sin, by bringing it too near the Eye.

6. *Sixthly*, Mens comparing themſelves with thoſe that are more Prophane and groſly Wicked than themſelves, ſerves notably to quiet and huſh the Conſcience aſleep; *God, I thank thee*, ſaid the Phariſee, *I am not as other Men, or as this Publican.* O what a Saint did he ſeem to himſelf, when he ſtood by thoſe that were more externally Wicked!

7. *Seventhly* and *Laſtly*, The Policy of Satan to manage all theſe things to the blinding and ruining of the Souls of Men, is another great reaſon they live ſo ſecurely and pleaſantly as they do, in a State of ſo much Danger and Miſery, 2 Cor. 4. 3, 4. *The God of this World blinds the Eyes of them that believe not.*

Thirdly, You have ſeen what the Life of the unregenerate is, and what maintains that Life: In the next Place I ſhall give you Evidence that this is the Life the generality of the World do live: A Life of carnal Security, vain Hope and falſe Joy: This will evidently appear, if we conſider,

Firſt, The activity and livelineſs of Mens Spirits in purſuit of the World. O how lively and vigorous are their Hearts in the Management of Earthly Deſigns, *Pſal.* 6. 4. *Who will ſhew us any good*? The World eats up their Hearts, Time and Strength. Now this could never be if their Eyes were but opened to ſee the Danger and Miſery their Souls be in: How few Deſigns for the World run in the thoughts of a condemned Man? O if God had ever made the Light of Conviction to ſhine into their Conſciences, certainly the Temptations would lie the quite contrary Way; even in too great a neglect of things of this Life: But this briskneſs and livelineſs plainly ſhews the great Security which is upon moſt Men.

Secondly, The marvellous quietneſs and ſtillneſs that is in the Thoughts and Conſciences of Men, about their Everlaſting Concernments plainly ſhews this to be the life of the unregenerate: How few Scruples, Doubts or Fears ſhall you hear from them? How many Years may a Man live in carnal Families before he ſhall hear ſuch a queſtion as this ſeriouſly propounded, *What ſhall I do to be ſaved?* There are no queſtions in their Lips, becauſe no Fear or Senſe of Danger in their Hearts.

Thirdly, The general contentedneſs and profeſt willingneſs of carnal Men to die, gives clear Evidence that ſuch a Life of Security and vain Hope is the life they live; *Like Sheep they are laid in the Grave*, Pſal. 49. 14. O how quiet and ſtill are their Conſciences, when there are but a few breaths more between them and Everlaſting Burnings! Had God opened their Eyes to apprehend the Conſequences of Death, and what follows the pale

Horſe, *Re.* 6. 8. It were impoſſible but that every unregenerate Man ſhould make that Bed on which he dies ſhake and tremble under him.

Fourthly, and *Laſtly*, The low eſteem Men have for Chriſt, and the total neglect of, at leaſt the meer trifling with thoſe Duties in which he is to be found, plainly diſcovers this ſtupid ſecure Life to be the Life that the generality of the World do live: For were Men ſenſible of the diſeaſe of Sin, there could be no quieting them without Chriſt the *Phyſician*, *Phil.* 3. 8. All the buſineſs they have to do in this World could never keep them from their Knees, or make them ſtrangers to their Cloſets: All which, and much more that might be ſaid of like nature, gives too full and clear proof to this ſad Aſſertion, that this is the Life the unregenerate World generally lives.

Fourthly, In the laſt Place I would ſpeak a few Words to diſcover the Danger of ſuch a life as hath been deſcribed, to which purpoſe let the following brief hints be minded ſeriouſly.

Firſt, By theſe things Souls are inevitably betrayed into Hell and Eternal Ruin, this blinding is in Order to Damning, 2 Cor. 4. 3, 4. *If our Goſpel be hid, it is hid to them that are loſt; whoſe Eyes the God of this World hath blinded:* Thoſe that are turned over into Eternal Death are thus generally mop'd and hoodwinkt in order thereunto, *Iſa.* 6. 9, 10. *And he ſaid go and tell this People, hear ye indeed but underſtand not, and ſee ye indeed but perceive not: Make the Heart of this People fat, and make their Ears heavy, and ſhut their Eyes; leſt they ſee with their Eyes, and hear with their Ears and underſtand with their Hearts, and convert, and be healed.*

Secondly, As Damning is the event of Blinding, ſo nothing makes Hell a more terrible ſurpriſe to the Soul than this doth: By this means the Wrath of God is felt before its Danger be apprehended, a Man is paſt all Hope before he begins to have any Fear: His Eternal Ruin like a breach ready to fall, ſwelling out in a high Wall cometh ſuddenly at an inſtant, *Iſa.* 30. 13. And as it Damns ſurely and ſurprizingly, ſo,

Thirdly, Nothing more aggravates a Mans Damnation than to ſink ſuddenly into it, from amidſt ſo many Hopes and high Confidence of Safety: For a Man to find himſelf in Hell when he thought and concluded himſelf within a ſtep of Heaven, O what a Hell will it be to ſuch Men! The higher their vain Hopes lifted them up, the more dreadful muſt their Fall be, *Mat.* 7. 22. And as it Damns ſurely, ſurprizingly, and with higheſt Aggravations, So,

Fourthly, This Life of Security and vain Hope fruſtrates all the means of Recovery and Salvation in the only ſeaſon, wherein they can be uſeful and beneficial to us: By reaſon of theſe things the Word hath no Power to convince Mens Conſciences, nothing can bring them to a Sight and Senſe of their Condition: Therefore Chriſt told the Self-confident and blind Jews, Mat. 21. 21. *That the Publicans and Harlots go into the Kingdom of God before them*: And the reaſon is, becauſe their Hearts lie more open and fair to the ſtrokes of Conviction and Compunction for Sin than thoſe do, who are blinded by vain Hopes and Confidences.

Infer. 1. *Is this the Life that the unregenerate World lives? Then it is not to be wondered at, that the Preaching of the Goſpel hath ſo little ſucceſs: Who hath believed our Report* (ſaith the Prophet) *and to whom is the Arm of the Lord revealed?* Iſai. 53. 1. Miniſters ſtudy for Truths apt to awaken and convince the Conſciences of them that hear them, but their Words return again to them: They turn to God and Mourn over the Matter, we have laboured in Vain, and ſpent our Strength for nought; and this is the cauſe of all Security, and vain Hopes bar faſt the doors of Mens Hearts againſt all the Convictions and Perſwaſions of the Word: The greater cauſe have they to admire the grace of God, who have or ſhall find the convictions of the Word ſharper than any two-edged Sword, piercing to the dividing aſunder of the Soul and Spirit: To whoſe Hearts God brings home the Commandment by an effectual Application.

Infer. 2. *If this be the Life of the unregenerate World, what deadly Enemies are they that nouriſh and ſtrengthen the groundleſs Confidences and vain Hopes of Salvation in Men!* This the Scripture calls the healing of the hurt of Souls ſlightly, by crying Peace, Peace, when there is no Peace, *Jer.* 6. 14. The ſowing of Pillows under their Arm holes, *Ezek.* 13. 18. That they may lie ſoft and eaſie under the Miniſtery: And this is the Doctrine which the People love, but O what will the end of theſe Things be! And what an account have thoſe Men to give to God for the Blood of thoſe Souls by them betrayed to the Everlaſting Burnings! Such flattery is the greateſt Cruelty: Thoſe whom you bleſs upon Earth will curſe you in Hell, and the Day in which they truſted their Souls to your Conduct.

Inference 3.

How great a Mercy is it to be awakened out of that general Sleep and Security which is fallen upon the World? You cannot eſtimate the value of that Mercy, for it is a peculiar Mercy. O that ever the Spirit of the Lord ſhould give thy Soul a jog under the Miniſtry of the Word, ſtartle, and rouſe thy Conſcience, whilſt others are left ſnoring in the dead Sleep of Security round about thee: When the Lord ſhall deal with thy Soul much after that rate he did with *Paul* in the way to *Damaſcus*, who not only ſaw a light ſhining from Heaven, which thoſe that travelled with him ſaw as well as he, but heard that Voice from Heaven which did the Work upon his Heart, though his Companions heard it not. Beſides, it is not only a peculiar Mercy, but it is a leading introductive Mercy to all other ſpiritual Mercies that follow it to all Eternity: If God had not done this for thee, thou hadſt never been brought to Faith, to Chriſt or Heaven: For from this Act of the Spirit all other ſaving Acts take their riſe: So that you have Cauſe for ever to admire the Goodneſs of God in ſuch a Favour as this is.

Inference 4.

Laſtly, Hence it follows, that the generality of the World are in the direct Way to Eternal Ruine, and whatever their vain Confidences are, they cannot be ſaved: Narrow is the way, and ſtrait is the Gate that leadeth unto Life, and few there be that find it. Hear me all you that live this dangerous Life of carnal Security and vain Hope, whatever your Perſwaſions and confidences are; except you give them up and get better grounds for your Hope, you cannot be ſaved. For,

Firſt, Such Hopes and Confidences as yours are directly contradictory to the eſtabliſhed Order of the Goſpel, which requires Repentance, *Acts* 5. 31. Faith, *Acts* 13. 39. And Regeneration, *Joh.* 3. 3. In all that ſhall be ſaved: And this order ſhall never be altered for any Man's ſake.

Secondly, If ſuch as you be ſaved, all the Threatnings in Scripture muſt be reverſed, which lie in full Oppoſition to your vain Hopes, *Mark* 16. 16. *John* 3. 16. *Rom.* 3. 8, 9. either the Truth of God in theſe Threatnings muſt fail, or your vain Hopes muſt fail.

Thirdly, If ever ſuch as you be ſaved, new Conditions muſt be ſet to all the Promiſes: For there is no Condition of any ſpecial Promiſe found in any unregenerate Perſon. Compare your Hearts with theſe Scriptures, *Mat.* 5. 3, 4, 5, 6. *Pſalm* 24. 4. *Pſalm* 84. 11. *Gen.* 17. 1, 2.

Fourthly, If ever ſuch a Hope as yours bring you to Heaven, then the ſaving Hope of God's Elect is not rightly deſcribed to us in the Scriptures. Scripture Hope is the effect of Regeneration, 1 *Pet.* 1. 3. And Purity of Heart is the Effect of that Hope, 1 *John* 3. 3. Nay,

Fifthly, The very Nature of Heaven is miſtaken in Scripture, if ſuch as you be Subjects qualified for its Enjoyment: For Aſſimilation, or the Conformity of the Soul to God in Holineſs, is in the Scripture account a principal ingredient of that Bleſſedneſs: By all which it manifeſtly appears that the Hopes of moſt Men are vain, and will never bring them to Heaven.

SERMON XXI.

Serm. 21.

DOCT. II.

That there is a mighty Efficacy in the Word or Law of God, to kill vain Confidence, and quench carnal Mirth in the Hearts of Men, when God ſets it home upon their Conſciences.

2 Cor. 10. 4, 5. THE *Weapons of the Word are not carnal but mighty through God; to the pulling down of ſtrong holds, caſting down Imaginations and every high thing that exalteth it ſelf againſt the Knowledge of God, and bringing into Captivity every thought to the Obedience of Chriſt.*

In the opening of this Point I ſhall,

1. Demonſtrate the Efficacy of the Word or Law of God.
2. Shew wherein the Efficacy thereof lies.
3. From whence it hath all this mighty Power and Efficacy.

Firſt, I ſhall give you ſome Demonſtrations of the mighty Power and Efficacy that there is in the Word or Law of God: Which will appear with fulleſt Evidence,

Firſt, From the various *Subjects* upon whom it Works: The Hearts and Conſciences of Men of all Orders and Qualities, have been reached and wounded to the quick by the two-edged Sword of God's Law. Some among the *great and honourable* of the Earth, (though indeed the feweſt of that rank) have been made to ſtoop and tremble under the Word, *Acts* 24. 16. *Mark* 6. 20. 1 *Sam.* 15. 24. The Wiſe and Learned of the World have felt its Power, and been brought over to embrace the humbling and ſelf-denying Ways of Chriſt, *Acts* 17. 34. Thus *Origen*, *Hierom*, *Tertullian*, *Bradwardine*, and many more, came into *Canaan* laden with *Ægyptian Gold*, as one ſpeaks, (*i. e.*) they came into the Church of God abundantly enriched and furniſhed with the Learned Arts and Sciences; devoting them all to the Service of Chriſt: Yea, and which is as ſtrange, *the moſt ſimple, weak, and illiterate* have been wonderfully changed and wrought upon by the Power of the Word: *The Teſtimonies of the Lord make wiſe the ſimple.* Men of weak Underſtandings in all other Matters have been made wiſe to Salvation by the Power of the Word, *Matth.* 11. 25. 1 *Cor.* 1. 27. Nay, the moſt malicious and obſtinate Enemies of Chriſt have been wounded and converted by the Word, 1 *Tim.* 1. 13. *Acts* 16. 24. Thoſe that have been under the Prejudice of the worſt, and moſt *idolatrous Education*, have been the Subjects of its mighty Power, *Acts* 19. 26. To conclude, Men of the moſt profligate and debauched Lives have been wonderfully changed, and altered by the Power of the Word, 1 *Cor.* 6. 10, 11.

Secondly, The mighty Efficacy of the Law of God appears in the *manner of its Operation* which Works ſuddenly, ſtrikes like a Dart through the Hearts and Conſciences of Men, *Acts* 2. 37. A wonderful change is made in a ſhort Time: And as it works quickly and ſuddenly, ſo it works irreſiſtibly, with an uncontrouled Power, upon the Spirits of Men, 1 *Theſ.* 1. 5. *Rom.* 1. 16. Let the Soul be armed againſt Conviction with the thickeſt Ignorance, ſtrongeſt Prejudice, or moſt obſtinate Reſolution, the Word of God will wound the Breaſt even of ſuch a Man; when God ſends it forth in his Authority and Power.

Thirdly, The wonderful Power of the Law or Word of God is evidently ſeen in the ſtrange Effects which are produced by it in the Hearts and Lives of Men. For,

Firſt, It changes and alters the Frame and Temper of the Mind: It moulds a Man into a quite contrary Temper, *Gal.* 1. 23. *He which perſecuted us in times paſt, now Preacheth the Faith, which once he deſtroyed:* Thus a Tyger is transformed into a Lamb, by the Power of the Word of God.

Secondly, It makes the Soul, upon which it

Works to forgo and quit the deareſt Intereſt it hath in this World for Jeſus Chriſt, *Phil.* 3. 7, 8, 9. Riches, Honours, Self-righteouſneſs, deareſt Relations are denied and forſaken: Reproach, Poverty and Death it ſelf are willingly embraced for Chriſt's ſake; when once the Efficacy of the Word hath been upon the Hearts of Men, 1 *Theſ.* 1. 6. Thoſe that were their Companions in Sin are declined, renounced and caſt off with abhorrence, 1 *Pet.* 4. 3, 4. In ſuch things as theſe the mighty Power of the Word diſcovers it ſelf.

Secondly, Next let us ſee wherein the Efficacy of the Word upon the Souls of Men principally conſiſteth: And we find in Scripture it exerteth its Power in five diſtinct Acts upon the Soul; by all which it ſtrikes at the Life, and kills the very Heart of vain Hopes. For,

Firſt, It hath an awakening Efficacy upon ſecure and ſleepy Sinners: It rouzes the Conſcience, and brings a Man to a ſenſe and feeling Apprehenſion, *Eph.* 5. 13, 14. The firſt effectual jog or touch of the Word ſtartles the drouſie Conſcience. A poor Sinner lies in his Sins, as *Peter* did in his Chains, faſt aſleep, though a Warrant were ſigned for his Execution the next Day: But the Spirit in the Word awakens him, as the Angel did *Peter:* And this awakening Power of the Word is in order both of Time and Nature antecedent to all its other Operations and Effects.

Secondly, The Law of God hath an enlightning Efficacy upon the Minds of Men: 'Tis Eye-ſalve to the blinded Eye, *Rev.* 3. 18. A light ſhining in a dark Place, 2 *Pet.* 1. 19. A Light ſhining into the very Heart of Man, 2 *Cor.* 4. 6. When the Word comes in Power, all things appear with another Face: The Sins that were hid from our Eyes, and the danger which was concealed by the Policy of Satan from our Souls, now lie clear and open before us, *Eph.* 5. 8.

Thirdly, The Word of God hath a convincing Efficacy: It ſets Sin in order before the Soul, *Pſal* 50. 21. As an Army is drawn up in exact order, ſo are the ſins of Nature and Practice, the ſins of Youth and Age, even a great and terrible Army, is drawn up before the Eye of the Conſcience; the Convictions of the Word are clear and full, 1 *Cor.* 14. 24, 25. The very ſecrets of a Sinner's Heart are made manifeſt; his Mouth is ſtopt; his Pleas are ſilenced; his Conſcience yields to the Charge of Guilt, and Equity of the Sentence of the Law. So that the Soul ſtands mute, and ſelf-condemned at the Bar of Conſcience: It hath nothing to ſay why the Wrath of God ſhould not come upon it to the uttermoſt, *Rom.* 3. 19.

Fourthly, The Law of God hath a Soul-wounding, an Heart-cutting Efficacy: It pierces into the very Soul and Spirit of Man, *Acts* 2. 37. *When they heard this, they were pricked at their Hearts, and ſaid unto Peter, and to the reſt of the Apoſtles; Men and Brethren what ſhall we do?* A dreadful ſound is in the Sinner's Ears, his Soul is in deep Diſtreſs, he knows not which way to turn for eaſe; no Plaiſter but the Blood of Chriſt can heal theſe wounds which the Word makes: No outward Trouble, Affliction, diſgrace or loſs ever touched the quick as the Word of God doth.

Fifthly, The Word hath a Heart-turning, a Soul-converting Efficacy in it: 'Tis a regenerating as well as a convincing Word, 1 *Pet.* 1. 23. 1 *Theſ.* 1. 9. The Law wounds, the Goſpel cures, the Law diſcovers the evil that is in Sin, and the Miſery that follows Sin: And the Spirit of God working in fellowſhip with the Word effectually turns the Heart from Sin. And thus we ſee in what Glorious Acts, the Efficacy of the Word diſcovers it ſelf upon the Hearts of Men, and all theſe Acts lie in order to each other: For until the Soul be awakened it cannot be enlightned, *Eph.* 5. 14. Till it be enlightned it cannot be convinced, *Eph.* 5. 13. Conviction being nothing elſe, but the Application of the Light that ſhines in the Mind to the Conſcience of a Sinner; till it be convinced it cannot be wounded for ſin, *Acts* 2. 37. And until it be wounded for ſin, it will never be converted from ſin, and brought effectually to Jeſus Chriſt: And thus you ſee what the Power of the Word is.

Thirdly, In the laſt Place, it will concern us to enquire whence the Word of God hath all this Power; and it is moſt certain that it is not a Power inherent in it ſelf, nor derived from the Inſtrument by which it is managed; but from the Spirit of the Lord who communicates to it all that Power and Efficacy which it hath upon our Souls.

Firſt, Its Power is not in or from it ſelf: It Works not in a *Phyſical Way* as Natural Agents do; for then the effect would always follow, except it were miraculouſly hindred. But this ſpiritual Efficacy is in the Word, as the healing Vertue was in the Waters of *Betheſda*, Joh. 5. 4. *An Angel went down at a certain ſeaſon into the Pool, and troubled the Water: Whoſoever then firſt after the troubling of the Water ſtepped in, was made whole of whatſoever diſeaſe he had.* It is not a Power naturally inherent in it at all Times, but communicated to it at ſome ſpecial Seaſons: How often is the Word Preached, and no Man awaked or convinced by it!

Secondly, The Power of the Word is not communicated to it by the Inſtrument that manageth it, 1 *Cor.* 3. 7. *Neither is he that planteth any thing; neither he that watereth.* Miniſters are nothing to ſuch an Effect and Purpoſe as this is: He doth not mean that they are uſeleſs and altogether unneceſſary, but inſufficient of themſelves to produce ſuch mighty Effects: It Works not as it is the Word of Man, 1 *Theſ.* 2. 13. Miniſters may ſay of the ordinary, as *Peter* ſaid of the extraordinary Effects of the Spirit, *Acts* 3. 12. *Ye Men of Iſrael why marvel ye at this, or why look ye ſo earneſtly on us, as though by our own Power or Holineſs we had made this Man to walk?* If the Effects of the Word were in the Power, and at the Command of him that Preacheth it, then the Blood of all the Souls that periſh under our Miniſtry muſt lie at our door, as was formerly noted.

Thirdly, If you ſay, whence then hath the Word all this Power? Our Anſwer is, it derives it all from the Spirit of God, 1 *Theſ.* 2. 13. *For this cauſe thank we God without ceaſing, becauſe when ye received the Word of God which ye heard of us, ye received it not as the Word of Men, but (as it is in Truth) the Word of God, which effectually worketh alſo in you that believe.* 'Tis a ſucceſsful Inſtrument only when it is in the

Literâ jubetur, ſpiritu donatur. Aug. Ep. 157.

Hand of the Spirit, without whoſe influence it never did, nor can convince, convert, or ſave any Soul. Now, the Spirit of God hath a Sovereignty over three Things in order to the Converſion of the Sinner, *viz.*

1. Over the Word which Works.
2. Over the Soul wrought upon.
3. Over the Time and Seaſon of working.

Firſt, The Spirit hath a glorious ſovereignty over the Word it ſelf, whoſe Inſtrument it is, to make it ſucceſsful or not; as it pleaſeth him, *Iſa.* 55. 10, 11. *For as the Rain cometh down, and the Snow from Heaven,* &c. *So ſhall my Word be that goeth out of my Mouth:* As the Clouds, ſo the Word is carried and directed by Divine Pleaſure? 'Tis the Lord that makes them both give down their Bleſſings, or to paſs away Fruitleſs and Empty: Yea, 'tis from the Spirit that this Part of the Word works and not another: Thoſe things upon which Miniſters beſtow greateſt labour in their Preparation, and from which accordingly they have the greateſt Expectation; theſe do nothing, when mean time ſomething that dropt occaſionally from them, like a choſen Shaft, ſtrikes the Mark and doth the Work.

Secondly, The Spirit of the Lord hath a glorious ſovereignty over the Souls wrought upon; 'tis his peculiar Work *to take away the ſtony Heart out of our Fleſh, and to give us an Heart of Fleſh*, Ezek. 36. 26. We may Reaſon, Exhort and Reprove, but nothing will ſtick till the Lord ſet it on. The Lord opened the Heart of *Lydia* under *Paul*'s Miniſtry: He opens every Heart that is effectually opened to receive Chriſt in the Word: If the Word can get no entrance, if your Hearts remain dead under it ſtill, we may ſay concerning ſuch Souls, as *Martha* did concerning her Brother *Lazarus*; *Lord, if thou hadſt been here, my Brother had not died.* So, Lord, if thou hadſt been in this Sermon, in this Prayer, or in that Counſel, theſe Souls had not remained dead under them.

Thirdly, The Spirit hath Dominion over the Times and Seaſons of Conviction and Converſion: Therefore the Day in which Souls are wrought upon is called *the Day of his Power*, Pſal. 110. 3. That ſhall work at one Time, which had no Efficacy at all at another Time: Becauſe this, and not that was the Time appointed: And thus you ſee whence the Word derives that mighty Power it hath.

Now this Word of God when it is ſet home by the Spirit is mighty to convince, humble, and break the Hearts of Sinners, *John* 16. 9. *The Spirit when it cometh ſhall convince the World of Sin:* The Word ſignifies Conviction by ſuch clear Demonſtration as compelleth Aſſent: It not only convinces Men in general that they are Sinners, but it convinceth Men particularly of their own Sins, and the Aggravations of them. So in the Text, *Sin revived*, that is, the Lord revived his Sins, the very Circumſtances and Aggravations with which they were committed: And ſo it will be with us when the Commandment comes: Sins that we had forgotten, committed ſo far back as our Youth or Childhood: Sins that lay ſlighted in our Conſciences, ſhall now be rowz'd up as ſo many ſleepy *Lyons* to affright and terrifie us: For now the Soul hears the Voice of God in the Word, as *Adam* heard it in the cool of the Day and was affraid, and hides it ſelf; but all will not do: For the Lord is come in the Word: Sin is held up before the Eyes of the Conſcience in its dreadful Aggravations and fearful Conſequences as committed againſt the Holy Law, clear Light, warnings of Conſcience, manifold Mercies, God's long-ſuffering, Chriſt's precious Blood, many warnings of Judgments, the Wages and Demerit whereof by the Verdict of a Man's own Conſcience, is Death, Eternal Death, *Rom.* 6. 23. *Rom.* 1. 32. *Rom.* 2. 9. Thus the Commandment comes, Sin revives, and vain Hopes give up the Ghoſt.

Inference 1.

Is there ſuch a mighty Power in the Word, then certainly the Word is of Divine Authority: There cannot be a more clear, and ſatisfying Proof, that it is no Humane Invention, than the common ſenſe that all Believers have of the Almighty Power in which it works upon their Hearts: So ſpeaks the Apoſtle, 1 *Theſ.* 2. 13. *When ye received the Word of God which ye heard of us, ye received it not as the Word of Man, but (as it is in Truth) the Word of God; which effectually worketh alſo in you that believe.* Can the Power of any Creature, the Word of a meer Man, ſo convince the Conſcience, ſo terrifie the Heart, ſo diſcover the very ſecret Thoughts of the Soul, put a Man into ſuch Tremblings? No, no, a greater than Man muſt needs be here: None but a God can ſo open the Eyes of the Blind, ſo open the Graves of the Dead, ſo quicken and enliven the Conſcience that was ſeared, ſo bind over the Soul of a Sinner to the Judgment to come, ſo change and alter the frame and temper of a Man's Spirit, ſo powerfully raiſe, refreſh and comfort a drooping dying Soul. Certainly the Power of God is in all this; and, if there were no more, yet this alone were ſufficient to make full Proof of the Divine Authority of the Scriptures.

Inference 2.

Judge from hence what an invaluable Mercy the Preaching of the Word is to the World: 'Tis a Bleſſing far above our Eſtimation of it; little do we know what a Treaſure God committeth to us in the Ordinances, *Acts* 13. 25. *To you is the Word of this Salvation ſent:* 'Tis the very Power of God to Salvation, *Rom.* 1. 16. And Salvation is ordinarily denied to whom the Preaching of the Word is denied, *Rom.* 10. 14. It's called *the Word of Life*, Phil. 2. 16. And deſerves to be valued by every one of us as our Life: The Eternal Decree of God's Election is executed by it upon our Souls: As many as be ordained to Eternal Life ſhall believe by the Preaching of it. Great is the ingratitude of this Generation which ſo ſlights and undervalues this invaluable Treaſure: Which is a ſad Preſage of the moſt terrible Judgment, even in the removing our *Candleſtick* out of its Place, except we Repent.

Inference 3.

How ſore and terrible a Judgment lies upon the Souls of thoſe Men to whom no Word of God is made powerful enough to convince and awaken them! Yet ſo ſtands the Caſe with Thouſands who conſtantly ſit under the Preaching of the Word: Many Arrows are ſhot at their Conſciences, but none goes home to the mark, all fall ſhort of the end: The Commandment hath come unto them many thouſand times, by way of *Promulgation* and Miniſterial *Inculcation*, but never yet came home to their Souls by the Spirits effectual *Application*. Oh Friends, you have often heard the Voice of Man, but you never yet heard the Voice of God: Your underſtandings have been *inſtructed*, but your Conſciences to this day were never throughly *convinced: We have mourned unto you, but ye have not lamented*, Matth. 11. 17. *Who hath believed our Report, and unto whom is the arm of the Lord revealed?* Alas, we have laboured in Vain, we have ſpent our ſtrength for Nought, our Word returns unto us empty; but O what a ſtupendious Judgment is here! Heb. 6. 7, 8. *The Earth which drinketh in the Rain that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dreſſed, receiveth Bleſſing from God; but that which beareth Thorns and Briars is rejected, and is nigh unto curſing, whoſe end is to be burned.* What a ſore Judgment and Sign of God's diſpleaſure would you account it, if your Fields were curſed; if you ſhould Manure, Dreſs, Plough and Sow them; but never reap the Fruit of your Labour, the Increaſe being ſtill blaſted? And yet this were nothing compared with the Blaſting of the Word to your Souls: That which is a ſavour of Life unto Life unto ſome, becomes the *ſavour of Death unto Death, to others*, 2 Cor. 2. 16. The Lord affect our Hearts with the terrible ſtroaks of God upon the Souls of Men.

2. *Uſe of Exhortation.* I ſhall conclude this Point with a few Words of Exhortation to three ſorts of Men, *viz.*

1. To thoſe that never felt the Power of the Word.
2. To thoſe that have only felt ſome ſlight and common Effects thereof.
3. To thoſe unto whoſe very Hearts the Commandment is come in its effectual and ſaving Power.

Firſt, You that never felt any Power in the Word at all, I beg you in the Name of him that made you, and by all the regard and value you have for thoſe precious Souls within you; that now at laſt ſuch Conſiderations as theſe may find place in your Souls; and that you will bethink your ſelves,

Conſideration 1. Whoſe Word that is that cannot gain entrance into your Hearts, is it not the Word of God which you deſpiſe and ſlight? *Thou caſteſt my Word behind thy back*, Pſal. 50. 17. O what an Affront and Provocation to God is this! You deſpiſe not Man but God; the great and terrible God, in whoſe Hand your Breath and Soul is: This Contempt runs higher than you imagine.

Conſid. 2. Conſider that however the Word hath no Power upon you, the Commandment cannot come home to your Hearts; yet it doth work, and comes home with Power to the Hearts of others: Whileſt you are hardned, others are melted under it: Whileſt you ſleep, others tremble; whilſt your Hearts are faſt locked up, others are opened: How can you chooſe but reflect with Fear and Trembling upon theſe contrary Effects of the Word? Eſpecially when you conſider that the Eternal Decrees both of Election and Reprobation are now executed upon the Souls of Men by the Preaching of the Word. Some believe, and others are hardned.

Conſid. 3. That no Judgment of God on this ſide Hell is greater than a hard Heart, and ſtupid Conſcience under the Word: It were much better that the Providence of God ſhould blaſt thy Eſtate, take away thy Children, or deſtroy thy Health, than harden thy Heart, and ſcare thy Conſcience under the Word: So much as thy Soul is better than thy Body, ſo much as Eternity is more valuable than Time, ſo much is this ſpiritual Judgment more dreadful than all temporal Ones: God doth not afflict a more terrible ſtroke than this upon any Man in this World.

O therefore as you Love your own Souls, and are loth to Ruin them to all Eternity, attend upon every opportunity that God affords you, for you know not in which of them the Lord may Work upon your Hearts: Lay aſide your prejudices againſt the Word, or the Weakneſſes and Infirmities of them that Preach it: For the Word Works not as it is the Word of Man, as it is thus Neat, and Elegant, but as it is the Word of God: pray for the Bleſſing of God upon the Word, for except his word of Bleſſing go forth with it, it can never come home to thy Soul: Meditate upon what you hear; for without Meditation it is not like to have any effectual operation upon you. Search your Souls by it, and conſider whether that be not your very Caſe and State which it deſcribes, your very danger whereof it gives warning; take heed leſt after you have heard it, the cares of the World choke not what you have heard, and cauſe thoſe budding Convictions which begin to put forth, to Blaſt and Wither: Carefully attend to all thoſe *Items* and *Memorandums* your Conſciences give you under the Word, and conclude that the Lord is then come nigh unto you.

Secondly, Let this be matter of ſerious Conſideration and Caution to all ſuch as have only felt ſome ſlight, tranſient, and ineffectual Operations of the Goſpel upon their Souls: the Lord hath come nigh ſome of our Souls, we have left a ſtrange Power in the Ordinances, ſometimes terrifying, and ſometimes tranſporting our Hearts; but alas, it proves but a Morning Dew, or an early Cloud, *Hoſ.* 6. 4. We rejoyce in the Word, but it is for a ſeaſon, *John.* 3. 25. *Gal.* 4. 14, 15. They are vaniſhing Motions, and come to nothing. Look as in Nature there are many *Abortives* as well as perfect Children, ſo it is in Religion: Yea, where the new Creature is perfectly formed in one ſoul, there be many Abortives and Miſcarriages: And there may be three Reaſons aſſigned for it, *viz.*

Firſt, The Subtilty and deep Policy of Satan, who never more effectually deceives and deſtroys the Souls of Men, than in ſuch a Method, and by ſuch an Artifice as this: For when Men have once felt their Conſciences terrified under the Word, and their Hearts at other times raviſhed with the Joys and Comforts of it, they now ſeem to have attained all that is neceſſary to Converſion and conſtitutive of the new Creature: theſe things look ſo well like the regenerating Effects of the Spirit, that many are eaſily deceived by them. The Devil beguiles the Hearts of the unwary by ſuch falſe Appearances: for it is not every Man that can diſtinguiſh betwixt the Natural and Spiritual Motions of the Affections under the Word: It is very frequently ſeen that even carnal and unrenewed Hearts have their meltings and tranſports as well as ſpiritual Hearts. The ſubject-matter upon which the Word treats are the weighty things of the World to come: Heaven and Hell are very awful and affecting things, and an unrenewed Heart is apt to thaw and melt at them; now here is the cheat of Satan, to perſwade a Man that theſe muſt needs be ſpiritual affections, becauſe the Objects about which they are converſant are ſpiritual. Whereas it is certain, the Object of the Affections may be very ſpiritual and heavenly, and yet the workings of a Man's Affections about them, may be in a meer natural way.

Secondly, The dampening Efficacy of the World is a true and proper cauſe of theſe Abortions and Miſcarriages under the Word, *Luke* 8. 12, 13, 14. There are hopeful and promiſing beginnings and buddings of Affections in ſome Perſons, eſpecially in their Youth; but when once they come to be engaged in the World, how ſoon are they damp'd and quenched! as the Cares of a Family grow on, ſo does the Care of Salvation wear of: 'Tis not as it was wont to be, What ſhall I do to be Saved? How ſhall I get intereſt in Chriſt? But what ſhall I eat and drink, and wherewithal ſhall I and mine be maintained? Thus Earth juſtles out Heaven, and the preſent World drowns all thoughts of that to come. Good had it been for many Men, they had never been engaged ſo deep in the World as they are; their Life is but a conſtant hurry of buſineſs, and a perpetual diverſion from Chriſt, and things that are Eternal.

Thirdly. Laſtly, The deceitfulneſs and treachery of the Heart, which too eaſily gives way to the deſigns of Satan, and ſuffers it ſelf to be impoſed upon by him, is not the leaſt cauſe why ſo many hopeful beginnings come to nothing, and the effects of the Word vaniſh. Pride and Self-love are very apt to over-value every little good, and ſlight or undervalue every evil that is in us: And ſo quickly choaks thoſe convictions that begin to work in our Souls.

But oh that ſuch Men would conſider that the dying away of their convictions, is that which threatens the Life of their Souls for ever: Now is the Bud withered, the Bloſſom blaſted: And what expectation is there of Fruit after this, except the Lord revive them again? The Lord open Men's Eyes, to diſcern the danger of ſuch things as theſe are, *Jude ver.* 12. *Heb.* 10. 38. Yet I deny not, but there are many Stands and Pauſes in the work of Converſion; it ſeems to die away, and then revives again; and revive it muſt, or we are loſt: But how many are there who never recover it more! This is a ſore Judgment of a moſt terrible conſequence to the Souls of Men.

3. Thirdly, In the laſt place, Let it be a word of Counſel and Advice to them upon whom the Word works effectually and powerfully; to whoſe Hearts the Commandment is come home, to revive ſin, and kill their vain hopes; and theſe are of Two ſorts.

1. *Embryos*, under the firſt Workings of the Spirit.
2. Compleat Births of the Spirit, Regenerated Souls.

First. *Embryos*, that are under the firſt Workings of the Spirit in the Word. O let it not ſeem a miſery or unhappineſs to you that the Commandment is come, and ſin revived, and your former hopes overthrown. It muſt be thus if ever God intend Mercy for you. Had you gone on in that dangerous ſecurity you were in before, you had certainly been loſt for ever: God hath ſtopt you in that path that leads down to Hell, and none that go in there do ever return again, or take hold of the paths of Life. O 'tis better to weep, tremble, and be diſtreſſed now, than to Mourn without hope for ever: Let it not trouble you that Sin hath found you out; you could never have found out the Remedy in Chriſt, if you had not found out the Diſeaſe and Danger, by the coming of the Commandment. And I beſeech you carefully to obſerve whether the effects and operations of the Word upon your Hearts be deeper and more powerful than they are found to be in ſuch Souls as miſcarry under it: The Commandment comes to them, and ſhews them this or that more groſs and ſtartling Sin: Doth it come to you, and ſhew you not only this or that particular Sin, but all the Evils of your Heart and Life? The corruption of your Natures, as well as the tranſgreſſions of your Lives? If ſo, it promiſes well, and looks hopefully and comfortably to you. The Commandment comes to others, and ſtartles them with the fears of Damnation for their ſin: It puts them into a grievous fright at Hell, and the Everlaſting Burnings; but doth it come to thee and diſcover the infinite evil that is in thy ſin, as it is committed againſt the great, holy, righteous, and good God; and ſo melts thy Heart into tears for the wrong that thou haſt done him, as well as the danger into which thou haſt brought thy ſelf? This is a hopeful work, and may encourage thee. It comes to others, and greatly ſhakes, but never deſtroys and razes the foundation of their vain hopes; if it ſo revive ſin, as to kill all vain hopes in thee, and ſhut thee up to Chriſt, as thy only door of hope, fear not; theſe Troubles will prove the greateſt Mercies that ever befell thee in this World, if thus they work, and continue to work upon thy Soul. 1.

Secondly, Others there are upon whom the Word hath had its full effect as to Converſion. O bleſs God for ever for this Mercy; you cannot ſufficiently value it. God hath not only made it a convincing and wounding, but a converting and healing word to your Souls; he hath not only revived your ſins, and killed your vain hopes, but begotten you again to a lively hope; ſee that you be thankful for this Mercy. How many have ſate under the ſame Word, but never felt ſuch effects of it? As Chriſt ſaid in another caſe, There were many Widows in *Iſrael* in the time of *Elijah*, but unto none of them was the Prophet ſent ſave unto *Sarepta*, a City of *Sidon*, to a certain Widow there, *Luke* 4. 46. So I may ſay in this caſe, there were many Souls in the ſame Congregation, at the ſame time; but unto none of them was the Word ſent with a Commiſſion to con- 2.

vince and ſave; but ſuch a one as thy ſelf; one as improbable to be wrought upon as any Soul there. O let this beget thankfulneſs in your Souls: and let it make you love the Word as long as you live. *I will never forget thy Precepts, for by them thou haſt quickened me*, Pſal. 119. 93.

But above all, I beſeech you make it appear that the Commandment hath come home to your Hearts with power to convince you of the evil of Sin, by your tenderneſs and care to ſhun it as long as you live. If ever you have ſeen the Face of Sin in the Glaſs of the Law of God, if your Hearts have been humbled and broken for it in the days of your trouble and diſtreſs; certainly you will chooſe the worſt affliction rather than ſin; it would be the greateſt folly in the World to return again to iniquity, *Pſal.* 85. 8. You that have ſeen ſo much of the evil that is in it, and the danger that follows it; you that have had ſuch inward terrours and fears of Spirit about it, when that terrible repreſentation was made you; will be loth to feel thoſe gripes and diſtreſſes of Conſcience again, for the beſt enjoyment in this World.

Bleſſed be God if any word have been brought home to our Hearts which hath been inſtrumental to bring us to Chriſt.

SERMON XXII.

Serm. 22. Text. The teachings of God opened, in their Nature and Neceſſity.

John VI. 45.

It is written in the Prophets, And they ſhall be all taught of God, every Man therefore that hath heard, and hath learned of the Father cometh unto me.

HOW neceſſary to our Union with Jeſus Chriſt the application of the Law, or coming home of the Commandment to the Heart of a Sinner is, we have heard in the laſt Diſcourſe; and how impoſſible it is, either for the Commandment to come to us, or for us to come to Chriſt, without illumination and inſtruction from above, you ſhall hear in this.

This Scripture hath much of the mind of God in it, and he that is to open it had need himſelf to be taught of God: In the foregoing verſes, Chriſt offers himſelf as the Bread of Life unto the Souls of Men; againſt this Doctrine they oppoſe their carnal Reaſon, *ver.* 41, 42. Chriſt ſtrikes at the root of all their Cavils and Objections in his reply, *ver.* 43, 44. *Murmur not among your ſelves, no Man can come to me, except the Father which hath ſent me draw him, q. d.* you ſlight me becauſe you do not know me, you do not know me, becauſe you are not taught of God; of theſe Divine Teachings, the Prophets of old have ſpoken, and what they foretold is at this day fulfilled in our ſight: So many as are taught of God, and no more, come unto me in the way of Faith: 'Tis impoſſible to come without the Teachings of God, *ver.* 44. 'Tis as impoſſible not to come, or to miſcarry in their coming unto me, under the influence of theſe Divine Teachings, *ver.* 45.

The Words read conſiſt of two parts, *viz.*

1. An allegation out of the Prophets.
2. The application thereof made by Chriſt.

Firſt, An allegation out of the Prophets: *it is written in the Prophets, And they ſhall be all taught of God:* The places in the Prophets to which Chriſt ſeems here to refer, are, *Iſa.* 54. 13. *and all thy Children ſhall be taught of the Lord*, and Jer. 31. 34. *and they ſhall teach no more every Man his Neighbour, and every Man his Brother, ſaying, know the Lord, for they ſhall all know me from the leaſt of them unto the greateſt of them, ſaith the Lord:* Theſe Promiſes contain the great Bleſſings of the New Covenant, *viz.* Divine Inſtruction, and Heavenly Illumination, without which no Man can be brought up to the Terms of the New Covenant.

2. Secondly, We have here the application of theſe Teſtimonies, out of the Prophets, made by Chriſt himſelf, *every Man therefore that hath heard, and learned of the Father, cometh unto me.*

In which words we have both the neceſſity and the efficacy of theſe Divine Teachings; without them no Man can come, and under them no Man can miſcarry. The words being fitly rendred, and the ſence obvious.

The Notes are,

Doct. 1. *That the teachings of God are abſolutely neceſſary to every Man that cometh unto Chriſt in the way of Faith.* Doct. 1.

Doct. 2. *No Man can miſs of Chriſt, or miſcarry in the way of Faith, that is under the ſpecial inſtructions and teachings of the Father.* Doct. 2.

Doct. 1. *That the teachings of God are abſolutely neceſſary to every Man that cometh unto Chriſt in the way of Faith.*

Of the neceſſity of Divine teaching, in order to believing, the Apoſtle ſpeaks in *Eph.* 4. 20, 21. *But ye have not ſo learned Chriſt, if ſo be that you have heard him, and been taught by him, as the truth is in Jeſus,* (*i.e.*) Your Faith muſt needs be effectual, both to the Reformation of your Lives, and your Perſeverance in the ways of Holineſs, if it be ſuch a Faith as is begotten and introduced into your Hearts, by Divine teachings. Now in the Explication of this point, I ſhall ſpeak diſtinctly to the following Enquiries.

Qui credunt prædicatore forinſecus inſonante, intus a patre audiant, atque diſcunt: qui autem non credunt, foris audiunt, intus non audiunt. Aug. de Prædeſt. cap. 8.

1. How doth God teach Men, or what is imported in our being taught of God?
2. What thoſe ſpecial Leſſons are, which all Believers do hear, and are taught of God?

3. In what manner doth God teach theſe things to Men, in the day of their Converſion to Chriſt.
4. What Influence God's teaching hath upon our believing?
5. Why it is impoſſible for any Man to believe, or come to Chriſt, without the Father's teachings.

1. Firſt, How doth God teach Men, or what is imported in our being taught of God? To this I will ſpeak both *negatively* and *poſitively*, for your clearer apprehenſion of the ſenſe and meaning of the Spirit of God in this phraſe.

Firſt, The teaching of God, and our hearing and learning of him, is not to be underſtood of any extraordinary viſional Appearances, or *Oraculous* and immediate Voice of God to Men: God indeed hath ſo appeared unto ſome, *Numb.* 12. 8. Such Voices have been heard from Heaven; but now theſe extraordinary ways are ceaſed, *Heb.* 1. 1, 2. and we are no more to expect them; we may ſooner meet with Satanical Deluſions, than Divine Illuminations, in this way. I remember the Learned *Gerſon* tells us, that the Devil once appeared to an Holy Man in Prayer, perſonating Chriſt, and ſaying, I am come in Perſon to viſit thee, for thou art worthy: But he with both hands ſhut his Eyes, ſaying, *Nolo hic Chriſtum videre, ſatis eſt ipſum in gloria videre*, (*i. e.*) I will not ſee Chriſt here, it is enough for me to ſee him in Glory. We are now to attend only to the Voice of the Spirit in the Scriptures; this is a more ſure Word than any Voice from Heaven. 2 *Pet.* 1. 19.

Secondly, The teachings of God are not to be underſtood as oppoſite unto, or excluſive of the teachings of Men. Divine teachings do not render Miniſterial teachings vain or uſeleſs. *Paul* was taught of God, *Gal.* 1. 12. and his Converſion had ſomething extraordinary in it, yet the Miniſtry of *Ananias* was uſed, and honoured in that work, *Acts* 9. 4, 17. compared. Divine teachings do indeed *excel*, but not *exclude* Humane teachings. I know that Scripture, *Jer.* 31. 24. to which Chriſt here refers, is objected againſt the neceſſity of a ſtanding Miniſtry in the Church, *they ſhall teach no more every Man his Neighbour and every Man his Brother*, &c. But if thoſe words ſhould be underſtood abſolutely, they would not only overthrow all publick Ordinances of God's own inſtitution, 1 *Cor.* 12. 28. and deprive us of a principal Fruit of Chriſt's Aſcenſion, *Eph.* 4. 11, 12. but for the ſame reaſon would deſtroy all private inſtructions, and fraternal admonitions alſo. Such a ſenſe would make the *Prophet* to contradict the *Apoſtle*; and ſpoil the conſent and Harmony of the Scriptures: The ſenſe therefore cannot be *negative* but *comparative*: It ſhews the excellency of Divine, but doth not deſtroy the uſefulneſs of Humane teachings. *Subordinata non pugnant*: The teachings of Men are made effectual by the teachings of the Spirit, and the Spirit in his teachings will uſe and honour the Miniſtry of Man.

Thirdly, But to ſpeak poſitively, the teachings of God are nothing elſe, but that ſpiritual and heavenly Light, by which the Spirit of God ſhineth into the Hearts of Men to give the light of the knowledge of the Glory of God in the Face of Jeſus Chriſt, as the Apoſtle ſpeaks, 2 *Cor.* 4. 6. and though this be the proper work of the Spirit, yet it is called the teachings of the Father, becauſe the Spirit who enlightens us is commiſſionated, and ſent by the Father ſo to do, *Joh.* 14. 26. Now theſe teachings of the Spirit of God, conſiſt in two things, *viz.* in his

1. Sanctifying Impreſſions.
2. Gracious Aſſiſtances.

Firſt, In his Sanctifying impreſſions, or regenerating works upon the Soul, by vertue whereof it receives marvellous light and inſight in Spiritual things; and that not only as illumination is the firſt act of the Spirit in our converſion, *Col.* 3. 10. but as his whole work of Sanctification is illuminative and inſtructive to the converted Soul, 1 *Joh.* 2. 27. *the anointing which you have received of him abideth in you, and ye need not that any Man teach you, but as the ſame anointing teacheth you*: The meaning is, that Sanctification gives the Soul experience of thoſe Myſterious things, which are contained in the Scriptures, and that experience is the moſt excellent Key to unlock and open thoſe deep Scripture-Myſteries; no knowledge is ſo diſtinct, ſo clear, ſo ſweet, as that which the Heart communicates to the Head, *Joh.* 7. 17. *If any Man do his will, he ſhall know the Doctrine*: A Man that never read the Nature of Love in Books of *Philoſophy*, nor the Tranſports and Ecſtaſies thereof in Hiſtory, may yet truly deſcribe and expreſs it by the ſenſible Motions of that Paſſion in his own Soul; yea, he that hath felt, much better underſtands, than he that hath only read or heard. O what a light doth ſpiritual ſenſe and experience caſt upon a great part of the Scriptures! For indeed Sanctification is the very Copy or Tranſcript of the Word of God upon the Heart of Man, *Jer.* 31. 33. *I will write my Law in their heart*: So that the Scriptures, and the experiences of Believers by this means anſwer to each other, as the Lines and Letters in the Preſs, anſwer to the impreſſions made upon the Paper; or the Figures in the *Wax* to the engravings in the *Seal*. When a Sanctified Man reads *David*'s *Pſalms*, or *Paul*'s *Epiſtles*, how is he ſurprized with wonder to find the very workings of his own Heart ſo exactly decyphered, and fully expreſſed there! Oh, ſaith he, this is my very caſe; theſe Holy Men ſpeak what my very Heart hath felt.

Secondly, The Spirit of God teacheth us, as by his ſanctifying impreſſions; ſo by his gracious aſſiſtances which he gives us *pro re nata*, as our need requires, *Matth.* 10. 19. *It ſhall be given you in that ſame hour what ye ſhall ſpeak*: Joh. 14. 26. *He ſhall bring all things to your remembrance*: He aſſiſteth both the Underſtanding in due apprehenſions of Truth, and the Heart in the ſpiritual improvements of Truth: And ſo much briefly of the firſt particular.

Secondly, In the next place, we are to enquire what thoſe ſpecial Truths are which Believers hear and learn of the Father, when they come to Chriſt. 2.

And there are divers great and neceſſary Truths, wherein the Spirit enlightens Men in that day. I cannot ſay they are all taught every Believer in the ſame degree and order: but it is certain they are taught of God ſuch

Leſſons as theſe are, which they never ſo underſtood before.

Leſſon 1. Firſt, They are taught of God, *that there is abundantly more evil in their ſinful natures and actions, than ever they diſcerned or underſtood before: the Spirit when he cometh ſhall convince the world of ſin*, John 16. 8, 9. Men have a general notion of ſin before; ſo had *Paul* when a Phariſee: But how vaſtly different were his apprehenſions of ſin, from all that ever he had in his Natural ſtate, when God brought home the Commandment to his very Heart! There is a threefold knowledge of Sin, *viz. Traditional*, *Diſcurſive*, and *Intuitive*. The Firſt is in the more rude and illiterate Multitude. The Second in more rational and knowing Men. The Third is only found in thoſe that are enlightened, and taught of God: And there is as great a difference betwixt this intuitive knowledge of ſin, whereby God makes a Soul to diſcern the nature and evil of it in a ſpiritual light, and the two former; as there is betwixt the ſight of a *painted Lyon* upon the wall, and the ſight of a *living Lyon* that meets us roaring in the way. The intuitive ſight of ſin is another thing than Men imagine it to be; 'tis ſuch a ſight as wounds a Man to the very Heart, *Acts* 2. 37. for God doth not only ſhew a Man this or that particular ſin, but in the day of Conviction he ſets all his ſins in order before him, *Pſal.* 50. 21. yea, the Lord ſhews him the ſinfulneſs of his Nature, as well as Practice. Conviction digs to the Root, ſhews and lays open that Original Corruption, from whence the innumerable evils of the Life do ſpring, *Jam.* 1. 14, 15. and which is yet more, the Lord ſhews the Man, whom he is bringing to Chriſt, the ſinful and miſerable Eſtate which he is in by reaſon of both, *Joh.* 16. 9. And now all Excuſes, Pleas, and Defences of Sin are gone; he ſhews them *how their Iniquities have exceeded*, Job 36. 8, 9. exceeded in number, and in aggravation of ſinfulneſs; exceeding many, and exceeding vile; no ſuch Sinner in the World as I: Can ſuch ſins as mine be pardon'd? The Greatneſs of God greatens my Sin, the Holineſs of God makes it beyond meaſure vile; the Goodneſs of God puts unconceivable weight into my Guilt. O can there be Mercy with God for ſuch a Wretch as I? If there be, then there will not be a greater Example of the Riches of Free Grace in all the World than I am: Thus God teacheth the evil of Sin.

Leſſon 2. Secondly, *God teacheth the Soul whom he is bringing to Chriſt, what that wrath and miſery is which hangs over it in the threatnings becauſe of ſin.* Scripture-threatnings were formerly ſlighted, now the Soul trembles at them: they once apprehended themſelves ſafe enough, *Iſa.* 28. 15. *Pſal.* 50. 21. they thought, becauſe they heard no more of their ſins, after the Commiſſion of them, that therefore they ſhould never hear more, that the effect had been as tranſient a thing as the act of Sin was, or if trouble muſt follow Sin, they ſhould ſpeed no worſe than others; the generality of the World being in the ſame caſe; and beſides, they hoped to find God more merciful, than ſowre and preciſe Preachers repreſented him; but when a light from God enters into the Soul, to diſcover the Nature of God and of Sin; then it ſees, that whatever Wrath is treaſured up for Sinners, in the dreadful threatnings of the Law, is but the juſt demerit of Sin, the recompence that is meet: *The wages of ſin is death*, Rom. 6. ult. The *Penal* evil of Damnation is but equal to the *Moral* evil of Sin: So that in the whole Ocean of God's Eternal Wrath there is not one drop of Injuſtice: Yea, the Soul doth not only ſee the Juſtice of God in its Eternal Damnation, but the wonderful Mercy of God in the ſuſpenſion thereof ſo long. O what is it that hath withheld God from Damning me all this while! How is it that I am not in Hell! Now do the fears and awful apprehenſions of Eternity ſeize the Soul, and the worſt of ſenſitive Creatures is ſuppoſed to be in a better condition than ſuch a Soul: Never do Men tremble at the Threatnings of God, nor rightly apprehend the danger of their condition, until Sin and Wrath, and the Wages of Sin be diſcovered to them by a Light from Heaven.

Leſſon 3. Thirdly, *God teaches the Soul whom he brings to Chriſt, that deliverance from ſin and wrath to come, is the greateſt and moſt important buſineſs it hath to do in this World*, Acts 16. 30. *What muſt I do to be ſaved? q. d.* O direct me to ſome effectual way (if there be any) to ſecure my poor wretched Soul from the Wrath of God. Sin, and the Wrath that follows it, are things that ſwallow up the Souls, and drink up the very Spirit of Men: Their thoughts never converſed with things of more confeſſed Truth, and awful Solemnity: Theſe things float not upon their fancies as matters of meer ſpeculation, but ſettle upon their Hearts day and night, as the deepeſt concernment in all the World: They now know much better than any meer Scholar, the deep ſence of that Text, *Matth.* 16. 26. *What is a Man profited, if he ſhall gain the whole World, and loſe his own Soul? Or what ſhall a Man give in exchange for his Soul?*

Five things ſhew how weighty the thoughts and cares of Salvation are upon their Hearts.

Firſt, Their continual thoughtfulneſs and ſolicitude about theſe things; if earthly Affairs divert them for a while, yet they are ſtill returning again to this ſolemn Buſineſs.

Secondly, Their careful redeeming of time, and ſaving the very moments thereof to employ about this Work: Thoſe that were prodigal of Hours and Days before, look upon every Moment of Time as a precious and valuable thing now.

Thirdly, Their fears and tremblings leſt they ſhould miſcarry, and come ſhort at laſt, ſhew how much their Hearts are ſet upon this Work.

Fourthly, Their inquiſitiveneſs, and readineſs to embrace all the help and aſſiſtance, that they can get from others, evidently diſcovers this to be their great deſign.

Fifthly, and Laſtly, The little notice they take of all other troubles and afflictions, tells you, their Hearts are taken up about greater things. This is the Third Leſſon, they are taught of God.

Leſſon 4. Fourthly, *The Lord teaches the Soul that is coming to Chriſt, that though it be their duty to ſtrive to the uttermoſt for Salvation; yet* *all ſtrivings in their own ſtrength are inſufficient to obtain it.* This work is quite above the power of Nature: *'Tis not of him that willeth, nor of him that runneth, but of God that ſheweth Mercy:* The Soul is brought to a full Conviction of this, by the diſcovery of the heinous Nature of Sin, and of the rigour and ſeverity of the Law of God: No Repentance, nor Reformation, can poſſibly amount unto a juſt Satisfaction, nor are they within the compaſs and power of our Will. It was a ſaying that Dr. *Hill* often uſed to his Friends, ſpeaking about the Power of Man's Will, he would lay his Hand upon his Breaſt, and ſay, *Every Man hath ſomething here to confute the* Arminian *Doctrine*: This fully takes off the Soul from all expectations of Deliverance that way; it cannot but ſtrive, that is its duty; but to expect Deliverance, as the Purchaſe of its own Strivings, that would be its Sin.

Leſſon 5. Fifthly, *The Soul that is coming to Chriſt by Faith, is taught of God, that though the caſe it is in be ſad, yet it is not deſperate and remedileſs*: There is a Door of Hope, a way of eſcape for poor Sinners, how black and fearful ſoever their own thoughts and apprehenſions are. There is uſually, at this time, a dawning Light of Hope in the Soul that is under the Father's Teachings, and this commonly ariſes from the general and indefinite Incouragements and Promiſes of the Goſpel; which though they do not preſently ſecure the Soul from danger, yet they prop and mightily ſupport it againſt Deſpair; for though they be not certain that Deliverance ſhall be the event of their Trouble; yet the poſſibilities, and much more the probabilities of Deliverance are a great ſtay to the ſinking Soul: The troubled Soul cannot but acknowledge it ſelf to be in a far better caſe than the Damned are, whoſe hopes are periſhed from the Lord, and a Death-pang of Deſpair hath ſeized their Conſciences: And herein the Merciful and Compaſſionate Nature of God, is eminently diſcovered, in haſtning to open the Door of Hope, almoſt as ſoon as the Evil of Sin is opened: It was not long, after *Adam*'s Eyes were opened to ſee his Miſery, that God opened Chriſt his Remedy in that firſt Promiſe, *Gen.* 3. 15. and the ſame Method of Grace is ſtill continued to his Elect Off-ſpring, *Gal.* 3. 21,22. *Rom.* 3. 21, 22. Theſe ſupporting hopes, the Lord ſees neceſſary to encourage Induſtry in the uſe of Means: 'Tis hope that ſets all the World awork; if all Hope were cut off, every Soul would ſit down in a ſullen deſpair, yielding it ſelf for Hell.

Leſſon 6. Sixthly, *The Lord teaches thoſe that come to Chriſt, that there is a fulneſs of ſaving power in him, whereby any Soul, that duly receives him, may be perfectly delivered from all its ſin and miſery,* Heb. 7. 25. Col. 1. 19. Matth. 28. 18. This is a great and neceſſary point for every Believer to learn and hear from the Father; for unleſs the Soul be ſatisfied of the fulneſs of Chriſt's ſaving Power, it will never move forward towards him: And herein alſo the Goodneſs of God is moſt ſweetly and ſeaſonably manifeſted; for at this time 'tis the great deſign of Satan to fill the Soul with deſpairing thoughts of a Pardon; but all thoſe black and heart-ſinking thoughts vaniſh before the diſcovery of Chriſt's all-ſufficiency. Now the Sin-ſick Soul ſaith with that Woman, *Mat.* 9. 21. *If I may but touch the hem of his Garment, I ſhall be healed:* How deep ſoever the guilt and ſtain of Sin be, yet the Soul which acknowledges the infinite dignity of the Blood of Chriſt, the offering of it up to God in our room, and God's declared ſatisfaction in it; muſt needs be ſatisfied that Chriſt is *able to ſave to the uttermoſt all that come unto God by him*, which is the ſixth Leſſon Believers are taught of God.

Leſſon 7. Seventhly, Every Man that cometh to Chriſt is taught of God, *that it can never reap any benefit by the Blood of Chriſt, except he have Union with the Perſon of Chriſt*, 1 Joh. 5. 12. Eph. 4. 16. Time was when Men fondly thought nothing was neceſſary to their Salvation but the Death of Chriſt; but now the Lord ſhews them that their Union with Chriſt by Faith is as neceſſary in the place of an *applying cauſe*, as the death of Chriſt is in the place of a *meritorious cauſe*: The *purchaſe* of Salvation is an Act of Chriſt *without us* whilſt we are yet Sinners: The *application* thereof is by a work wrought *within us*, when we are Believers, *Col.* 1. 27. In the Purchaſe, all the Elect are redeemed together by way of price. In the application they are actually redeemed, Man by Man, by way of power. Look, as the Sin of the firſt *Adam* could never hurt us, unleſs he had been our Head by way of Generation; ſo the Righteouſneſs of Chriſt can never benefit us, unleſs he be our Head by way of Regeneration. In teaching this Leſſon the Lord in Mercy unteaches and blots out that dangerous principle, by which the greateſt part of the Chriſtianized World do periſh, *viz.* that the Death of Chriſt is in it ſelf effectual to Salvation, though a Man be never regenerated or united unto him by ſaving Faith.

Leſſon 8. Eighthly, *God teaches the Soul whom he is bringing to Chriſt, that whatſoever is neceſſary to be wrought in us, or done by us in order to our Union with Chriſt, is to be obtained from him in the way of Prayer*, Ezek. 36. 37. And it is obſervable that the Soul no ſooner comes under the effectual teachings of God, but the Spirit of Prayer begins to breath in it, *Acts* 9. 8. *Behold he prayeth*: Thoſe that were taught to pray by Men before, are now taught of the Lord to pray; to pray did I ſay? yea, and to pray fervently too, as Men concerned for their Eternal Happineſs; to pray not only with others, but to pour out their Souls before the Lord in ſecret; for their Hearts are as Bottles full of new Wine, which muſt vent or break. Now the Soul returns upon its God often in the ſame day; now it can expreſs its burdens and wants in words and groans which the Spirit teacheth; they pray and will not give over praying till Chriſt come with compleat Salvation.

Leſſon 9. Ninthly, *All that come to Chriſt are taught of God to abandon their former ways and companions in ſin as ever they expect to be received unto mercy*, Iſa. 55. 7. 2 Cor. 5. 17. Sins that were profitable and pleaſant, as the right Hand, and right Eye, muſt now be cut off. Companions in ſin, who were once the delight of their Lives, muſt now be caſt off. Chriſt ſaith to the Soul concerning theſe, as he ſaid in another caſe, *Joh.* 18. 8. *if therefore ye ſeek me, let theſe go their way*: And the Soul ſaith unto Chriſt, as it is, Pſal. 119. 115. *depart from me ye evil doers, for I will keep the Commandments of my God*: And now pleaſant ſins, and Companions in ſin, become the very burden and ſhame of a Man's Soul: Objects of delight are become Objects of Pity and compaſſion: No endearments, no union of Blood, no earthly intereſts whatſoever, are found ſtrong enough to hold the Soul any longer from Chriſt: Nothing but the effectual teachings of God is found ſufficient to diſſolve ſuch bonds of iniquity as theſe.

Leſſon 10. Tenthly, *All that come unto Chriſt are taught of God, that there is ſuch a beauty and excellency in the ways and people of God, as is not to be matched in the whole World*, Pſal. 16. 3. When the Eyes of Strangers to Chriſt begin to be opened and enlightned in his knowledge, you may ſee what a change of judgment is wrought in them, with reſpect to the People of God, and towards them eſpecially, whom God hath any way made inſtrumental for the good of their Souls, *Cant.* 5. 9. they then called the Spouſe of Chriſt, *the faireſt among women*: The convincing Holineſs of the Bride then began to enamour and affect them with a deſire of nearer conjunction and communion: *We will ſeek him with thee*; *with thee*, that haſt *ſo charged us*; that haſt taken ſo much pains for the good of our Souls: Now, and never before, the Righteous appeareth more excellent than his Neighbour. Change of Heart is always accompanied with change of judgment, with reſpect to the People of God: Thus the *Gaoler*, *Acts* 16. 33. waſhed the *Apoſtles* Stripes, to whom he had been ſo cruel before. The Godly now ſeem to be the Glory of the Places where they live: And the Glory of any place ſeems to be darkned by their removal; as one ſaid of holy Mr. *Barrington*, *Methinks the Town is not at home, when Mr.* Barrington *is out of Town*: They eſteem it a choice Mercy to be in their company and acquaintance, Zech. 8. 23. *We will go with you, for we have heard that God is with you*: No People like the People of God now: As one ſaid, when he heard of two Faithful Friends, *Utinam tertius eſſem*, O that I might make the Third! Whatever vile or low thoughts they had of the People of God before, to be ſure now they are the Excellent of the Earth, in whom is all their delight: The Holineſs of the Saints might have ſome intereſt in their Conſciences before, but they never had ſuch an intereſt in their eſtimations and affections, till this Leſſon was taught them by the Father.

Leſſon 11. Eleventhly, *All that come to Chriſt are taught of God, that whatever difficulties they apprehend in Religion, yet they muſt not upon pain of damnation be diſcouraged thereby, or return back again to ſin.* Luke 9. 62. *No Man having put his hand to the plough, and looking back, is fit for the Kingdom of God*: Plowing work is hard work; a ſtrong and ſteady hand is required for it; he that plows, muſt keep on, and make no balks of the hardeſt and tougheſt ground he meets with. Religion alſo is the running of a Race, 1 *Cor.* 9. 24. there is no ſtanding ſtill, much leſs turning back, if ever we hope to win the Prize.

The Devil indeed labours every way to diſcourage and daunt the Soul, by repreſenting the inſuperable difficulties of Religion to it; and young Beginners are but too apt to be diſcouraged, and fall under deſpondency; but the teachings of the Father, are encouraging teachings; they are carried on from ſtrength to ſtrength againſt all the oppoſitions they meet from without them, and the many diſcouragements they find within them: To this concluſion they are brought by the teaching of God, *We muſt have Chriſt, we muſt get a Pardon, we muſt ſtrive for Salvation, let the difficulties, troubles, and ſufferings in the way be never ſo great or many.* As he ſaid, *Neceſſe eſt ut eam, non ut vivam*: 'Tis neceſſary that I go on, 'tis not neceſſary that I live; ſo ſaith the Soul that is taught of God; 'tis eaſier for me to diſpenſe with Eaſe, Honour, Relations; yea, with Life it ſelf, than to part with Chriſt and the Hopes of Eternal Life.

Leſſon 12. Twelfthly, *They that come to Chriſt are taught of God, that whatever guilt and unworthineſs they diſcover in themſelves, and whatever fears and doubts hang upon their Hearts, as to pardon and acceptance; yet, as the caſe ſtands, it is their wiſdom and great intereſt to venture themſelves, in the way of Faith, upon Jeſus Chriſt, whatever the iſſue thereof be.*

Three great diſcouragements are uſually found upon the Hearts of thoſe that come to Chriſt in the way of Faith.

Firſt, The ſenſible greatneſs of guilt and ſin, How can I go to Chriſt that am in ſuch a caſe, that have been ſo vile a Wretch? And here meaſuring the Grace and Mercy of Chriſt, by what it finds in it ſelf, or in other Creatures, 1 *Sam.* 24 19. the Soul is ready to ſink under the weight of its own diſcouraging and miſ-giving thoughts.

Secondly, The ſenſe they have of their own weakneſs, and inability to do what God requires, and muſt of neceſſity be done, if ever they be ſaved: My Heart is harder than an Adamant, How can I break it? My Will is ſtubborn and exceeding obſtinate, I am no way able to bow it; the frame and temper of my Spirit is altogether carnal and earthly; and it is not in the power of my hand to alter and change it: Alas, I cannot ſubdue any one corruption, nor perform one ſpiritual duty, nor bear one of thoſe ſufferings and burdens, which Religion lays upon all that follow Chriſt: This alſo proves a great diſcouragement in the way of Faith.

Thirdly, And, which is more than all, the Soul that is coming to Jeſus Chriſt, hath no aſſurance of acceptance with him, if it ſhould adventure it ſelf upon him; 'tis a great hazard, a great adventure; 'tis much more probable (if I look to my ſelf) that Chriſt will ſhut the door of Mercy againſt me.

But under all theſe diſcouragements, the Soul learns this Leſſon from God, That, as ungodly as it is, as weak and impotent as it is, as full of fears and doubts as it is, nevertheleſs it is every way its great duty and concernment to go on in the way of Faith, and make that great adventure of it ſelf upon Jeſus Chriſt: And of this the Lord convinceth the Soul by two things, *viz.*

1. From the abſolute neceſſity of coming.
2. From the incouraging probabilities of ſpeeding.

Firſt, The Soul ſeeth an abſolute neceſſity of coming; neceſſity is laid upon it, there is no other way, *Acts* 4. 12. God hath ſhut it up, by a bleſſed neceſſity, to this only Door of eſcape, *Gal.* 3. 23. Damnation lies in the neglect of Chriſt, *Heb.* 2. 3. The Soul hath no choice in this caſe, Angels, Miniſters, Duties, Repentance, Reformation cannot ſave me; Chriſt, and none but Chriſt, can deliver me from preſent Guilt, and the Wrath to come: Why do I diſpute, demur, delay, when certain ruin muſt inevitably follow the neglect or refuſal of Goſpel offers?

Secondly, The Lord ſheweth thoſe that are under his teaching the probabilities of Mercy for their encouragement in the way of believing; and theſe probabilities the Soul is enabled to gather from the general and free invitations of the Goſpel, *Iſai.* 55. 1, 7. *Rev.* 22. 17. from the conditional Promiſes of the Goſpel, *Joh.* 6. 37. *Matth.* 11. 28. *Iſa.* 1. 18. from the vaſt extent of Grace, beyond all the thoughts and hopes of Creatures, *Iſai.* 55. 8, 9. *Heb.* 7. 25. from the incouraging Examples of other ſinners, who have found Mercy in as bad condition as they, 1 *Tim.* 1. 13. 2 *Chron.* 33. 3. 1 *Cor.* 6. 10, 11. from the Command of God which warrants the action, and anſwers all the objections of unworthineſs and preſumption in them that come to Chriſt, 1 *Joh.* 3. 23. And laſtly, from the ſenſible Changes already made upon the temper and frame of the Heart. Time was, when I had no ſenſe of ſin, nor ſorrow for ſin; no deſires after Chriſt, nor heart to Duties; but it is not ſo with me now. I now ſee the evil of ſin, ſo as I never ſaw it before; my heart is now broken in the ſenſe of that evil; my deſires begin to be enflamed after Jeſus Chriſt. I am not at reſt, nor where I would be, till I am in ſecret Mourning after the Lord Jeſus. Surely theſe are the dawnings of the day of Mercy; let me go on in this way; it ſaith, as the Lepers at the Siege of *Samaria*, 2 *King.* 7. 3, 4. If I ſtay here, I periſh; if I go to Chriſt, I can but periſh. Hence Believers bear up againſt all objected diſcouragements, *Certum exitium commutemus incerto*, 'tis the dictate of Wiſdom, the vote of Reaſon; to exchange a certain for an uncertain ruine. And thus you have heard what thoſe excellent Leſſons are, which all that come to Chriſt are taught by the Father.

SERMON XXIII.

Serm. 23.

John VI. 45.

Text. *It is written in the Prophets, And they ſhall be all taught of God, every Man therefore that hath heard, and learned of the Father cometh unto me.*

IN the former Sermon, you have been Taught this great Truth.

Doct. *That the teachings of God are abſolutely neceſſary to every Soul that cometh unto Chriſt in the way of Faith.*

What the teachings of God import, hath been formerly opened; and what thoſe ſpecial Leſſons are, which all Believers hear and learn of the Father, was the laſt thing diſcourſed; that which remains to be farther cleared about this ſubject, before I come to the application of the whole, will be to ſhew you,

1. What are the Properties of Divine Teachings.
2. What Influence they have in bringing Souls to Chriſt.
3. Why it is impoſſible for any Man to come to Chriſt, without theſe Teachings of the Father.

1. *Firſt*. What are the Properties of Divine Teachings. Concerning the Teachings of God we affirm in general, that tho' they exclude not, yet they vaſtly differ from all Humane Teachings: as the *power* of God in *effecting* tranſcends all Humane power, ſo the Wiſdom of God in *Teaching* tranſcends all Humane *wiſdom*. For,

Firſt. God Teacheth *powerfully*: he ſpeaketh to the Soul with a ſtrong hand; when the Word comes accompanied with the Spirit, 'tis mighty through God, to caſt down all imaginations, 2 *Cor.* 10. 4. Now the Goſpel *comes not in word only* (as it was wont to do) *but in power*, 1 *Theſ.* 1. 4, 5. A power that makes the Soul fall flat before it, and acknowledge, that God is in that Word, 1 *Cor.* 14. 25.

Secondly. The Teachings of God are *ſweet Teachings.* Men never reliſh the ſweetneſs of a Truth, till they learn it from God, *Cant.* 1. 3. His name is as an Oyntment poured forth, *Cant.* 5. 16. His Mouth is moſt ſweet. O how powerfully, and how ſweetly doth the voice of God ſlide into the heart of a poor melting Sinner? how jejune, dry, and taſtleſs are all the Diſcourſes of Men, compared with the Teachings of the Father!

Thirdly, God Teacheth *plainly and clearly*, he not only opens Truths to the underſtanding, but he openeth the underſtanding alſo to perceive them, 2 *Cor.* 3. 16. In that day the Veil is taken away from the Heart; a Light ſhineth into the Soul; a clear Beam from Heaven is darted into the Mind, *Luke* 24. 45. Divine Teachings are fully ſatisfying; the Soul doubts no more, ſtaggers and heſitates no more, but *acquieſces* in that which God teaches; 'tis ſo ſatisfied, that it can venture all upon the truth of what it hath learnt from God, as that *Martyr* ſaid, *I cannot Diſpute, but I can Die for Chriſt.* See *Prov.* 8. 8, 9.

Fourthly, The Teachings of God are *infallible teachings*, the wiſeſt and holieſt of Men may miſtake, and lead others into the ſame miſtakes with themſelves; but it is not ſo in the teachings of God. If we can be ſure that God teacheth us, we may be as ſure of the Truth of what he teacheth; for his Spirit *guideth us into all Truth*, Joh. 16. 13. and into nothing but Truth.

Fifthly, The Teachings of God are *abiding teachings*, they make everlaſting Impreſſions upon the Soul, *Pſal.* 119. 98. *they are ever with it*; the Words of Men vaniſh from us; but the words of God ſtick by us; what God teacheth he writeth upon the Heart, *Jer.* 31. 33. and that will abide; *litera ſcripta manet.* 'Tis uſual with Souls, whoſe underſtandings have been opened by the Lord, many years afterward to ſay, I ſhall never forget ſuch a Scripture that once convinced me, ſuch a Promiſe that once encouraged me.

Sixthly, The Teachings of God are *ſaving teachings*, they make the Soul wiſe unto Salvation, 2 *Tim.* 3. 15. There is a great deal of other knowledge that goes to Hell with Men: The Pavement of Hell (as one ſpeaks) is pitched with the Skulls of many great *Scholars*, but Eternal Life is in the teachings of God, *Joh.* 17. 3. *This is Eternal Life, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* This is deſervedly ſtiled the Light of Life, *Joh.* 8. 12. *In this light we ſhall ſee light*, Pſal. 36. 9

Seventhly, The Teachings of God make their own way into the dulleſt and weakeſt capacities, *Iſa.* 32. 4. *The heart alſo of the raſh ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak plainly:* Upon this account Chriſt ſaid, *Matth.* 11. 25. *I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes:* 'Tis admirable to ſee what clear illuminations ſome poor illiterate Chriſtians have in the Myſteries of Chriſt and Salvation, which others, of great abilities, deep and ſearching heads, can never diſcover with all their Learning and Study.

Eighthly, To conclude, The Teachings of God are *transforming teachings*, 2 Cor. 3. 18. they change the Soul into the ſame Image: God caſts them, whom he teacheth, into the very mould of thoſe Truths which they learn from him, *Rom.* 6. 17. Theſe are the Teachings of God, and thus he inſtructeth thoſe that come to Chriſt.

Secondly, Next let us ſee what influences Divine Teachings have upon Souls in bringing them to Chriſt; and we ſhall find a three-fold influence in them.

1. They have an influence upon the external *Means* by which they come to Chriſt.
2. They have an influence upon the Mind, to remove what hindred it from Chriſt.
3. They have an influence upon the Will, to allure and draw it to Chriſt.

Firſt, They have influence upon the *Means* by which we come to Chriſt: The beſt Ordinances are but a dead Letter, except the Spirit, the teaching and quickening Spirit of God, work in fellowſhip with them, 2 *Cor.* 3. 6. The beſt Miniſters, like the Diſciples, caſt forth the Net, but take nothing, win not one Soul to God, till God teach as well as they. *Paul* is nothing, and *Apollo* nothing, but God that giveth the increaſe, 1 *Cor.* 3. 7. Let the moſt learned, eloquent, and powerful Orator be in the Pulpit, yet no Man's Heart is perſwaded, till it hears the Voice of God; *Cathedram in cœlis habet qui corda docet.*

Secondly, They have influence upon the *Mind*, to remove what hindred it from Chriſt; except the Minds of Men be firſt untaught thoſe Errors, by which they are prejudiced againſt Chriſt, they will never be perſwaded to come unto him: And nothing but the Fathers teachings can unteach thoſe Errors, and cure thoſe Evils of the Mind: The natural Mind of Man ſlights the Truths of God, until God teach them; and then they tremble with an awful reverence of them. Sin is but a trifle, till God ſhews us the Face of it in the glaſs of the Law, and then it appears *exceeding ſinful*, *Rom.* 7. 12. We think God to be ſuch a one as our ſelves, *Pſal.* 50. 21. until he diſcover himſelf unto us in his infinite Greatneſs, awful Holineſs, and ſevere Juſtice; and then we cry, who can ſtand before this great and dreadful God! We thought it was time enough hereafter to mind the concernments of another World, until the Lord open our Eyes, to ſee in what danger we ſtand upon the very brink of Eternity; and then nothing ſcares us more, than the fears that our time will be finiſhed, before the great Work of Salvation be finiſhed. We thought our ſelves in a converted State before, till God make us to ſee the neceſſity of another manner of Converſation, upon pain of Eternal Damnation. We readily caught hold upon the Promiſes before, when we had no right to them; but the teachings of God make the preſumptuous Sinner let go his hold, that he may take a better and ſurer hold of them in Chriſt. We once thought that the Death of Chriſt, in it ſelf, had been enough to ſecure our Salvation; but under the teachings of God, we diſcern plainly the neceſſity of a change of Heart and State; or elſe the Blood of Chriſt can never profit us. Thus the Teachings of God remove the Errors of the Mind, by which Men are withheld from Chriſt.

Thirdly, The teachings of God powerfully attract and allure the will of a Sinner to Chriſt, *Hoſ.* 2. 14. But of theſe drawings of the Father I have largely ſpoken before, and therefore ſhall ſay no more of it in this place, but haſten to the laſt thing propounded, *viz.*

Thirdly, Why it is impoſſible for any Man to come to Chriſt, without the Father's teachings; and the impoſſibilities hereof will appear three ways.

1. From the Power of Sin.
2. From the Indiſpoſition of Man.
3. From the Nature of Faith.

By all which the Laſt Point deſigned to be ſpoken to from this Scripture will be fully cleared, and the whole prepared for application.

Firſt, The impoſſibility of coming to Chriſt, without the Teachings of the Father, will appear from the Power of Sin, which hath ſo ſtrong an holdfaſt upon the Hearts and Affections of all unregenerate Men, that no Humane Arguments or Perſwaſions whatſoever can divorce or ſeparate them; for,

Firſt, Sin is connatural with the Soul, 'tis born and bred with a Man; *Pſal.* 51. 5. *Iſa.* 48. 8. It is as natural for fallen Man to ſin as it is to breath.

Secondly, The power of Sin hath been ſtrengthening it ſelf from the beginning, by a long continued Cuſtom, which gives it the force of a ſecond Nature; and makes Regeneration and Mortification naturally impoſſible, *Jer.* 15. 23. *Can the Æthiopian change his skin, or the Leopard his ſpots? Then may he alſo do good that is accuſtomed to do evil.*

Thirdly, Sin is the delight of the ſinner: *It is a ſport to a Fool to do miſchief,* Prov. 10. 23. Carnal Men have no other pleaſure in this World, but what ariſes from their Luſts; to cut off their Corruptions by Mortification, were at once to deprive them of all the pleaſure of their lives.

Fourthly, Sin being connatural, cuſtomary, and delightful, doth therefore bewitch their Affections, and inchant their Hearts, to that degree of madneſs and faſcination; that they rather chuſe damnation by God, than ſeparation from ſin: *Their hearts are fully ſet in them to do evil,* Eccleſ. 8. 11. they ruſh into ſin, as the *horſe ruſheth into the battle,* Jer. 8. 6. And now, what think you can ſeparate a Man from his beloved Luſt, except the powerful and effectual Teachings of God? Nothing but a light from Heaven can rectifie and reduce the inchanted Mind; no Power but that of God can change and alter the ſinful bent and inclination of the Will, 'tis a task above all Creature-power.

Secondly, The impoſſibility of coming to Chriſt, without the Father's Teachings, evidently appears from the *indiſpoſedneſs* of Man, the ſubject of this change; *the natural Man receives not the things which are of God,* 1 Cor. 2. 14. Three things muſt be wrought upon Man, before ever he can come to Chriſt; his blind Underſtanding muſt be enlightned; his hard and rocky Heart muſt be broken, and melted; his ſtiff, fixed, and obſtinate Will muſt be conquered and ſubdued: But all theſe are the effects of a ſupernatural Power. The illumination of the Mind is the peculiar work of God, 2 *Cor.* 4. 6. *Rev.* 3. 17. *Eph.* 5. 8. The breaking and melting of the Heart is the Lords own work; 'tis he that giveth repentance, *Acts* 5. 31. 'Tis the Lord that *takes away the heart of ſtone, and giveth an heart of fleſh,* Ezek. 36. 26. 'tis he that poureth out the Spirit of contrition upon Man, *Zech.* 12. 10. The changing of the natural bent and inclination of the Will is the Lord's ſole Prerogative, *Phil.* 2. 13. all theſe things are effectually done in the Soul of Man, when God teacheth it, and never till then.

Thirdly, The Nature of Faith, by which we come to Chriſt, plainly ſhews the impoſſibility of coming without the Father's teaching. Every thing in Faith is ſupernatural; the implantation of the *habit* of Faith is ſo, *Eph.* 2. 8. 'tis not of our ſelves, but the Gift of God; 'tis not an habit *acquired* by induſtry, but *infuſed* by Grace, *Phil.* 1. 29. The *light* of Faith, by which ſpiritual things are diſcerned, is ſupernatural, *Heb.* 11. 1, 27. It ſeeth things that are inviſible. The *adventures* of Faith are ſupernatural; for *againſt hope, a Man* believeth *in hope, giving Glory to God,* Rom. 4. 18. By Faith a Man goeth unto Chriſt, againſt all the dictates and diſcouragements of Natural Senſe and Reaſon. The *Self-denial* of Faith is ſupernatural; the cutting off of the Right Hand, and plucking out of Right Eye Sins muſt needs be ſo, *Matth.* 5. 29. The *Victories* and Conqueſts of Faith do all ſpeak it to be ſupernatural; it overcomes the ſtrongeſt oppoſitions from without, *Heb.* 11. 33, 34. it ſubdueth and purgeth the moſt obſtinate and deep rooted corruptions within, *Acts* 15. 9. it overcometh all the blandiſhments and charming allurements of the bewitching World, 1 *Joh.* 5. 4. all which conſidered, how evident is the concluſion, that none can come to Chriſt without the Father's Teachings? The uſes follow.

1. *Uſe for Information.* *Uſe* 1.

Inference 1. *Infer.* 1.

How notoriouſly falſe and abſurd is that Doctrine which aſſerteth the poſſibility of believing without the efficacy of ſupernatural Grace? The deſire of ſelf-ſufficiency was the ruine of *Adam,* and the conceit of ſelf-ſufficiency is the ruine of multitudes of his Poſterity. This Doctrine is not only contradictory to the current ſtream of Scriptures, *Phil.* 2. 13. 1 *Joh.* 1. 13. with many other Scriptures; but it is alſo contradictory to the common ſenſe and experience of Believers; yet the pride of Nature will ſtrive to maintain, what Scripture and Experience plainly contradict and overthrow.

Inference 2. *Infer.* 2.

Hence we may alſo inform our ſelves, how it cometh to paſs, that many rational, wiſe, and learned Men miſs Chriſt, whilſt mean time the ſimple and illiterate, even Babes in Natural Knowledge, obtain intereſt in him and Salvation by him. The reaſon hereof is plainly given us by Chriſt in *Matth.* 13. 11. *To you it is given to know the Myſteries of the Kingdom of Heaven, but to them it is not given:* 'Tis the droppings and dews of Divine teaching upon one, and not upon another, that dryeth up the green tree, and maketh the dry Tree to flouriſh. Many natural Men have very fine Brains, ſearching Wits, ſolid Judgments, nimble Fancies, tenacious Memories; they can ſearch out the Myſteries of Nature, ſolve the *Phænomena,* ſatisfie the Enquiries of the moſt Curious; they can meaſure the Earth, diſcover the Motions of the Heavens; but after all take up their place in Hell: When, in the mean time, *the Statutes of the Lord* (by the help of his teachings) *make wiſe the ſimple,* Pſal. 19. 17. 'Tis no matter how dull and incapable the Scholar be, if God undertake to be the Teacher. I remember *Auſtin* ſpeaks of one, who was commonly reputed a Fool, and yet he could not but judge him to be truly godly; and that by two ſigns of Grace which appeared in him: one was his ſeriouſneſs when he heard any diſcourſes of Chriſt; the other was his indignation manifeſted againſt Sin. It was truly ſaid by thoſe two *Cardinals,* (who riding to the Council of *Conſtance,* over-heard a poor Shepherd in the Fields, with Tears bewailing his ſin) *ſurgunt indocti & rapient cœlum:* The unlearned will riſe and take Heaven, whilſt we with all our Learning ſhall deſcend into Hell.

Inference 3. *Infer.* 3.

This alſo informs us of the true reaſon of the *ſtrange and various ſucceſſes of the Goſpel upon the Souls of Men:* Here we ſee why the Miniſtry of one Man becomes fruitful, and anothers barren; yea, why the labours of the ſame Man proſper exceedingly at one time, and not at another: Theſe things are according as the teachings of God do accompany our teachings: We often ſee a weaker and plainer diſcourſe bleſſed with ſucceſs, whilſt that which is more artificial, neat, and laboured, comes to nothing. St. *Auſtin* hath a pretty ſimilitude to illuſtrate this: *Suppoſe* (ſaith he) *two* Conduits, *the one very plain, the other curiouſly carved and adorned with Images of Lyons, Eagles,* &c. *the Water doth not refreſh and nouriſh, as it cometh from ſuch a curious* Conduit, *but as it is Water.* Where we find moſt of Man, we frequently find leaſt of God. I ſpeak not this to encourage careleſsneſs and lazineſs, but to provoke the Diſpenſers of the Goſpel to more earneſtneſs, and fervent Prayer for the aſſiſtance and bleſſing of the Spirit upon their Labours; and to make Men leſs fond of their own Gifts and Abilities: Blear-eyed *Leah* may bear Children, when beautiful *Rachel* proves barren.

Inference 4.

Infer. 4. *Learn hence the tranſcendent excellency of ſaving ſpiritual Knowledge, above that which is meerly litteral and natural.* One drop of Knowledge taught by God, is more excellent, than the whole Ocean of Humane Knowledge and acquired Gifts, *Phil.* 3. 8. *Joh.* 17. 3. 1 *Cor.* 2. 2. Let no Man therefore be dejected at the want of thoſe Gifts, with which unſanctified Men are adorned. If God have taught thee the evil of Sin, the worth of Chriſt, the neceſſity of Regeneration, the myſtery of Faith, the way of communion with God in Duties; trouble not thy ſelf becauſe of thine ignorance in natural or moral things; thou haſt that, Reader, which will bring thee to Heaven; and he is a truly wiſe Man that knows the way of Salvation, though he be ignorant and unſkilful in other things: Thou knoweſt that, which all the learned *Doctors* and *Libraries* in the World could never teach thee, but God hath revealed them to thee: Others have more *ſcience*, thou haſt more *ſavour* and ſweetneſs: Bleſs God and be not diſcouraged.

2. *Uſe for Examination.*

Uſe 2. If there be no coming to Chriſt without the teachings of the Father; then it greatly concerns us to examine our own Hearts, whether ever we have been under the ſaving teachings of God, during the many years we have ſate under the preaching of the Goſpel. Let not the queſtion be miſtaken, I do not ask what Books you have read, what Miniſters you have heard, what ſtock of natural or ſpeculative knowledge you have acquired; but the queſtion is, whether ever God ſpake to your Hearts, and hath effectually taught you ſuch Leſſons, as were mentioned in our laſt Diſcourſe? O there is a vaſt difference betwixt that notional, ſpeculative, and traditional knowledge which Man learneth from Man, and that ſpiritual, operative, and transforming knowledge which a Man learneth from God. If you ask how the teachings of God may be diſcerned from all other meer humane teachings, I anſwer, it may be diſcerned and diſtinguiſhed by theſe ſix Signs.

Sign 1.

The teachings of God are very humbling to the Soul that is taught. Humane knowledge puffeth up, 1 *Cor.* 8. 1. but the teachings of God do greatly abaſe the Soul, *Job* 42. 5. *I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee; wherefore I abhor my ſelf, and repent in duſt and aſhes:* The ſame light which diſcovers to us the Holineſs, Juſtice, Greatneſs, and Goodneſs of God, diſcovereth alſo the vileneſs, baſeneſs, emptineſs, and total unworthineſs of Man; yea, of the beſt and holieſt of Men, *Iſa.* 6. 5.

Sign 2.

The teachings of God are deeply affecting, and impreſſive teachings: they fully reach the Heart of Man, *Hoſ.* 2. 14. *I will allure her, and bring her into the wilderneſs, and ſpeak comfortably unto her:* or, as it is in the *Hebrew*, I will ſpeak to her Heart. When God ſheweth unto Man the evil of Sin, he ſo convinceth the Soul that no Creature-comforts have any pleaſure or ſweetneſs in them; and when he ſheweth unto Man his Righteouſneſs, Pardon, and Peace in Chriſt, he ſo comforteth and refreſheth the Heart, that no outward afflictions have any weight or bitterneſs in them; one drop of conſolation from Heaven, ſweetens a Sea of trouble upon Earth, *Pſal.* 94. 19. *In the multitude of my thoughts within me, thy comforts delight my Soul.*

Sign 3.

The teachings of God are ſanctifying and renewing teachings: they reform and change the Heart, *Eph.* 4. 21, 22, 23. *If ſo be that you have heard him, and been taught by him, as the truth is in Jeſus: that ye put off concerning the former converſation the old man, which is corrupt according to the deceitful Luſts; and be renewed in the ſpirit of your mind,* &c. See here what holineſs and purity is the effect of divine teaching: Holineſs both external and internal, negative and poſitive: Holineſs of every kind follows the Father's teachings: All the diſcoveries God makes to us of himſelf in Chriſt have an aſſimulating quality, and change the Soul into their own likeneſs, 2 *Cor.* 3. 18.

Sign 4.

All God's teachings are practical, running into obedience. Idle notions and uſeleſs ſpeculations are not learn'd from God. As God's creating words, ſo his teaching words are with effect: As when he ſaid *let there be light*, and there was light; ſo when he ſaith to the Soul, be comforted, be humbled; it is effectually comforted, *Iſa.* 66. 13. it is humbled, *Job* 40. 4, 5. As God hath in Nature made no Creature in vain, ſo he ſpeaks no word in vain: Every thing which Men hear, or learn from the Father, is for uſe, practice, and benefit to the Soul.

Sign 5.

All the teachings of God are agreeable with the written word: The Spirit of God, and the word of God do never jar, *Joh.* 14. 26. *He ſhall take of mine and ſhew it unto you:* When God ſpeaketh unto the Heart of Man, whether in a way of conviction, conſolation, or inſtruction in duty, he always either maketh uſe of the expreſs words of God in Scripture, or ſpeaks to the Heart in Language every way conſentaneous and agreeable to Scripture: So that the written word becomes the *Standard* to weigh, and try all divine teachings, *Iſa.* 8. 20. *To the Law, and to the Teſtimony; if they ſpeak not according to this word, it is becauſe there is no light* (or morning) *in them:* Whatever is diſcrepant and jarring with the Scripture, muſt not paſs for an inſpiration of God, but a deluding Sophiſm and inſinuation of Satan.

Sign 6.

The teachings of God are very ſatisfying teachings to the Soul of Man; the underſtanding Faculty, like a *Dial*, is enlightned with the Beams of Divine Truth ſhining upon it; this no Man's teachings can do; Men can only teach *objectively*, by propounding Truth to the Underſtanding; but they cannot enlighten the Faculty it ſelf, as God doth, 1 *Joh.* 5. 20. he giveth Man underſtanding, as well as inſtructions to be underſtood; he opens the Eyes of the underſtanding, as well as propoundeth the Object, *Eph.* 1. 18. And thus we may diſcern and diſtinguiſh the teachings of God, from all other teachings.

Uſe 3. 3. *Uſe of Exhortation.*

The laſt Uſe I ſhall make of this Point, ſhall be a word of *Exhortation*, both to them that never were yet effectually taught of God, and to them alſo that have heard his voice, and are come to Chriſt.

Firſt, To thoſe that never yet heard the Voice of God ſpeaking to their Hearts; and truly this is the general caſe of moſt Men and Women in the profeſſing World; they have heard the ſound of the Goſpel, but it hath been a confuſed, empty, and ineffectual ſound in their Ears: We have heard the voice of Man, but have never yet heard the voice of God: The Gifts and Abilities of Preachers have in a notional and meer humane way improved their Underſtandings, and ſometimes ſlightly touched their Affections: All this is but the effect of Man upon Man. O that you would look for ſomething which is beyond all this: Satisfie not your ſelves with what is meerly natural, and humane in Ordinances: Come to the Word with higher Ends and more ſpiritual Deſigns, than to get ſome Notions of Truth which you had not before, or to judge the Gifts and Abilities of the Speaker: If God ſpeak not to your Hearts, all the Ordinances in the World can do you no good, 1 *Cor.* 3. 7. O remember what a ſolemn and awful thing it is to come to thoſe Ordinances, and attend upon that Miniſtration, in and by which the Eternal Decrees of Heaven are to be executed upon your Souls, which muſt be to you the *ſavour of Life unto Life, or of Death unto Death*: Wreſtle with God, by Prayer, for a Bleſſing upon the Ordinances. Say, Lord, ſpeak thy ſelf to my Heart, let me hear thy voice, and feel thy power in this Prayer, or in this Sermon: Others have heard thy voice, cauſe me to hear it: It had been much better for me if I had never heard the voice of Preachers, except I hear thy voice in them.

Secondly, Let all thoſe that have heard the voice of God, and are come to Chriſt in the vertue of his Teachings, admire the wonderful condeſcenſion of God to them. O that God ſhould ſpeak to thy Soul, and be ſilent to others! there be many thouſands living at this day under Ordinances, to whom the Lord hath not given an Ear to hear, or an Heart to obey, *Deut.* 29. 4. *To you it is given to know the Myſteries of the Kingdom of Heaven, but to them it is not given*, Matth. 13. 11. And I beſeech you walk as Men and Women that have been Taught of God. When *Satan* and your Corruptions tempt you to ſin, and to walk in the ways of the carnal and careleſs World: Remember then that Scripture, *Eph.* 4. 20, 21. *But ye have not ſo learned Chriſt, if ſo be that you have heard him, and have been taught by him, as the truth is in Jeſus.* To conclude, ſee that you be exceeding humble and lowly in Spirit; humility qualifies you for Divine Teachings, *Pſal.* 25. 9. *The humble he will teach: and the more ye are taught of God, the more humble you will ſtill be.*

And thus you ſee, that no Man can come to Chriſt without the *application of the Law*, and *the teachings of the Father*; which being conſidered, may be very uſeful to convince us, (which indeed is the deſign of it) that among the multitudes of Men and Women, living under the Ordinances of God, and the general profeſſion of Religion; there are but few, very few to be found, who have effectually received the Lord Jeſus Chriſt by ſaving Faith.

And now, Reader, I ſuppoſe by this time thou art deſirous to know by what ſigns and evidences thy Union with Chriſt by Faith may be cleared up, and made evident to thee: And how that great Queſtion, Whether thou haſt yet effectually applied Chriſt to thy Soul, or no, may be clearly decided; which brings me to the Third General Uſe of the whole, *viz.*

The Examination of our Intereſt in Chriſt, by

1. The Donation of the Spirit, from 1 *Joh.* 3. 24.
2. The New Creation, from 2 *Cor.* 5. 17.
3. The Mortification of Sin, from *Gal.* 5. 24.
4. The Imitation of Chriſt, from 1 *Joh.* 2. 6.

Of each of theſe Trials of our Intereſt in Chriſt I ſhall ſpeak in their Order: And, firſt, of the Donation of the Spirit.

SERMON XXIV.

1 JOHN III. 24.

Serm. 24. Of the Manner and Importance of the Spirits Indwelling

——*And hereby we know that he abideth in us, by the Spirit which he hath given us.*

THE Apoſtle in this Chapter is engaged in a very trying Diſcourſe; his ſcope is to diſcriminate the ſpirits and ſtates of ſincere Believers, from meerly nominal and pretended Chriſtians; which he attempts not to do by any thing that is external, but by the internal effects and operations of the Spirit of God upon their hearts. His enquiry is not into thoſe things which Men profeſs, or about the duties which they perform, but about the frames and tempers of their hearts, and the Principles by which they are acted in Religion. According to this Teſt he puts Believers upon the ſearch and ſtudy of their own hearts: calls them to reflect upon the effects and operations of the Spirit of God wrought within their own Souls: aſſuring them that thoſe gracious effects and fruits of the Spirit in their hearts will be a ſolid evidence unto them of their union with Jeſus Chriſt; amounting to much more than a general conjectural ground of hope, under which it is impoſſible there may *ſubeſſe falſum*, lurk a dangerous and fatal miſtake: but the gracious effects of the Spirit of God within them, are a foundation upon which they may build the certainty and aſſurance of their Union with Chriſt: *Hereby we know that he abideth in us, by the Spirit which he hath given us.* In which words we have Three things to conſider, *viz.*

1. The thing to be tried, our Union with Chriſt.
2. The trial of it, by the giving of his Spirit to us.
3. The certainty of the trial this way: *hereby we know*.

Firſt. The thing to be tried, which is indeed the greateſt and weightieſt matter that can be brought to tryal in this World, or in that to come, namely our union with Chriſt, expreſſed here by *his abiding in us*, a phraſe clearly expreſſing the difference betwixt thoſe that by profeſſion and common eſtimation paſs for Chriſtians among Men, though they have no other union with Chriſt, but by an *external adheſion* to him in the outſide duties of Religion: and thoſe whoſe union with Chriſt is real, vital and permanent, by the indwelling of the Spirit of Chriſt in their Souls, *Joh.* 15. 5, 6. Opens the force and importance of this phraſe, *I am the vine, ye are the branches; he that abideth in me, and I in him; the ſame bringeth forth much fruit: if a Man abide not in me, he is caſt forth as a branch, and is withered:* the thing then to be tried, is, whether we ſtand in Chriſt as dead branches in a living ſtock, which are only bound to it by external ligatures, or bonds, that hold them for a while together: or whether our Souls have a vital union and coalition with Chriſt, by the participation of the living ſap of that bleſſed root.

Secondly. The trial of this union, which is by the *giving of the Spirit to us*: the Spirit of Chriſt is the very bond of Union betwixt him and our Souls. I mean not that the very Perſon of the Spirit dwelleth in us, imparting his *eſſential properties* to us: it were a rude Blaſphemy ſo to ſpeak, but his ſaving influences are communicated to us in the way of ſanctifying operations: as the Sun is ſaid to come into the Houſe, when his beams and comforting influences come there. Nor yet muſt we think that the Graces or Influences of the Spirit abide in us in the ſelf-ſame meaſure and manner as they do in Chriſt; *for God giveth not the Spirit to him by meaſure*; in him all fullneſs dwells. He is anointed with the Spirit above his Fellows; but there are meaſures and proportions of Grace differently communicated to Believers by the ſame Spirit; and theſe communicated Graces and real Operations of the Spirit of Grace in our hearts, do undoubtedly prove the reality of our Union with Chriſt; as the communication of the ſelf-ſame vital juice, or ſap of the ſtock to the branch whereby it lives, and brings forth fruit of the ſame kind, certainly proves it to be a real part or member of the ſame Tree.

Thirdly. Which brings us to the third thing; namely the certainty of the trial this way, ἐν τέτῳ γινώσκομεν in this, or *by this we know*: we ſo know, that we cannot be deceived. To clear this, let us conſider Two things in Grace. *viz.*

1. Somewhat *Conſtitutive.* } of its being.
2. Somewhat *Manifeſtative.* }

There is ſomething in Grace which is eſſential and *conſtitutive* of its being; and ſomewhat that flows from Grace, and is *manifeſtative* of ſuch a Being: we cannot immediately and intuitively diſcern the eſſence of Grace, as it is in its ſimple nature. So God only diſcerns it, who is the Author of it: but we may diſcern it *mediately* and *ſecondarily* by the effects and operations of it. Could we ſee the ſimple eſſence of grace, or intuitively deſcern our union with Chriſt, our knowledge would be *demonſtrative*, *à priori ad poſterius*, by ſeeing effects, as they are lodged in their cauſe: but we come to know the being of Grace, and the reality of our union with Chriſt, *à poſteriori*, by aſcending in our knowledge from the effects and operations, to their true cauſe and being.

And accordingly God hath furniſhed us with a power of ſelf-intuition and reflection: whereby we are able to turn in upon our own hearts, and make a judgment upon our ſelves, and upon our own Acts. The Soul hath not only a power to *project*, but a power alſo to *reflect* upon its own actions, not only to put forth a *direct act* of Faith upon Jeſus Chriſt, but to judge and diſcern that act alſo, 2 *Tim.* 1. 12. *I know whom I have believed:* and this is the way in which Believers attain their certainty and knowledge of their Union with Chriſt: from hence the Obſervation will be,

Doct. Doctr. *That intereſt in Chriſt may be certainly gathered, and concluded from the gift of the ſpirit to us: no Man* (ſaith the Apoſtle) *hath ſeen God at any time; if we love one another, God dwelleth in us; and his love is perfected in us: hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit*, 1 John 4. 12, 13. The being of God is inviſible, but the operations of his Spirit in Believers are ſenſible and diſcernable. The Souls union with Chriſt is a ſupernatural Myſtery, yet is it diſcoverable by the effects thereof, which are very perceptible in and by Believers. Two things require Explication, and Confirmation in the Doctrinal part of this Point.

1. What the giving of the Spirit imports and ſignifies.
2. How it evidences the Souls intereſt in Jeſus Chriſt.

1. Firſt. As to the importance of this phraſe, we are to enquire what is meant by the Spirit, and what by the giving of the Spirit.

Now the Spirit is taken in Scripture two ways. *viz.* Eſſentially: Or Perſonally.

In the firſt ſence it is put for the God-head, 1 Tim. 3. 16. *Juſtified in the Spirit*, (i. e.) by the power of his Divine Nature, which raiſed him from the Dead. In the ſecond ſenſe it denotes the third Perſon, or ſubſiſtence in the glorious and bleſſed Trinity, and to him this word *Spirit* is attributed, ſometimes *properly* in the ſence before-mention'd, as denoting his *perſonality*; at other times *metonymically*, and then it is put for the effects, fruits, graces and gifts of the Spirit, Communicated by him unto Men, Eph. 5. 11. *Be ye filled with the Spirit.* Now the fruits or gifts of the Spirit are either,

1. Common, and aſſiſting Gifts: Or,
2. Special, and Sanctifying Gifts.

In the laſt ſence and ſignification, it muſt be taken in this place: for as to the common, aſſiſting and miniſtring gifts of the Spirit, they are beſtowed promiſcuouſly upon one as well as another. Such gifts in an excellent degree, and large meaſure are found in the unregenerate, and therefore can never amount to a ſolid evidence of the Souls union with Chriſt: but his ſpecial ſanctifying gifts, being the proper effect and conſequent of that Union, Muſt needs ſtrongly prove and confirm it. In this ſenſe therefore we are to underſtand the *Spirit* in this place: and by giving the Spirit to us, we are to underſtand more than the *coming of the ſpirit upon us:* the Spirit of God is ſaid to come upon Men in a tranſient way, for their preſent aſſiſtance in ſome particular ſervice, though in themſelves they be unſanctified Perſons: thus the *ſpirit of God came upon Balaam*, Numb. 24. 2. Enabling him to Propheſie of things to come; and although thoſe extraordinary gifts of the Spirit be now ceaſed, yet the Spirit ceaſeth not to give his ordinary aſſiſtances unto Men, both regenerate and unregenerate, 1 *Cor.* 12. 8, 9, 10, 31. Compared: but whatever gifts he gives to others, he is ſaid to *be given, to dwell* and to *abide* only in Believers, 1 Cor. 3. 16. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?* An expreſſion denoting both his ſpecial propriety in them, and gracious familiarity with them: there is a great difference betwixt the *aſſiſting* and the *indwelling* of the ſpirit: the one is *tranſient*, the other *permanent*. That is a good rule the Schoolmen give us, *illa tantum dicuntur ineſſe, quæ inſunt per modum quietis:* thoſe things are only ſaid to be in a Man, which are in him by way of reſt, and permanency, and ſo the ſpirit is in Believers: therefore they are ſaid to *live in the ſpirit*, Gal. 5. 25. To be *led by the ſpirit*, ver. 18. To *be in the ſpirit*, and the ſpirit to dwell in them, *Rom.* 8. 9. And ſo much of the firſt thing to be opened, *viz.* what we are to underſtand by the giving of the ſpirit.

Secondly. In the next place we are to enquire and ſatisfie our ſelves, how this giving of the ſpirit evidently proves, and ſtrongly concludes, that Souls intereſt in Chriſt unto whom he is given: and this will evidently appear by the conſideration of theſe Five particulars.

Firſt. The ſpirit of God in Believers is the very *bond* by which they are united unto Chriſt: if therefore we find in our ſelves the bond of union, we may warrantably conclude that we have union with Jeſus Chriſt: this is evidently held forth in thoſe words of Jeſus Chriſt, John 17. 22, 23. *The glory which thou gaveſt me, I have given them, that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them as thou haſt loved me:* 'Tis the glory of Chriſt's humane nature to be united to the God-head: this glory (ſaid Chriſt) thou gaveſt me, and the glory thou gaveſt me I have given them (*i. e*) by me they are united unto thee: and how this is done he ſheweth us more particularly, *I in them*; there is Chriſt in us, viz. *myſtically*; and *thou in me*, there is God in Chriſt, viz. *Hypoſtatically*; ſo that in Chriſt God and Believers meet in a bleſſed union. 'Tis Chriſts glory to be one with God; 'tis our glory to be one with Chriſt, and with God by him; But how is this done? certainly no other way but by the giving of his Spirit unto us; for ſo much that phraſe *I in them* muſt needs import; Chriſt is in us by the ſanctifying Spirit, which is the *bond* of our union with him.

Secondly. The Scripture every where makes this giving or indwelling of the Spirit the great mark and tryal of our intereſt in Chriſt; concluding from the preſence of it in us *poſitively*, as in the Text; and from the abſence of it, *negatively*, as in Rom. 8. 9. *Now if any man have not the ſpirit of Chriſt, the ſame is none of his*, Jude ver. 19. *ſenſual, not having the Spirit*; this mark therefore agreeing to all believers, and to none but Believers; and that always, and at all times; it muſt needs clearly infer the Souls union with Chriſt in whomſoever it is found.

Thirdly, That which is a certain mark of our freedom, from the Covenant of Works, and our Title to the Privileges of the Covenant of Grace, muſt needs alſo infer our Union with Chriſt, and ſpecial intereſt in him; but the giving or indwelling of the ſanctifying ſpirit in us, is a certain mark of our freedom from the *firſt Covenant*, under which all Chriſtleſs perſons ſtill ſtand; and our Title to the ſpecial Privileges of the *ſecond Covenant* in which none but the Members of Chriſt are intereſted: and conſequently it fully proves our Union with the Lord Jeſus. This is plain from the *Apoſtles* reaſoning, Gal. 4. 6, 7. *And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying Abba Father: wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.* The Spirit of the firſt Covenant was a ſervile Spirit, a Spirit of fear and bondage, and they that were under that Covenant were not *Sons* but *Servants*; but the Spirit of the New Covenant is a free, ingenuous Spirit, acting in the ſtrength of God, and thoſe that do ſo are the Children of God: and Children inherit the bleſſed privileges, and royal immunities contained in that great Charter, the Covenant of Grace; they are *heirs of God*, and the evidence of this their inheritance by vertue of the ſecond Covenant, and of their freedom from the ſervitude and bondage of the firſt Covenant, is *the Spirit of Chriſt in their hearts crying Abba Father*: So Gal. 5. 18. *If ye be led by the Spirit ye are not under the Law.*

Serm. [illegible] Of the Manner and Importance of the Spirits Indwelling

Fourthly, If the eternal decree of God's electing love be executed, and the vertues and benefits of the death of Chriſt applyed by the Spirit, unto every Soul in whom he dwelleth as a Spirit of Sanctification; then ſuch a giving of the Spirit unto us muſt needs be a certain mark and proof of our ſpecial intereſt in Chriſt: but the decree of God's electing love is executed, and the benefits of the blood of Chriſt are applyed unto every Soul in whom he dwelleth as a Spirit of Sanctification. This is plain from 1 Pet. 1. 2. *Elect according to the foreknowledge of God the Father through Sanctification of the Spirit unto obedience, and ſprinkling of the Blood of Jeſus Chriſt:* where you ſee both God's election executed, and the Blood of Jeſus ſprinkled or applyed unto us by the Spirit, which is given to us as a Spirit of ſanctification. There is a bleſſed order of working obſerved as proper to each perſon in the Godhead: the Father electeth, the Son redeemeth, the Spirit ſanctifieth. The Spirit is the laſt efficient in the work of our ſalvation: what the Father decreed and the Son perchaſed, that the Spirit applyeth; and ſo puts the laſt hand to the compleat Salvation of believers. And this ſome *Divines* give as the reaſon why the ſin againſt the Spirit is unpardonable, becauſe he being the laſt agent in order of working, if the heart of a Man be filled with enmity againſt the Spirit, here can be no remedy for ſuch a ſin; there is no looking back to the death of Chriſt, or to the love of God for remedy; this ſin againſt the Spirit is that *obex infernalis* the deadly ſtop and bar to the whole work of Salvation; oppoſitely, where the Spirit is received, obeyed, and dwelleth in the way of Sanctification; into that Soul the eternal love of God, the ineſtimable benefits of the Blood of Chriſt run freely without ſtop or interruption; and conſequently the intereſt of ſuch a Soul in Jeſus Chriſt is beyond all diſpute.

Fifthly, The giving of the ſpirit to us, or his reſiding in us as a ſanctifying Spirit, is every where in Scripture made the pledge and earneſt of eternal Salvation, and conſequently muſt abundantly confirm and prove the Souls intereſt in Chriſt; Eph. 1. 13, 14. *In whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe; which is the earneſt of our Inheritance,* &c. So 2 Cor. 1. 22. *who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts.* And thus you have the point opened and confirmed. The Uſe of all followeth.

Uſe. Now the only Uſe I ſhall make of this point ſhall be that which lyeth directly both in the eye of the Text, and of the deſign for which it was choſen; namely, by it to try and examine the truth of our intereſt, and the validity of our claim to Jeſus Chriſt. In purſuance of which deſign I ſhall firſt lay down ſome general rules, and then propoſe ſome particular tryals. *Uſe.*

Firſt, I ſhall lay down ſome general rules for the due information of our minds in this point upon which ſo great a weight hangs.

Rule 1. *Though the Spirit of God be given to us and worketh in us, yet he worketh not as a natural and neceſſary, but as a free and arbitrary agent:* he neither aſſiſts nor ſanctifies as the fire burneth, *ad ultimum ſui poſſe*, as much as he can aſſiſt or ſanctifie, but as much as he pleaſeth: *Dividing to every man ſeverally as he will*, 1 Cor. 12. 11. Beſtowing greater meaſures of gifts and graces upon ſome, than upon others; and aſſiſting the ſame perſon, more at one Seaſon than another: and all this variety of operation floweth from his own good pleaſure: his grace is his own, he may give it as he pleaſeth.

Rule 2. *There is a great difference in the manner of the Spirits working before, and after the work of regeneration:* whileſt we are unregenerate, he works upon us as upon dead Creatures that work not at all with him; and what motion there is in our Souls, is a counter-motion to the Spirit: but after regeneration it is not ſo, he then works upon a complying and willing mind: we work and he aſſiſts, *Rom.* 8. 26. Our Conſcience witneſſeth, and he beareth witneſs with it, *Rom.* 8. 16. It is therefore an Errour of dangerous conſequence to think that ſanctified perſons are not bound to ſtir or ſtrive in the way of duty without a ſenſible impulſe or preventing motion of the Spirit, *Iſa.* 64. 7.

Rule 3. *Though the Spirit of God be given to believers, and worketh in them, yet believers themſelves may do, or omit ſuch things as may obſtruct the working, and obſcure the very being of the Spirit of God in them; ita nos tractat, ut à nobis tractatur:* he dealeth with us in his evidencing, and comforting work, as we deal with him in point of tenderneſs and obedience to his dictates: there is a grieving, yea, there is a quenching of the Spirit by the luſts and corruptions of thoſe hearts in which he dwelleth: and though he will not forſake his habitation as a Spirit of ſanctification, yet he may for a time deſert it as a Spirit of conſolation, *Pſal.* 51. 11.

Rule 4. *Thoſe things which diſcover the indwelling of the Spirit in believers are not ſo much the matter of their duties, or ſubſtance of their actions; as the more ſecret ſprings, holy aims, and Spiritual manner of their doing, or performing of them;* 'tis not ſo much the matter of a prayer, the neat and orderly expreſſions in which it is uttered; as the inward ſenſe, and Spiritual deſign of the Soul: 'tis not the choice of elegant words whereby our conceptions are cloathed, or the copiouſneſs of the matter with which we are furniſhed; for even a poor ſtammering tongue, and broken language may have more of the Spirit of God in it. This made *Luther* ſay, he ſaw more excellency in the duty of a plain ruſtick Chriſtian, than in all the Triumphs of *Cæſar*, and *Alexander*: the beauty and excellency of Spiritual duties is an inward hidden thing.

Rule 5. *All the motions and operations of the Spirit are always harmonical and ſuitable* to the written word: Iſa. 8. 20. *To the Law, and to the Teſtimony; if they ſpeak not according to this word, it is becauſe there is no light in them.* The Scriptures are by the inſpiration of the Spirit, therefore his inſpirations into the hearts of believers muſt either ſubſtantially agree with the Scriptures, or the inſpirations of the Spirit be ſelf repugnant, and contradictory to one another. It is very obſervable that the works of grace wrought by the Spirit in the hearts of believers are repreſented to us in Scripture as a tranſcript or copy of the written word: Jer 31.33. *I will write my Law in their hearts.* Now as a true copy anſwers the original, word for word, letter for letter, point for point; ſo do the works of the Spirit in our Souls harmonize with the dictates of the Spirit in the Scriptures: whatſoever motion therefore ſhall be found repugnant thereunto, muſt not be fathered upon the Spirit of God, but laid at the door of its proper parents, the Spirit of errour, and corrupt nature.

Rule 6. *Although the works of the Spirit in all ſanctified perſons do ſubſtantially agree, both with the written word, and with one another (as ten thouſand copies penned from one original muſt needs agree within themſelves) yet as to the manner of infuſion, and operation, there are found many circumſtantial differences:* the Spirit of God doth not hold one and the ſame method of working upon all hearts: the work of grace is introduced into ſome Souls with more terrour and trouble for ſin than it is in others. He wought upon *Paul* one way; upon *Lydia* in another way: he holds ſome much longer under terrours and troubles than he doth others: inveterate and more prophane ſinners find ſtronger troubles for ſin, and are held longer under them, than thoſe are into whoſe hearts grace is more early and inſenſibly infuſed by the Spirits bleſſing upon religious education: but as thoſe have leſs trouble than the others at firſt, ſo commonly they have leſs clearneſs, and more doubts and fears about the work of the Spirit afterwards.

Rule 7. *There is a great difference found betwixt the ſanctifying, and the comforting influences of the ſpirit upon believers in reſpect of conſtancy, and permanency:* his ſanctifying influences abide for ever in the Soul: they never depart; but his comforting influences come and go, and abide not long upon the hearts of believers. Sanctification belongs to the *being* of a Chriſtian, Conſolation only to his *well-being*: the firſt therefore is fixed and abiding, the latter various and inconſtant. Sanctification brings us to Heaven hereafter, conſolation brings Heaven into us here: our *ſafety* lies in the former, our *cheerfulneſs* only in the latter. There are times and ſeaſons in the lives of believers wherein the Spirit of God doth more ſignally and eminently ſeal their Spirits and raviſh their hearts with Joy unſpeakable: but what *Bernard* ſpeaketh, is certainly true in the experience of Chriſtians: It is a ſweet hour, and it is but an hour: a thing of ſhort continuance: the reliſh of it is exceeding ſweet, but it is not often that Chriſtians taſte it. And ſo much may ſuffice for the general rules about the in-being, and workings of the Spirit in believers, for the better information of our underſtandings, and prevention of miſtakes in this matter, I ſhall next, according to promiſe, lay down the particular marks and tryals by which we may diſcern whether God hath given us his Spirit or no: by which grown Chriſtians when they are in a due compoſed frame, may, by the aſſiſtance of the Spirit of God, (for which therefore they are bound to pray) diſcern his indwelling, and working in themſelves.

Rara hora,brevis mora;ſapi: quidem ſuaviſſime, ſed guſtatur rariſſime. Bern.

Evidence 1. *In whomſoever the Spirit of Chriſt is a Spirit of ſanctification, to that man or woman he hath been more or leſs a Spirit of conviction and humiliation:* this is the order which the Spirit conſtantly obſerves in adult, or grown converts. John 16. 8, 9. *And when he is come he will reprove the world of ſin, and of righteouſneſs, and of Judgment: of ſin becauſe they believed not on me.* This you ſee is the method he obſerves all the World over: he ſhall reprove or convince the World of ſin. Conviction of ſin hath the ſame reſpect unto ſanctification, as the bloſſoms of trees have to the fruits that follow them; a bloſſom is but *fructus imperfectus, & ordinabilis*; an imperfect fruit in it ſelf, and in order to a more perfect and noble fruit; where there are no bloſſoms, we can expect no fruit, and were we ſee no convictions of ſin, we can expect no converſion to Chriſt. Hath then the Spirit of God been a Spirit of conviction to thee? hath he more particularly convinced thee of ſin *becauſe thou haſt not believed on him?* (i. e.) hath he ſhewn thee thy ſin and miſery, as an Unbeliever? not only terrified and affrighted thy Conſcience with this or that more notorious act of ſin, but fully convinced thee of the ſtate of ſin that thou art in by reaſon of thy unbelief; which holding thee from Chriſt, muſt needs alſo hold thee under the guilt of all thy other ſins. This gives at leaſt a ſtrong probability that God hath given thee his Spirit, eſpecially, when this conviction remains day and night upon thy Soul, ſo that nothing but Chriſt can give it reſt, and conſequently the great inquiſition of thy Soul is after Chriſt, and none but Chriſt.

Evidence 2. *As the Spirit of God hath been a convincing, ſo he is a quickening Spirit to all thoſe to whom he is given*; Rom. 8. 2. *The law of the Spirit of life in Chriſt Jeſus hath made me free from the Law of ſin and death*; he is the Spirit of life, (*i. e.*) the principle of ſpiritual life in the Souls whom he inhabiteth; for uniting them to Chriſt, he unites them to the fountain of life; and this ſpiritual life in believers manifeſts it ſelf as the natural life doth in vital actions and operations. When the Spirit of God comes into the Soul of a Man that was dead, and ſenſeleſs under ſin, O (ſaith he) now I begin to feel the weight and load of ſin, *Rom.* 7. 24. now I begin to hunger, and thirſt after Chriſt and his Ordinances, 1 *Pet.* 2. 2. now I begin to breath after God in ſpiritual prayer, *Acts* 9. 11. Spiritual life hath its ſpiritual ſenſes, and ſuitable operations. O think upon this you that cannot feel any burthen in ſin, you that have no hungerings or thirſtings after Chriſt; how can the Spirit of God be in you? I do not deny but there may at ſome times be much deadneſs and ſenſeleſneſs upon the hearts of Chriſtians, but this is their diſeaſe, not their nature; it is but at ſome times not always, and when it is ſo with them they are burthened with it, and complain of it as their greateſt affliction in this world; their Spirits are not eaſie and at reſt in ſuch a condition as yours are, their Spirit is as a bone out of joint, an Arm diſlocated which cannot move any way without pain.

Evidence 3. *Thoſe to whom God giveth his Spirit have a tender ſympathy with all the intereſt and concernments of Chriſt*; this muſt needs be ſo, if the ſame Spirit which is in Chriſt dwelleth alſo in thy heart: if thou be a partaker of his Spirit, then what he loves, thou loveſt; and what he hateth, thou hateſt: this is a very plain caſe; even in nature it ſelf we find that the many members of the ſame natural body being animated by one and the ſame Spirit of life: *whether one member ſuffer, all the members ſuffer with it; or one member be honoured, all the members rejoice with it: now ye are the body of Chriſt, and members in particular*, 1 Cor. 12. 26,27. For look as Chriſt the head of that body is touched with a tender ſenſe and feeling of the miſeries and troubles of his people: he is perſecuted, when they are perſecuted, *Acts* 9.4. ſo they that have the Spirit of Chriſt in them, can not be with out a deep and tender ſenſe of the reproach and diſhonours that are done to Chriſt: this is *as it were a ſword in their bones*, Pſal. 42. 3. If his publick worſhip ceaſe, the aſſemblies of his people ſcattered, it cannot but go to the hearts of all in whom the Spirit of Chriſt is: *they will be ſorrowful for the ſolemn aſſemblies: the reproach of them will be a burthen*, Zeph. 3. 18. Thoſe that have the Spirit of Chriſt do not more earneſtly long after any one thing in this world, than the advancement of Chriſts intereſt by converſion and reformation in the Kingdoms of the earth, *Pſal.* 45. 3, 4. *Paul* could rejoice that Chriſt was Preached, though his own afflictions were increaſed, *Phil.* 1.16,18. and *John* could rejoice that Chriſt encreaſed, though he himſelf decreaſed; yet therein was his joy fulfilled, *Joh.* 3.29. ſo certainly the concernments of Chriſt muſt, and will touch that heart which is the habitation of his Spirit. I cannot deny but even a good *Baruch* may be under a temptation to ſeek great things for himſelf, and be too much ſwallowed up in his own concernments, when God is plucking up, and breaking down, *Jer.* 45. 4, 5. But this is only the influence of a temptation: the true temper and Spirit of a believer inclines him to ſorrow and mourning when things are in this ſad poſture. Ezech. 9. 4. *Go through the midſt of the City, through the midſt of* Jeruſalem; *and ſet a mark upon the foreheads of the men that ſigh, and that cry for all the abominations that be done in the midſt thereof.*

O Reader, lay thine hand upon thine heart: is it thus with thee? doſt thou ſympathize with the affairs and concernments of Chriſt in the world? or careſt thou not which way things go with the people of God, and Goſpel of Chriſt; ſo long as thine own affairs proſper, and all things are well with thee?

Evidence 4. *Where-ever the Spirit of God dwelleth, he doth in ſome degree mortifie and ſubdue the evils and corruptions of the ſoul in which he reſides:* this Spirit luſteth againſt the fleſh, *Gal.* 5. 17. and believers *through the Spirit, do mortifie the deeds of the body*, Rom. 8. 13 this is one ſpecial part of his ſanctifying work. I do not ſay he ſo kills and ſubdues ſin in believers, as that it ſhall never trouble or defile them any more: no, no, that freedom belongs to the perfect ſtate in Heaven, but its dominion is taken away, though its life be prolonged for a ſeaſon: it lives in believers ſtill, but not upon the proviſion they willingly make to fulfil the Luſt of it, *Rom.* 13. *ult.* The deſign of every true believer is co-incident with the deſign of the Spirit to deſtroy, and mortifie corruption: they long after the extirpation of it; and are daily in the uſe of all ſanctified means, and inſtruments, to ſubdue and deſtroy it; the workings of their corruptions are the afflictions of their Souls; Rom. 7. 24. *O wretched man that I am who ſhall deliver me from the body of this death?* and there is no one thing that ſweetens the thoughts of death to believers (except the ſight and full enjoyment of God) more than their expected deliverance from ſin doth.

Evidence 5. *Where-ever the Spirit of God dwelleth in the way of ſanctification, in all ſuch he is the Spirit of prayer and ſupplication*: Rom. 8. 26. *Likewiſe the Spirit alſo helpeth our infirmities, for we know not what we ſhould pray for as we ought; but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered*: Where-ever he is poured out as the ſpirit of *grace*, he is alſo poured out as the Spirit of *ſupplication*: *Zech.* 12. 10. his praying, and his ſanctifying influences are undivided. There is a threefold aſſiſtance that the Spirit gives unto ſanctified perſons in prayer: he helps them before they pray, by ſetting an edge upon their deſires, and affections: he helps them in prayer by ſupplying matters of requeſt to them, teaching them what they ſhould ask of God: he aſſiſteth them in the manner of Prayer, ſupplying to them ſuitable affections, and helping them to be ſincere in all their deſires to God: 'tis he that humbles the Pride of their hearts, diſſolves and breaks the hardneſs of their hearts: out of deadneſs makes them lively; out of weakneſs makes them ſtrong: he aſſiſteth the Spirits of Believers after Prayer, helping them to Faith and Patience, to believe and wait for the returns, and anſwers of their Prayers. O Reader, reflect upon thy Duties, conſider what ſpirituality, ſincerity, Humility, Broken-heartedneſs, and Melting Affections after God are to be found in thy Duties: Is it ſo with thee? or doſt thou ſhuffle over thy Duties as an interruption to thy buſineſs and pleaſures? Are they an ungrateful task impoſed upon thee by God, and thy own Conſcience? Are there no Hungerings and Thirſtings after God in thy Soul? or if there be any pleaſure ariſing to thee out of Prayer, is it not from the oſtentation of thy Gifts? if it be ſo, reflect ſadly upon the carnal ſtate of thy heart, theſe things do not ſpeak the Spirit of Grace, and ſupplication to be given thee.

Evidence 6. *Where ever the Spirit of Grace inhabits, there is an heavenly ſpiritual frame of Mind, accompanying and evidencing the Indwelling of the Spirit*, Rom. 8. 5, 6. *For they that are after the fleſh do mind the things of the fleſh; but they that are after the Spirit, the things of the Spirit: for to be carnally minded is death; but to be ſpiritually minded is life and peace:* by the Mind, underſtand the muſings, reaſonings, yea and the cares, fears, delights, and pleaſures of the Soul, which follow the workings and meditations of the Mind; as theſe are, ſo are we; if theſe be ordinarily, and habitually taken up, and exerciſed about earthly things, then is the frame and ſtate of the Man carnal, and earthly: the workings of every creature follow the being, and nature of it: If God, Chriſt, Heaven and the World to come engage the thoughts, and affections of the Soul, the temper of ſuch a Soul is ſpiritual; and the Spirit of God dwelleth there; this is the life of the regenerate, Phil. 3. 20. *Our converſation is in Heaven*; and ſuch a frame of heart is *life* and *Peace*: a ſerene, placid, and moſt comfortable life: no pleaſure upon earth; no gratifications of the ſences do reliſh, and ſavour as ſpiritual things do. Conſider therefore which way they heart ordinarily works, eſpecially in thy Solitudes, and hours of retirement: theſe things will be a great evidence for, or againſt thy Soul. *David* could ſay, *How precious are thy thoughts unto me O God! How great is the ſumm of them! if I ſhould count them, they are more in number than the ſand; when I awake I am ſtill with thee*, *Pſal.* 139. 17, 18. Yet it muſt be acknowledged for the relief of weaker Chriſtians, that there is great odds, and variety found in this matter among the People of God: for the ſtrength, ſteadineſs, and conſtancy of a ſpiritual mind reſults from the depth and improvemeut of Sanctification: the more Grace, ſtill the more evenneſs, ſpirituality, and conſtancy there is in the motions of the heart after God. The Minds of weak Chriſtians are more eaſily entangled in earthly vanities, and more frequently diverted by inward corruptions; yet ſtill there is a ſpiritual *pondus*, inclination and bent of their Hearts towards God, and the vanity and corruption which hinders their communion with him, is their greateſt grief and burthen under which they groan in this World.

Evidence 7. *Thoſe to whom the Spirit of Grace is given, are led by the Spirit*, Rom. 8. 14 *As many as are led by the Spirit of God, they are the Sons of God*: Sanctified Souls give themſelves up to the government, and conduct of the Spirit; they obey his voice, beg his direction, follow his motions, deny the ſollicitations of the fleſh and blood, in obedience to him, *Gal.* 1. 16. And they that do ſo, they are the Sons of God. 'Tis the Office of the Spirit *to guide us into all truth*; and 'tis our great duty to follow his guidance. Hence it is that in all enterprizes, and undertakements, the People of God ſo earneſtly beg direction and counſel from him; *Lead me, O Lord, in thy righteouſneſs*, (ſaith *David*) *make thy way ſtraight before my face*, Pſal. 8. 5. They dare not, in donbtful caſes, lean to their own underſtandings; yea, in points of duty, and in points of ſin, they dare not neglect the one, or commit the other, againſt the convictions and perſwaſions of their own Conſciences; though troubles and ſufferings be unavoidable in that path of duty; when they have balanced duties with ſufferings in their moſt ſerious thoughts, the concluſion and reſult will ſtill be, it is better to obey God than Man, the dictates of the Spirit rather than the Counſels of fleſh and blood.

But before I leave this Point, I reckon my ſelf a debtor unto weak Chriſtians, and ſhall endeavour to give ſatisfaction to ſome ſpecial doubts and fears with which their Minds are ordinarily entangled in this matter; for it is a very plain caſe, that many Souls have the preſence and Sanctification of the ſpirit without the evidence and comfort thereof. Divers things are found in Believers, which are as ſo many Fountains of Fears, and doubts to them. And,

Obj. 1. First. I greatly doubt the ſpirit of God is not in me (ſaith a poor Chriſtian) becauſe of the great darkneſs and ignorance which clouds my Soul; for I read, 1 *Joh.* 2. 27. that he enlightneth the Soul which he inhabiteth; *The anointing which ye have received of him abideth in you, and ye need not that any Man teach you, but as the ſame anointing teacheth you of all things*, &c. but alas, my underſtanding is weak and cloudy, I have need to learn of the meaneſt of God's People; this only I know, that I know nothing as I ought to know.

Sol. Two things are to be reſpected in ſpiritual knowledge; *viz.* the *quantity* and the *efficacy* thereof: your condition doth not ſo much depend upon the meaſures of knowledge, for haply, you are under many natural diſadvantages, and want thoſe helps and means of increaſing knowledge, which others plentifully enjoy: it may be you have wanted the helps of education, or have been encumbred by the neceſſities and cares of the World; which have allowed you but little leaſure for the improvement of your Minds: but if that which you do know be turned into practice and obedience, *Col.* 1. 9, 10. If it have influence upon your hearts, and transform your affections into a ſpiritual frame and temper, 2 *Cor.* 3. 17, 18. If your ignorance humble you, and drive you to God daily for the increaſe of knowledge: one drop of ſuch knowledge of Chriſt and your ſelves as this, is more worth than a Sea of Humane, Moral, Unſanctified, and Speculative knowledge: though you know but little, yet that little being ſanctified is of great value: though you know but little, time was when ye knew nothing of Jeſus Chriſt, or the ſtate of your own Souls. In a word, though you know but little, that little you do know will be ſtill encreaſing, *like the morning light, which ſhineth more and more unto the perfect day*, Prov. 4. 18. If thou knoweſt ſo much as brings thee to Chriſt, thou ſhalt ſhortly be where they knowledge ſhall be as the light at noon day.

Obj. 2. I ſometime find my heart raiſed, and my affections melted in duties, but I doubt it is in a natural way, and not from the Spirit of God: could I be aſſured thoſe motions of my heart were from the Spirit of grace, and not meerly a natural thing, it would be ſingular comfort and ſatisfaction to me.

Sol. Firſt, Conſider, whether this be not the

Firſt,

ground of your fear and doubting, becauſe you are fain to take pains in the way of meditation, prayer, and other duties to bring your hearts to ſenſe and ſavour the things of God: whereas, it may be you expect your Spiritual enlargements and comforts ſhould flow in upon you ſpontaneouſly, and drop from heaven immediately of their own accord, without any pains or induſtry of yours: here may be, (and probably is) a great miſtake in this matter; for the Spirit of God works in the natural method, wherein affections uſe to be raiſed, and makes uſe of ſuch duties as Meditation and Prayer, as inſtruments to do that work by, *Ezech.* 36. 37. So *David* was forced to reaſon with, and chide his own heart, *Pſal.* 42. 5. Thy comfort and enlargement may nevertheleſs be the fruit of the Spirit, becauſe God makes it ſpring up, and grow upon thy Duties.

Secondly. Take this as a ſure rule, whatſoever riſes from ſelf, always aims at, and terminates in ſelf; this ſtream cannot be carryed higher than the fountain, if therefore thy aim and end in ſtriving for affections and enlargements in duty, be only to win applauſe from Men, and appear to be what in reality thou art not, this indeed is the Fruit of nature, and a very corrupt and hypocritical nature; but if thy heart be melted, or deſire to be melted in the ſenſe of the evil of ſin, in order to the farther mortification of it; and under the apprehenſions of the Free Grace and Mercy of God in the pardon of Sin, in order to the engaging of thy Soul more firmly to him: If theſe or ſuch like be thy ends and deſigns, or be promoted and furthered by thine enlargements and Spiritual comforts, never reject them as the meer fruits of nature; a carnal root cannot bring forth ſuch fruits as theſe.

Obj. 3. Upon the Contrary, Spiritual deadneſs, and indiſpoſedneſs to duties, and to thoſe eſpecially which are more ſecret, Spiritual, and ſelf-denying than others, is the ground upon which many thouſand Souls who are yet truly gracious, do doubt the indwelling of the Spirit in them. O ſaith ſuch a Soul, if the Spirit of God be in me, Why is it thus? Could my heart be ſo dead, ſo backward, and averſe to Spiritual duties? no, no, theſe things would be my meat, and my drink; the delights and pleaſures of my life.

Sol. Firſt. Theſe things indeed are very ſad, and argue thy heart to be out of frame, as the Body is when it cannot reliſh the moſt deſireable Meats, or Drinks: but the queſtion will be, *how* thy Soul behaves its ſelf in ſuch a condition as this is, whether this be eaſie or burthenſome to be born by thee: and if thou complain under it as a burthen; then what pains thou takeſt to eaſe thy ſelf, and get rid of it.

Qui bonum vult, & malum non vult, is ſtudium retinet placendi deo: quamvis illectus concupiſcentia mala, nonnunquam ex infirmitate illud committat quod deo diſplicet. Davenant.

Secondly. Know alſo, that there is a great difference betwixt Spiritual *death*, and Spiritual *deadneſs*: the former is the *ſtate* of the Unregenerate: the latter is the *diſeaſe* and complaint of many thouſand Regenerate Souls: if *David* hand or felt it as well as thee, he would never have cryed out nine times in the compaſs of one *Pſalm*, *Quicken me, quicken me.* Beſides,

Thirdly. Though it be *often*, it is not ſo *always* with thee: there are ſeaſons wherein the Lord breaks in upon thy heart, enlarges thy affections: and ſets thy Soul at liberty: to which times thou wilt do well to have an eye, in theſe dark and cloudy days.

But the Spirit of God is a *Comforter* as well as a *Sanctifier*: he doth not only enable Men to believe, but after they believe he alſo ſeals them, *Eph.* 1. 13. but I walk in darkneſs, and am a ſtranger to the ſealing, and comforting work of the Spirit: How therefore can I imagine the Spirit of God ſhould dwell in me, who go from day to day in the bitterneſs of my Soul, mourning as without the Sun?

There is a two-fold ſealing, and a two-fold comfort: the Spirit ſealeth both *objectively* in the work of Sanctification, and *formally* in giving clear evidence of that work: thou mayeſt be ſealed in the firſt, whilſt thou art not yet ſealed in the ſecond ſenſe: if ſo, thy condition is ſafe, although it be at preſent uncomfortable. And as to comfort, that alſo is of two ſorts, viz. *ſeminal*, or *actual*: in the root, or in the fruit: *Light is ſown for the righteous*, Pſal. 97. 11. though the harveſt to reap and gather in that Joy and Comfort be not yet come; and there are many other ways beſides that of joy and comfort, whereby the indwelling of the Spirit may evidence it ſelf in thy Soul: if he do not enable thee to rejoyce, yet if he enable thee ſincerely to mourn for ſin; if he do not enlarge thy heart in Comfort, yet if he humble and purge thy heart by ſorrows; if he deny thee the *aſſurance of Faith*, and yet give thee *the dependance of Faith*, thou haſt no reaſon to call in queſtion, or deny the in-dwelling of the Spirit in thee for that cauſe. Sol.

Obj. But the *Apoſtle* ſaith, *They that walk in the Spirit do not fulfil the Luſts of the fleſh*, Gal. 5. 16. But I find my ſelf entangled, and frequently overcome by them, therefore I doubt the Spirit of God is not in me.

Sol. 'Tis poſſible the ground of your doubting may be your miſtake of the true ſenſe and meaning of that Scripture: it is not the Apoſtles meaning in that place, that Sin in Believers, doth not work, tempt, and oftentimes overcome, and captivate them: for then he would contradict himſelf in *Rom.* 7. 23. where he thus complains, *but I ſee another Law in my members warring againſt the Law of my mind, and bringing me into captivity to the Law of ſin which is in my members*: but two things are meant by that expreſſion, *you ſhall not fulfil the luſts of the fleſh.*

Firſt. That the Principle of Grace will give cheque to ſin in its firſt motions, and cauſe it to miſcarry in the Womb like an untimely Birth, before it comes to its full Maturity: it ſhall never be able to gain the full conſent of the will as it doth in the Unregenerate.

Secondly. If notwithſtanding all the oppoſition Grace makes to hinder the Birth, or commiſſion of it, it do yet prevail, and break forth into act; yet ſuch acts of ſin as they are not committed without *regret*, ſo they are followed with *ſhame*, *ſorrow*, and true *repentance*: and thoſe very ſurprizals, and captivities of ſin at one time, are made cautions, and warnings to prevent it ta another time, if it be ſo with thee, thou doſt not fulfill the Luſts of the fleſh.

And now, Reader, upon the whole; if upon examination of thy heart by theſe rules, the Lord ſhall help thee to diſcern the ſaving work of the Spirit upon thy Soul, and thereby thine Intereſt in Chriſt, What a happy Man or Woman art thou! What pleaſure will ariſe to thy Soul, from ſuch a diſcovery! Look upon the frame of thine heart *abſolutely* as it is in it ſelf at preſent, or *comparatively* with what once it was, and others ſtill are, and thou wilt find enough to tranſport and melt thy heart within thee: certainly this is the moſt glorious piece of Workmanſhip that ever God wrought in the World upon any Man, *Eph.* 2. 10. The Spirit of God is come down from Heaven, and hath hallowed thy Soul to be a Temple for himſelf to dwell in; as he hath ſaid, *I will dwell in them, and walk in them, and I will be their God, and they ſhall be my People,* 2 Cor. 7. 16. Moreover this gift of the Spirit is a ſure pledge, and earneſt of thy future Glory: time was when there was no ſuch work upon thy Soul, and conſidering the frame and temper of it, the total averſation, ſtrong oppoſition, and rooted enmity that was in it; it is the wonder of wonders that ever ſuch a work as this ſhould be wrought upon ſuch an heart as thine; that ever the Spirit of God, whoſe nature is pure, and perfect holineſs, ſhould chuſe ſuch an unclean, polluted, abominable heart, to frame an habitation for himſelf there to dwell in; to ſay of thy Soul (now his Spiritual *Temple*) as he once ſaid of the material *Temple* at *Jeruſalem,* Pſal. 132. 13, 14. *The Lord hath choſen it, he hath deſired it for his habitation; this is my reſt for ever; here will I dwell, for I have deſired it.* O what hath God done for thy Soul!

Think, Reader, and think again; Are there not many thouſands in the World of more ingenuous, ſweet, and amiable diſpoſitions than thy ſelf, whom yet the Spirit of God paſſeth by, and leaveth them as Tabernacles for *Satan* to dwell in? ſuch a one thou lately waſt, and hadſt ſtill remained, if God had not wrought for thee, beyond all the expectation, and deſires of thine own heart. O bleſs God that you have received not the Spirit of the world, but the Spirit which is of God; that ye might know the things which are freely given unto you of God.

SERMON XXV.

Serm. 25. Text. Of the nature and neceſſity of the New Creature.

2 COR. V. 17.

Therefore if any Man be in Chriſt, he is a New Creature: old things are paſſed away, behold, all things are become new.

YOU have ſeen one tryal of an intereſt in Chriſt in our laſt Diſcourſe, namely, by the Donation of the Spirit: we have here another Tryal of the ſame matter, from one of the greateſt, and moſt noble effects of the Spirit upon our Souls; namely, his work of renovation, or *new creation: if any man be in Chriſt, he is a new Creature.* The *Apoſtles* ſcope in the immediate context, is to diſſwade Chriſtians from a carnal, ſinful partiality, in their reſpects to Men: not to diſpenſe them after the manner of the World, according to the external differences, but the real internal worth and excellency that is in Men. This the Apoſtle preſſes by two Arguments; one drawn from the end of Chriſts death, *verſe* 15. which was to take off from thoſe ſelfiſh deſigns, and carnal ends by which the world is ſwayed. Secondly, from the *new Spirit* by which believers are acted: they that are in Chriſt, are to judge and meaſure all things by a new rule: *if any man be in Chriſt, he is a new Creature: old things are paſſed away*; q. d. we have done with that low ſelfiſh Spirit of the World which was wholly governed by Carnal intereſt; we are now to judge by a new rule, to be acted from a new principle, aim at a new, and more noble end; *behold all things are become new.* In theſe words we have three general parts to be diſtinctly conſidered. *viz.*

1. The great queſtion to be determined, *if any man be in Chriſt.*
2. The Rule by which it may be determined, viz. *he is a new Creature.*
3. This general rule more particularly explained, *old things are paſſed away, behold all things are become new.*

1. First, We have here the great queſtion to be determined, Whether a Man be in Chriſt? a queſtion upon the determination whereof we muſt ſtand or fall for ever; by [*being in Chriſt*] the *Apoſtle* doth not here mean the general profeſſion of Chriſtianity which gives a Man the *reputation* of an intereſt in him; but by being in Chriſt he means an intereſt in him by *vital union* with his perſon, and real participation of his benefits; now this is the queſtion to be determined, the matter to be tryed; than which nothing can be more ſolemn, and important in the whole World.

2. Secondly, The rule by which this great queſtion may be determined, viz. *The new Creation; if any man be in Chriſt he is a new Creature;* by this rule all the titles and claims made to Chriſt in the profeſſing world are to be examined: [*if any man*] be he what he will, high, or low; great, or ſmall; learned, or illiterate; young, or old; if he pretend intereſt in Chriſt; this is the ſtandard by which he muſt be tryed; if he be in Chriſt, he is *a new Creature*; and if he be not a *new Creature,* he is not in *Chriſt*; let his endowments, gifts, confidence, and reputation be what it will be: [*a new Creature*] not new *Phyſically*, he is the ſame Perſon he was, but a new Creature, that

is, a creature renewed by gracious principles newly infuſed into him from above, which ſway him and guide him in another manner, and to another end than ever he acted before: and theſe gracious principles not being educed out of any thing which was pre-exiſtent in Man, but infuſed *de novo*, from above are therefore called in this place, a *new creature*: this is the rule by which our claim to Chriſt muſt be determined.

3. Thirdly, This general rule is here more particularly explained, *old things are paſſed away, behold all things are become new*: he ſatisfies not himſelf to lay down this rule *conciſely*, or expreſs it in general terms by telling us the Man in Chriſt muſt be a new Creature, but more particularly, he ſhews us what this new Creature is, and what the parts thereof are, *viz.*

1. Privative part, *old things are paſſed away.*
2. Poſitive part thereof, *all things are become new.*

By old things he means all thoſe carnal principles, ſelf ends, fleſhly luſts belonging to the carnal ſtate, or the old Man: all theſe are *paſſed away*; not ſimply, and perfectly, but only in part at preſent, and wholly in hope, and expectation hereafter. So much briefly of the privative part of the new Creature: *old things are paſſed away.* A word or two muſt be ſpoken of the *poſitive part*, *all things are become new.* He means not that the old faculties of the Soul are aboliſhed, and new ones created in their room: but as our bodies may be ſaid to be new bodies by reaſon of their new endowments, and qualities ſuper-induced and beſtowed upon them in their reſurrection; ſo our Souls are now renewed by the infuſion of new gracious principles into them in the work of regeneration. Theſe two parts, *viz.* the *privative* part, the paſſing away of old things; and the *poſitive* part, the renewing of all things, do betwixt them comprize the whole nature of ſanctification, which in other Scriptures is expreſſed by equivalent phraſes: ſometimes by putting off the old, and putting on the new Man, *Eph.* 4. 24. Sometimes by dying unto ſin, and living unto righteouſneſs, *Rom.* 6. 11. which is the ſelf-ſame thing the Apoſtle here intends by the paſſing away of old things, and making all things new; and becauſe this is the moſt excellent, glorious, and admirable work of the Spirit which is or can be wrought upon Man in this World; therefore the Apoſtle aſſerts it with an *Ecce*, a note of ſpecial remarque and obſervation, *behold all things are become new*, *q. d.* behold and admire this ſurprizing, marvellous change which God hath made upon Men: they are come out of darkneſs into his marvellous light, 1 *Pet.* 2. 9. out of the old, as it were, into a new World, *behold all things are become new.*

Non ſimpliciter, & perfecte, ſed partim re, partim ſpe. Eſtius in loc.

Hence Note,

Doct. Doct. *That God's creating of a new ſupernatural work of grace in the Soul of any Man, is that Mans ſure and infallible evidence of a ſaving intereſt in Jeſus Chriſt.*

Suitable hereunto are thoſe words of the Apoſtle, Eph. 4. 20, 21, 22, 23, 24. *But ye have not ſo learned Chriſt, if ſo be that ye have heard him, and have been taught by him as the truth is in Jeſus: that ye put off concerning the former converſation the old Man which is corrupt according to deceitful luſts: and be renewed in the Spirit of your mind; and that ye put on the new Man which after God is created in righteouſneſs and true holineſs:* where we have in other words of the ſame importance, the very ſelf-ſame deſcription of the Man that is in Chriſt, which the Apoſtle gives us in this Text. Now for the opening and ſtating of this point, it will be neceſſary that I ſhew you,

1. Why the regenerating work of the Spirit is called a new Creation.
2. In what reſpects every Soul that is in Chriſt is renewed or made anew Creature.
3. What are the remarkable properties, and qualities of this new Creature.
4. The neceſſity of this new Creation to all that are in Chriſt.
5. How this new Creation evidences our intereſt in Chriſt.
6. And then Apply the whole in the proper uſes of it.

First, Why the regenerating work of the Spirit is called a new Creation: this muſt be our firſt enquiry: and doubtleſs the reaſon of this appellation is the *Analogy*, proportion, and ſimilitude which is found betwixt the work of regeneration, and God's work in the firſt Creation: and their agreement, and proportion will be found in the following particulars. 1.

Firſt, The ſame Almighty Author who created the World, createth alſo this work of grace in the Soul of Man, 2 Cor. 4. 6. *God who commanded the light to ſhine out of darkneſs, hath ſhined into our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt*: the ſame powerful word which created the Natural, createth alſo the Spiritual light; it is equally abſurd for any Man to ſay, I make my ſelf to repent, or to believe, as it is to ſay, I made my ſelf to exiſt and be.

Minus eſt, et feciſſe hominem, quam ſanctum.

Secondly, The firſt thing that God created in the natural World was light, *Gen.* 1. 3. and the firſt thing which God createth in the new Creation is the light of Spiritual knowledge, Col. 3. 10. *And have put on the new man which is renewed in knowledge after the image of him that Created him.*

Thirdly, Creation is out of nothing; it requires no pre-exiſtent matter; it doth not bring one thing out of another, but ſomething out of nothing; it gives a being to that which before had no being. So it is alſo in the new Creation; 1 Pet. 2. 9, 10. *Who hath called you out of darkneſs into his marvellous light; which in time paſt were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy*; the work of grace is not educed out of the power, and principles of nature; but is a pure work of creation. The heathen *Philoſophers* could neither underſtand, nor acknowledge the creation of the World, becauſe that notion was repugnant to this maxime of reaſon, *ex nihilo nihil fit*, out of nothing, nothing can be made; thus did they *inſanire cum ratione*, befool themſelves with their own reaſonings; and after the ſame manner ſome great pretenders to reaſon among us, voting it an abſurdity to affirm, that the work of grace is not virtually, and potentially contained in nature; the new Creation in the old.

Fourthly, It was the vertue, and efficacy of the Spirit of God which gave the natural World its being by Creation, *Gen.* 1. 2. the Spirit of God moved upon the face of the Waters; it hovered over the *chaos*, as the wings of a Bird do over her eggs, as the ſame word is rendred, *Deut.* 32. 11. cheriſhing as it were by incubation, that rude maſs by a ſecret quickening influence, by which it drew all the Creatures into their ſeveral forms, and particular Natures. So it is in the new Creation: a quickning influence muſt come from the Spirit of God, or elſe the new creation can never be formed in us, John 3. 8. *So is every one that is born of the Spirit:* and ver. 6. *That which is born of the Spirit is Spirit.*

Fifthly, The word of God was the inſtrument of the firſt creation, Pſal. 33. 6, 9. *By the word of the Lord were the Heavens made, and all the hoſt of them by the breath of his mouth; for he ſpake, and it was done; he commanded, and it ſtood faſt;* the word of God is alſo the inſtrument of the new Creation or work of Grace in Man, 1 Pet. 1. 23. *Being born again not of corruptible ſeed, but of incorruptible; by the word of God which liveth, and abideth for ever.* So James 1. 18. *Of his own will begat he us, with the word of truth: of his own will*, that was the *impulſive cauſe*; with the *word of truth*, that is the *inſtrumental cauſe*; great reſpect and honour, love and delight is due to the word upon this account, that it is the inſtrument of our regeneration, or new Creation.

Sixthly, The ſame power which created the World, ſtill under-props and ſupports it in its being: the World owes its conſervation, as well as its exiſtence to the power of God, without which it could not ſubſiſt one moment. Juſt ſo it is with the new Creation, which entirely depends upon the preſerving power which firſt formed it, Jude ver. 1 *Perſerved in Chriſt Jeſus*; and 1 Pet. 1. 5. *Who were kept by the power of God through faith unto ſalvation:* as in a natural way *we live, move, and have our being in God*, Acts 17. 28. ſo in a Spiritual way, we continue believing, repenting, loving, and delighting in God; without whoſe continued influence upon our Souls we could do neither.

Seventhly, In a word, God ſurveyed the firſt Creation with complacence and great delight: he beheld the works of his hands and approved them as very good, *Gen.* 1. 31. ſo is it alſo in the ſecond creation; nothing pleaſeth, and delights God more than the works of grace in the Souls of his People: it is not any outward privilege of Nature, or gift of Providence which commends any Man to God: *Circumciſion is nothing, and uncircumciſion is nothing, but a new creature*, Gal. 6. 15. And thus you ſee, upon what grounds the work of regeneration in Man is ſtiled a new Creature, which was the firſt thing to be opened.

Secondly, Next we muſt enquire in what reſpects every Soul that is in Chriſt is renewed; or made a new Creature: and here we ſhall find a threefold renovation of every man that is in Chriſt, *viz.*

1. In his ſtate and *Condition*.
2. In his frame and *Conſtitution*.
3. In his practice and *Converſation*.

Firſt, He is renewed in his ſtate and condition, for he paſſeth from *death to life, in his* Juſtification, 1 *Joh.* 3. 14. he was condemned by the Law, he is now Juſtified freely by grace through the redemption which is in Chriſt: he was under the curſe of the firſt Covenant; he is under the bleſſing of the new Covenant: he was afar off, but is now made nigh unto God: an alien, a ſtranger once, now of the houſhold of God, *Eph.* 2. 12, 13. O bleſſed change from a ſad, to a ſweet and comfortable condition! *There is therefore now no condemnation to them which are in Chriſt Jeſus*, Rom. 8. 1.

Secondly, Every Man in Chriſt is renewed in his frame, and conſtitution; all the faculties and affections of his Soul are renewed by regeneration; his *underſtanding* was dark, but now is light in the Lord, *Eph.* 5. 8. his *conſcience* was dead and ſecure, or full of guilt and horrour; but is now become tender, watchful, and full of peace, *Heb.* 9. 14. his *will* was rebellious, ſtubborn, and inflexible; but is now made obedient, and complying with the will of God, *Pſal.* 110. 2. his *deſires* did once pant, and ſpend themſelves in the purſuit of vanities, now they are ſet upon God, *Iſa.* 26. 8. his *Love* did fondly dote upon enſnaring earthly objects, now it is ſwallowed up in the infinite excellencies of God, and Chriſt, *Pſal.* 119. 97. his *joy* was once in trifles, and things of nought; now his rejoying is in Chriſt Jeſus, *Phil.* 3. 3. his *fears* once were verſant about noxious creatures, now God is the object of the fear of *reverence*, *Act.* 9. 31. and ſin the object of the fear of *caution*, 2 *Cor.* 7. 11. his *hopes* and expectations were only from the World preſent, but now, from that to come, *Heb.* 6. 19. Thus the Soul in its faculties, and affections is renewed; which being done, the members and ſenſes of the body muſt needs be deſtinated, and imployed by it in new ſervices; no more to be the weapons of unrighteouſneſs, but inſtruments of ſervice to Jeſus Chriſt, *Rom.* 6. 19. and thus all that are in Chriſt are renewed in their frame and conſtitution.

Thirdly, The Man in Chriſt is renewed in his practice and *Converſation*: the manner of operation always follows the nature of beings: now the regenerate not being what they were, cannot walk and act, as once they did: Eph. 2. 1, 2, 3. *And you hath he quickned, who were once dead in treſpaſſes and ſins; wherein ye walked according to the courſe of this World*, &c. They were carried away like water by the ſtrength of the tyde, by the influence of their own corrupt natures, and the cuſtoms and examples of the World: but the cauſe is now altered. So in 1 *Cor.* 6. 11. the Apoſtle ſhews believers their old companions in ſin, and tells them *ſuch were ſome of you, but ye are ſanctified*, &c. *q. d.* the World is now well altered with you, thanks be to the grace of God for it This wonderful change of practice which is ſo univerſal, and remarkable in all the regenerate, and immediately conſequent to their converſion, ſets the World a wondring at them: 1 Pet. 4. 4. *Wherein they think it ſtrange that you run not with them to the ſame exceſs of riot, ſpeaking evil of you:* they think it ſtrange, the word ſignifies to ſtand at gaze, as the Hen doth which hath brooded, and

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Ἐνῷ ξενίζονται. *Obſtupeſcent ut ad rei inuſitatæ ſpectaculum.* Beza. *Ils ſe trouvent tous nouveaux & comme en un autre monde.*

hatched *Partridge Eggs*, when ſhe ſeeth the *Chickens* which ſhe hath brought forth, take the wing and fly away from her: thus do the Men of the World ſtand amazed to ſee their old companions in ſin, whoſe language once was vain, and earthly; it may be prophane, and filthy; now to be praying, ſpeaking of God, Heaven, and things Spiritual; having no more to do with them as to ſin, except by way of reprehenſion and admonition: this amazes the World, and makes them look with a ſtrange admiring eye upon the people of God.

3. Thirdly. In the next place let us enquire into the properties, and qualities of this new Creature, and ſhew you, as we are able, what they are: yet Reader, expect not here an exact and accurate account of that which is ſo great a myſtery: for if queſtions may be moved about a ſilly fly, which may puzzle the greateſt *Philoſopher* to reſolve them; how much more may we conceive this great and marvellous work of God, the moſt myſterious, and admirable of all his works, to ſurmount the underſtandings of the moſt illuminated Chriſtians? O how little do we know of the nature, properties, and operations of this new Creature! ſo far as God hath revealed it to our weak underſtandings, we may ſpeak of it. And

Firſt. The Scripture ſpeaks of it as a thing of great difficulty to be conceived by Man; Joh. 3. 8. *The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.* The original of winds is a queſtion of great difficulty in *Philoſophy*: we hear the voice of the wind, feel its mighty force, and behold its ſtrange effects; but neither know whence it comes, or whither it goes: ask a Man, Do you hear the wind blow? yes: do you feel it blow? yes, very ſenſibly: do you ſee the effects of it rending and overturning the trees? yes, very plainly; but can you deſcribe its nature, or declare its, original? no, that is a myſtery which I do not underſtand; who ſo, Juſt ſo it is with him that is born of the Spirit; the holy Spirit of God, whoſe nature and operations we underſtand but little of, comes from Heaven, quickens, and influences our Souls, beats down and mortifies our luſts by his almighty power; theſe effects of the Spirit in us we experimentally feel, and ſenſibly diſcern; but how the Spirit of God firſt entred into, and quickned our Souls, and produced this new creature in them, we underſtand little more of it, than how the bones do grow in the Womb of her that is with Child, *Eccleſ.* 11. 5. Therefore is the life of the new creature called a hidden life, *Col.* 3. 3. the nature of that life is not only hidden totally from all carnal Men, but in a very great meaſure it is an hidden and unknown Life unto Spiritual Men, though themſelves be the ſubjects of it.

Secondly. But though this life of the New Creature be a great Myſtery and Secret in ſome reſpects, yet ſo far as it is known, and appears unto us, the New Creature is the moſt *beautiful*, and lovely Creature that ever God made; for the beauty of the Lord himſelf is upon it: *the new Man is created after God*, Eph. 4. 24. as the Picture is drawn after the Man: it is a draught of God himſelf, delineated by the Spirit, that admirable *Artiſt*, upon the Soul of Man: Holineſs is the beauty and glory of God: and in holineſs the New Creature is created after God's own Image, *Col.* 3. 10. the Regenerate Soul hereby becomes holy, 1 *Joh.* 3. 3. not *eſſentially* holy as God is, nor yet *efficiently* holy: for the Regenerate Soul can neither make it ſelf, nor others holy; but the Life of the New Creature may be ſaid to reſemble the Life of God in this, that as God lives to himſelf, ſo the New Creature wholly lives to God: as God loves holineſs, and hates the contrary, ſo doth the New Creature: 'tis in theſe things formed *after the image of God that created it:* when God creates this creature in the Soul of Man, we are ſaid then to be *partakers of the Divine Nature*, 2 Pet. 1. 4. ſo that there can be nothing communicated unto Men, which beautifies and adorns their Souls as this new creation doth: Men do not reſemble God as they are noble, and as they are rich, but as they are holy: no gift, no endowment of nature imbelliſhes the Soul, as this New Creature doth: an awful Majeſty ſits upon the brow of the New Creature, commanding the greateſt, and worſt of Men to do homage to it, *Mark* 6. 20. yea, ſuch is the beauty of the New Creature, that Chriſt, its *Author*, is alſo its *Admirer*, Cant. 4. 9. *Thou haſt raviſhed mine heart with one of thine eyes.*

Thirdly. This New Creature is created in Man upon the higheſt deſign that ever any work of God was wrought: the end of its creation and infuſion is high and noble: Salvation to the Soul in which it is wrought; this is both the *finis operis*, and the *finis operantis:* it is the deſign both of the work and of the workman that wrought it. When we receive the end of our Faith, we receive the ſalvation of our Souls. Salvation is the end of Faith, as death is the end of Sin, ſo Life eternal is the end of Grace. The New Creature doth, by the inſtinct and ſteady direction of its own nature, take its courſe as directly to God, and to Heaven, the place of his full enjoyment, as the Rivers do to the Ocean; it declares it ſelf to be made for God, by its reſtleſs workings after him. And as ſalvation is the end of the New Creature, ſo it is the expreſs deſign and end of him that created it, 2 *Cor.* 5. 5. *Now he that hath wrought us for the ſelf ſame thing is God*; by this workmanſhip of his upon our Souls he is now poliſhing, preparing, and *making them meet to be partakers of the inheritance of the Saints in light*, Col. 1. 12.

Fourthly. The New Creation is the moſt neceſſary work that ever God wrought upon the Soul of Man; the eternal well-being of his Soul depends upon it; and without it no Man ſhall ſee God, *Heb.* 12. 14. and *Joh.* 1. 3, 5. *Except ye be regenerate, and born again, ye cannot ſee the Kingdom of God*; Can ye be ſaved without Chriſt? you know you cannot: Can you have intereſt in Chriſt without the New Creature? my Text expreſly tells you it can never be; *for if any man be in Chriſt, he is a new creature.* O Reader, whatever ſlight thoughts of this matter, and with what a careleſs and unconcerned eye ſoever thou readeſt theſe lines; yet know, thou muſt either be a New Creature, or a miſerable and damn'd creature for ever. If civility without the New Creature could ſave thee, Why are not the *moral Heathens* ſaved alſo? if ſtrictneſs of Life, without the New Creature, could ſave thee, Why did it not ſave the *Scribes* and *Phariſees* alſo? if an high profeſſion of Religion, without the New Creature, can ſave thee, Why did it not ſave *Judas*, *Hymenæus*, and *Philetus* alſo? Nothing is more evident than this, that no repentance, obedience, ſelf-denyal, prayers, tears, reformations, or ordinances, without the New Creation, avail any thing to the Salvation of thy Soul; the very Blood of Chriſt himſelf without the New Creature, never did, and never will ſave any Man. Oh how neceſſary a work is the New Creation? Circumciſion avails nothing, and Uncircumciſion nothing, but a New Creature.

Fifthly, The new Creature is a marvellous and wonderful creature: there are many wonders in the firſt Creation; the Works of the Lord are great, ſought out of all them that have pleaſure therein, *Pſal.* 111. 2. but there are no wonders in nature, like thoſe in grace. Is it not the greateſt wonder that ever was ſeen in the World (except the Incarnation of the Son of God) to ſee the nature, and temper of Man, ſo altered and changed as it is by Grace: to ſee *Laſcivious Corinthians*, and *Idolatrous Epheſians* become mortified and Heavenly Chriſtians: to ſee a fierce, and cruel *Perſecutor*, become a glorious *Confeſſor*, and ſufferer for Chriſt, *Gal.* 1. 23. to ſee the carnal mind of Man, which was lately fully ſet in a ſtrong bent to the World, to be wholly taken off from its luſts, and ſet upon things that are Spiritual and Heavenly: certainly it was not a greater Miracle to ſee dead *Lazarus* come out of his *Sepulchre*, that it is to ſee the Dead and Carnal Mind coming out of its Luſts, to embrace Jeſus Chriſt. It was not a greater wonder to ſee the dead dry bones in the Vally to move, and come together, than it is to ſee a dead Soul moving after God, and moving to Chriſt in the way of Faith.

Sixthly, The new Creature is an *immortal Creature*, a creature that ſhall never ſee death, *John* 4. 14. it is in the Soul of Man a Well of Water, ſpringing up unto Eternal Life. I will not adventure to ſay, it is immortal in its own nature, for it is but a creature, as my Text calls it; and we know that eſſential interminability is the incommunicable property of God: The New Creature hath both a beginning, and ſucceſſion, and therefore might alſo have an end, as to any thing in it ſelf, or its own nature: experience alſo ſhews us, that it is capable both of increaſing and decreaſing; and may be brought nigh unto death, *Rev.* 3. 2. the works of the Spirit in Believers *may be ready to die*; but though its perpetuity flow not out of its own *nature*, it flows out of God's *Covenant*, and Promiſes, which make it an immortal Creature: When all other excellencies in Man go away, as at Death they will, *Job* 4. 21. this excellency only remains: our Gifts may leave us, our Friends may leave us, our Eſtates leave us, but our Graces will never leave us: they aſcend up with the Soul (in which they inhere) into Glory, when the ſtroke of Death ſeparates it from the Body.

Seventhly, The New Creature is an *heavenly creature: 'tis not born of fleſh, nor of Blood, or of the will of Man, but of God*, Joh. 1. 13. its deſcent and original is heavenly, it is ſpirit born of Spirit, *Joh.* 3. 6. its center is Heaven, and thither are all its tendencies, *Pſal.* 63. 8. its proper food on which it lives are heavenly things, *Pſal.* 4. 6, 7. It cannot feed as other creatures do upon earthly things: the object of all its delights and loves is in Heaven, *Pſal.* 73. 26. *Whom have I in heaven but thee*? The hopes and expectations of the New Creature are all from Heaven: it looks for little in this World, but waits for the coming of the Lord. The life of the New Creature upon earth is a life of patient waiting for Chriſt: his deſires and longings are after Heaven, *Phil.* 1. 23. The fleſh indeed lingers and would delay, but the New Creature haſtens and would fain be gone, 2 *Cor.* 5. 2. It is not at home while it is here; it came from Heaven, and cannot be quiet, nor ſuffer the Soul in which it dwells to be ſo, until it comes thither again.

Eighthly, The New Creature is an *active* and laborious Creature: no ſooner it is born, but it is acting in the Soul, Acts 9. 6. *behold he prayeth*! Activity is its very nature, Gal. 5. 25. *If we live in the Spirit, let us walk in the Spirit.* Nor is it to be admired, that it ſhould be always active and ſtirring in the Soul, ſeeing activity, in obedience, was the very end for which it was created, *For we are his workmanſhip, created in Chriſt Jeſus unto good works*, Eph. 2. 10. and he that is acted in the duties of Religion, by this Principle of the New Creature, or Nature, will (ſo far as that Principle acts him) delight to do the Will of God; rejoyce in the way of his Commandments; and find the ſweeteſt pleaſure in the paths of duty.

Ninthly, The new creature is a *thriving creature*, growing from ſtrength to ſtrength, 1 *Pet.* 2. 2. and changing the Soul in which it is ſubjected from glory unto glory, 2 *Cor.* 3. 18. The vigorous tendencies and conſtant ſtrivings of this New Creature is to attain its juſt perfection and maturity, *Phil.* 3. 11. It can endure no ſtints and limits to its deſires ſhort of Perfection: every degree of ſtrength it attains, doth but whet and ſharpen his deſires after higher degrees: upon this account it greatly delights in the Ordinances of God, Duties of Religion and Society of the Saints; as they are helps and improvements to it, in order to its great deſign.

Tenthly, The new Creature is *a creature of wonderful preſervations*: there are many wonders of Divine Providences in the preſervation of our natural lives, but none like thoſe whereby the life of the new Creature is preſerved in our Souls: there are critical times of temptation and deſertion, in which it is ready to die, *Rev.* 3. 2. The degrees of its ſtrength and livelineſs are ſometimes ſadly abated, and its ſweet and comfortable workings intermitted, *Rev.* 2. 4. the evidences by which its being in us was wont to be diſcovered, may be, and often are darkned, 2 *Pet.* 1. 9. And the Soul in which it is may draw very ſad concluſions

Gratia nec totaliter intermittitur, nec finaliter amittitur: actus omittitur, habitus non amittitur: actio pervertitur, fides non ſubvertitur: concutitur, non excutitur; defluit fructus, latet ſuccus: effectus juſtificationis ſuſpenditur, at ſtatus juſtificati non diſſolvitur. Suffrag. Brit.

about the iſſut and event; concluding its life not only to be hazarded, but quite extinguiſhed; *Pſal.* 51. 10, 11, 12. but though it be ready to die, God wonderfully preſerves it from death: it hath as well its reviving as its fainting ſeaſons. And thus you ſee what are the lovely and eximious properties of the new creature. In the next place,

Fourthly, We will demonſtrate the *neceſſity* of this new Creation to all that are in Chriſt, and by him expect to attain Salvation: and the neceſſity of the new Creature will appear divers ways.

4. First, From the poſitive and expreſs will of God revealed in Scripture touching this matter; ſearch the Scriptures and you ſhall find God hath laid the whole ſtreſs and weight of your eternal happineſs by Jeſus Chriſt upon this work of the Spirit in your Souls. So our Saviour tells *Nicodemus*, John 3. 5. *Verily, verily, I ſay unto thee, except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God:* agreeable whereunto are thoſe words of the Apoſtle, Heb. 12. 14. *Without holineſs no man ſhall ſee the Lord.* And whereas ſome may think that their birth-right privileges, injoyment of Ordinances and profeſſion of Religion may commend them to God's acceptance without this new Creation; he ſhews them how fond and ungrounded all ſuch hopes are, Gal. 6. 15. *For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature:* Chriſt and Heaven are the gifts of God, and he is at liberty to beſtow them upon what terms and conditions he pleaſeth; and this is the way, the only way and ſtated method in which he will bring Men by Chriſt unto Glory: Men may raſe out the impreſſions of theſe things from their own hearts, but they can never alter the ſetled courſe and method of Salvation: either we muſt be new Creatures, as the Precepts of the Word command us, or loſt and damned creatures, as the Threatnings of the Word plainly tell us.

Secondly, This new Creation is the inchoative part of that great Salvation which we expect though Chriſt, and therefore without this all hopes and expectations of Salvation muſt vaniſh: Salvation and Renovation are inſeparably connected. Our Glory in Heaven, if we rightly underſtand its nature, conſteth in two things; namely, our aſſimilation to God, and our fruition of God: and both theſe take their beginning and riſe from our Renovation in this World: here we begin to be changed into his Image in ſome degree, 2 *Cor.* 3. 18. for the new Man is created *after God*, as was opened above. In the work of Grace God is ſaid *to begin that good work* which is to be *finiſhed* or conſummated in the day of Chriſt, *Phil.* 1. 6. Now nothing can be more irrational than to imagine that ever that deſign or work ſhould be finiſhed or perfected which never had a beginning.

Thirdly, So neceſſary is the new creation to all that expect Salvation by Chriſt, that without this Heaven would be no Heaven, and the Glory thereof no Glory to us, by reaſon of the unſuitableneſs and averſation of our carnal Minds thereunto; *the carnal mind is enmity againſt God*, Rom. 8. 7. and enmity is excluſive of all complacency and delight: There is a neceſſity of a ſuitable and agreeable frame of heart to God, in order to that complacential reſt of our Souls in him: and this agreeable temper is wrought by our new Creation, 2Cor. 5. 5. *He that hath wrought us for the ſelf-ſame thing is God:* Renovation you ſee is the working or moulding of a Man's Spirit into an agreeable temper; or as it is in *Col.* 1. 12. the making of us *meet* for the inheritance of the Saints in light.

From all which it follows, that ſeeing there can be no complacence or delight in God without ſuitableneſs and conformity to him, as is plain from 1 *Joh.* 3. 2. as well as from the reaſon and nature of the thing it ſelf; either God muſt become like us ſuitable to our ſinful, corrupt and vain hearts, which were but a rude blaſphemy once to imagine; or elſe we muſt be made agreeable and ſuitable to God, which is the very thing I am now proving the neceſſity of.

Fourthly, There is an abſolute neceſſity of the new Creature to all that expect intereſt in Chriſt and the glory to come; ſince all the characters, marks and ſigns of ſuch an intereſt are conſtantly taken from the new Creature wrought in us. Look over all the marks and ſigns of intereſt in Chriſt or ſalvation by him which are diſperſed through the Scriptures, and you ſhall ſtill find purity of heart, *Matth.* 5. 8. Holineſs both in Principle and Practice, *Heb.* 12. 14. Mortification of Sin, *Rom.* 8. 13. longing for Chriſt's appearance, 2 *Tim.* 4. 8. with multitudes more of the ſame nature, to be conſtantly made the marks and ſigns of our Salvation by Chriſt. So that either we muſt have a *new bible*, or a *new Heart*: for if theſe Scriptures be the true and faithful words of God, no unrenewed Creature can ſee his face; which was the Fourth thing to be open'd.

Fifthly. The laſt thing to be open'd is, how the new Creation is an infallible Proof and Evidence of the Souls intereſt in Chriſt; and this will appear diverſe ways.

5. First, Where all the ſaving Graces of the Spirit are, there intereſt in Chriſt muſt needs be certain; and where the new Creature is, there all the ſaving Graces of the Spirit are: For what is the new Creature, but the frame or *Syſtem* of all ſpecial ſaving Graces? It is not this or that particular Grace, as Faith, or Hope, or Love to God, which conſtitutes the new Creature, for theſe are but as ſo many particular limbs, or branches of it: but the New Creature is comprehenſive of all the Graces of the Spirit, Gal. 5. 22, 23. *The fruit of the Spirit is love, peace, joy, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance,* &c. any one of the ſaving ſpecial Graces of the Spirit gives proof of our intereſt in Chriſt: How much more then the New Creature, which is the complex frame or *Syſtem* of all the Graces together.

Secondly, To conclude; Where all the cauſes of an intereſt in Chriſt are found, and all the effects and fruits of an intereſt in Chriſt do appear; there undoubtedly a real intereſt in Chriſt is found: but where ever you find a new Creature, you find all the cauſes and all the effects of an intereſt in Chriſt; for there you ſhall find, Firſt, The *impulſive cauſe*, viz. The electing Love of God, from which the new Creature is inſeparable, 1 *Pet.* 1. 2. with the new Creature alſo the *meritorious*, *efficient* and *final* cauſes of Intereſt in Chriſt, and Union with him are ever found, *Eph.* 2. 10. *Eph.* 1. 4, 5, 6.

Secondly, All the Effects and Fruits of intereſt in Chriſt, are found in the new Creature; there are all the Fruits of Obedience, for we are created in Chriſt Jeſus unto good Works, *Eph.* 2. 10. *Rom.* 7. 4. there is true ſpiritual oppoſition to Sin, 1 Joh. 5. 18. *He that is begotten of God keepeth himſelf, and that wicked one toucheth him not:* There is love to the People of God, 1 Joh. 4. 7. *Every one that loveth is born of God.* There is a conſcientious reſpect to the Duties of both Tables; for the New Creature is created after God in righteouſneſs and true holineſs, *Eph.* 4. 24. there is perſeverance in the ways of God to the very end, and victory over all Temptations; for whoſoever is born of God overcometh the World, 1 *Joh.* 5. 4. It were eaſie to run over all other particular Fruits of our Union with Chriſt, and ſhew you every one of them in the New Creature. And thus much of the Doctrinal Part of this Point.

Serm. 26.

SERMON XXVI.

2 COR. V. 17.

Text. *Therefore if any Man be in Chriſt, he is a New Creature: Old things are paſſed away; behold, all things are become new.*

After the explication of the Senſe of this Scripture we obſerved,

Doct. Doct. *That God's creating of a new ſupernatural work of Grace in the Soul of any Man, is that Man's ſure and infallible evidence of a ſaving Intereſt in Jeſus Chriſt.*

You have heard why the regenerating work of the Spirit is called a new Creation; in what reſpect every Soul in Chriſt is renewed; what the eximious properties of this New Creature are; the indiſpenſibleneſs and neceſſity thereof hath been alſo proved: And how it evidences our intereſt in Chriſt, was cleared in the Doctrinal Part, which we now come to improve in the ſeveral Uſes ſerving for our

1. Information.
2. Conviction.
3. Examination.
4. Exhortation.
5. Conſolation.

Uſe 1.

1. *Uſe for Information.*

Is the new Creature the ſure and infallible Evidence of our ſaving intereſt in Chriſt? From hence then we are informed.

fer. 1.

Inference 1.

How miſerable and deplorable an eſtate all unrenewed Souls are in: who can lay no claim to Chriſt, during that ſtate, and therefore are under an impoſſibility of Salvation. O Reader, if this be the ſtate of thy Soul, better had it been for thee not to have been God's natural workmanſhip as a *Man*, except thou be his ſpiritual workmanſhip alſo as a *new Man*. I know the *Schoolmen* determine otherwiſe, and ſay that damnation is rather to be choſen than annihilation: A miſerable Being is better than no Being: And it is very true, with reſpect to the Glory of God, whoſe Juſtice ſhall triumph for ever in the damnation of the unregenerate; but with reſpect to us, 'tis much better never to have been his Creatures in the way of *Generation*, than not to be his new Creatures in the way of *Regeneration*. So Chriſt ſpeaks of *Judas*, that Son of Perdition, Mark 14. 21. *Good had it been for that Man if he had never been born*; For what is a Being without the comfort of it? What is Life without the Joy and Pleaſure of Life? A damned Being is a Being without comfort, no glimpſe of Light ſhines into that Darkneſs; they ſhall indeed ſee and underſtand the felicity, light, and joy of the Saints in Glory; but not partake in the leaſt meaſure of the comfort, Luke 13. 28. *They ſhall ſee Abraham, and Iſaac, and Jacob, in the Kingdom of God, but they themſelves ſhut out:* Such a ſight is ſo far from giving any comfort, that it will be the aggravation and increaſe of Torment. O 'tis better to have no Being at all, than to have a Being only to capacitate a Man for miſery; to deſire Death while Death flies from him, *Rev.* 4. 6. The Opinion of the *Schoolmen* will never paſs for ſound Doctrine among the damned: Think on it, Reader, and lay it to thine Heart, better thou hadſt died from the Womb, better the Knees had prevented thee, and the Breaſts which thou haſt ſucked, than that thou ſhouldſt live and die a Stranger to the New Birth, or that thy Mother ſhould bring thee forth only to encreaſe and fill up the number of the damned.

Inference 2.

Infer. 2.

And on the contrary we may hence learn, what cauſe regenerate Souls have to bleſs God for the day wherein they were born. O what a privileged ſtate doth the New Birth bring Men into! 'Tis poſſible, for the preſent, they underſtand it not; for many Believers are like a great *Heir* lying in the *Cradle*, that knows not to what an Eſtate and Honour he is born: Nevertheleſs on the ſame day, wherein we become new Creatures by regeneration, we have a firm Title, and ſolid claim to all the Privileges of the Sons of God, *Joh.* 1. 12, 13. God becomes our Father by a treble Title, not only the Father of our *Beings* by Nature, which was all the relation we had to him before, but our Father by *Adoption* and by *Regeneration*: Which is a much ſweeter and more comfortable relation. In that day the Image of God is reſtored, *Eph.* 4. 24. this is both the health and beauty of the Soul. In that day we are begotten again to a lively hope, 1 *Pet.* 1. 3. A hope more worth than ten thouſand Worlds, in the *troubles of Life*, and in the *ſtraits of Death*; this is a Creature which lives for ever, and will make thy Life happy for ever. Some have kept their Birth-day as a *Feſtival*, a day of rejoicing, but none have more cauſe to rejoice that ever they were born, than thoſe that are new born.

Infer. 3.

Inference 3.

Learn from hence that the work of Grace is wholly ſupernatural; 'tis a Creation, and Creation-work is above the power of the Creature: No Power, but that which gave Being to the World, can give a Being to the New Creature: Almighty Power goes forth to give Being to the New Creature: This Creature is not born of Fleſh or of Blood, nor of the Will of Man, but of God, *Joh.* 1. 13. The Nature of this New Creature ſpeaks its Original to be above the Power of Nature; the very notion of a New Creation ſpoils the proud Boaſts of the great Aſſerters of the power and ability of the Will of Man. When God therefore puts the Queſtion, who maketh thee to differ? And what haſt thou that thou haſt not received? Let thy Soul, Reader, anſwer it with all humility and thankfulneſs; 'tis thou, Lord, thou only, that madeſt me to differ from another, and what I have received. I have received from thy Free Grace.

Infer. 4.

Inference 4.

If the work of Grace be a New Creation, let not the Parents and Friends of the unregenerate utterly deſpair of the converſion of their Relations, how great ſoever their preſent diſcouragements are; if it had been poſſible for a Man to have ſeen the rude and indigeſted *Chaos* before the Spirit of God moved upon it, would he not have ſaid, Can ſuch a beautiful order of Beings, ſuch a pleaſant variety of Creatures ſpring out of this dark lump? Surely it would have been very hard for a Man to have imagined it. It may be you ſee no diſpoſitions or hopeful inclinations in your Friends towards God and ſpiritual things; nay, poſſibly they are totally oppoſite and filled with enmity againſt them; they deride and jeer all ſerious piety, whereever they behold it; this indeed is very ſad; but yet remember the work of Grace is Creation-work; though there be no diſpoſition at all in their Wills, no tenderneſs in their Conſciences, no light or knowledge in their Minds; yet God that commanded the light to ſhine out of darkneſs, can ſhine into their Hearts; to give them the light of the knowledge of the Glory of God in the Face of Jeſus Chriſt; he can ſay to the dry Bones, live; to the proud and ſtubborn Heart, come down, and yield thy ſelf to the Will of God; and if he command, the work is done. God can make thee yet to rejoice over thy moſt uncomfortable Relations, to ſay with the Father of the Prodigal, *Luke* 15. 24. *This my Son was dead, and is alive again; he was loſt and is found; and they began to be merry*; difficulties are for Men, but not for God; he works in converſion by a Power which is able to ſubdue all things unto it ſelf.

Infer. 5.

Inference 5.

If none but New Creatures be in Chriſt, how ſmall a remnant among Men belong to Chriſt in this World! Among the multitude of rational Creatures inhabiting this World, how few, how very few are New Creatures? 'Tis the obſervation of the learned Mr. *Brierwood*, that if the World be divided into thirty parts, nineteen parts are heatheniſh Idolaters; ſix parts *Mahumetans*, and only five out of thirty, which may be in a large ſenſe called *Chriſtians*; of which the far greater part is overſpread with Popiſh Darkneſs; ſeparate from the remainder, the multitudes of prophane, meerly civil and hypocritical Profeſſors of Religion; and how few will remain for Jeſus Chriſt in this World? Look over the *Cities*, *Towns*, and *Pariſhes* in this populous *Kingdom*; and how few ſhall you find that ſpeak the Language, or do the works of New Creatures? How few have ever had any awakening convictions on them? And how many of thoſe that have been convinced have miſcarried and never come to the New Birth? The more cauſe have they whom God hath indeed regenerated, to admire the riches of God's diſtinguiſhing Mercy to them.

Infer. 6.

Inference 6.

If the change by Grace be a new Creation, how univerſal and marvellous a change doth regeneration make upon men! The new Creation ſpeaks a marvellous and univerſal alteration both upon the ſtate and tempers of Men; they come out of darkneſs, groſs, helliſh darkneſs, into light, a marvellous and heavenly light, 1 *Pet.* 2. 9. *Eph.* 5. 8. their condition, diſpoſition and converſation (as you have heard) is all new; and yet this marvellous change, as great and univerſal as it is, is not alike evident and clearly diſcernible in all New Creatures: And the Reaſons are,

Firſt, Becauſe the work of Grace is wrought in diverſe methods and manners in the People of God. Some are changed from a ſtate of notorious prophaneneſs unto ſerious Godlineſs; there the change is conſpicuous and very evident; all the neighbourhood rings of it: But in others it is more inſenſibly diſtilled in their tender years, by the Bleſſing of God upon religious Education, and there it is more indiſcernible.

Secondly, Though a great change be wrought, yet much natural corruption ſtill remains for their humiliation and daily exerciſe; and this is a ground of fear and doubtings: They ſee not how ſuch corruptions are conſiſtent with the New Creature.

Thirdly, In ſome the New Creature ſhews it ſelf moſtly in the affectionate part, in deſires and breathings after God; and but little in the clearneſs of their underſtandings, and ſtrength of their judgments; for want of which they are entangled, and kept in darkneſs moſt of their days.

Fourthly, Some Chriſtians are more tryed and exerciſed by temptations from *Satan* than others are, and theſe Clouds darken the work of Grace in them.

Fifthly, There is great difference and variety found in the natural tempers and conſtitutions of the regenerate. Some are of a more *melancholy*, fearful, and ſuſpicious temper, than others are, and are therefore much longer held under doubtings, and trouble of Spirit. Nevertheleſs, what differences ſoever theſe things make, the change made by Grace is a marvellous change.

Inference 7.

Infer. 7. Laſtly, *How incongruous are carnal ways and courſes to the Spirit of Chriſtians? who being New Creatures can never delight or find pleaſure in their former ſinful Companions and Practices?* Alas, thoſe things are now moſt unſuitable, loathſome, and deteſtable, how pleaſant ſoever they once were; that which they counted their *Liberty*, would now be reckoned their greateſt *Bondage*; that which was their *Glory* is now their *Shame*, Rom. 6. 21. *What fruit had ye then in thoſe things whereof ye are now aſhamed, for the end of thoſe things is death*; they need not be preſſed by others, but will freely confeſs of themſelves what Fools and Madmen they once were; none can cenſure their former converſation more ſeverely than themſelves do, 1 *Tim* 1. 13, 14.

2. *Uſe for Conviction.*

Uſe 2. If none be in Chriſt but New Creatures, and the new Creation make ſuch a change as hath been deſcribed, This may convince us, how many of us deceive our ſelves, and run into dangerous and fatal miſtakes in the greateſt concernment we have in this World. But before I fall into this uſe, I deſire none may make a perverſe and ill uſe of it; let not the wicked conclude from hence, that there is no ſuch thing as true Religion in the World, or that all who do profeſs it are but a pack of Hypocrites; neither let the godly injure themſelves by that which is deſigned for their benefit; let none conclude, that ſeeing there are ſo many miſtakes committed about this New Creature, that therefore aſſurance muſt needs be impoſſible, as the *Papiſts* affirm it to be. The proper uſe that ſhould be made of this Doctrine is, to undeceive falſe Pretenders, and to awaken all to a more deep and thorough ſearch of their own conditions; which being precautioned, let all Men be convinced of the following Truths.

1. Firſt, That the change made by civility upon ſuch as were lewd and prophane, is in its whole kind and nature a different thing from the New Creature; the power and efficacy of moral Vertue is one thing, the influence of the regenerating Spirit is quite another thing; however ſome have ſtudied to confound them. The Heathens excelled in moral and *homilitical* Virtues. *Plato*, *Ariſtides*, *Seneca*, and multitudes more have outvied many profeſſed Chriſtians in Juſtice, Temperance, Patience, &c. yet were perfect Strangers to the new Creation. A Man may be very ſtrict and temperate, free from the groſs pollutions of the World; and yet a perfect Stranger to Regeneration all the while, *Joh.* 3. 10.

2. Secondly, That many ſtrong convictions and troubles for Sin may be found where the New Creature is never formed. Conviction indeed is an antecedent unto, and preparative for the new Creature, as the Bloſſoms of the Tree are to the Fruit that follows them; but as Fruit doth not always follow, where thoſe Bloſſoms and Flowers appear; ſo neither doth the new Creature follow all convictions and troubles for Sin. Conviction is a common work of the Spirit, both upon the Elect and Reprobates; but the new Creature is formed only in God's Elect. Convictions may be blaſted, and vaniſh away, and the Man that was under troubles for Sin, may return again with the Dog to his Vomit, and the Sow that was waſhed to her wallowing in the Mire, 2 *Pet.* 2. 22. but the new Creature never periſhes, nor can conſiſt with ſuch a return unto Sin.

3. Thirdly, That excellent Gifts and Abilities fitting Men for Service in the Church of God, may be where the new Creature is not, for theſe are promiſcuouſly diſpenſed by the Spirit, both to the regenerate, and unregenerate, Matth. 7. 22. *Many will ſay unto me in that day, Lord, Lord, have we not propheſied in thy Name?* Gifts are attainable by Study, Prayer and Preaching are reduced to an art; but Regeneration is wholly ſupernatural. Sin in dominion is conſiſtent with excellent Gifts, but wholly incompatible with the new Creature. In a word, theſe things are ſo different in Nature from the new Creature, that they oft times prove the greateſt bars and obſtacles in the World to the Regenerating-work of the Spirit. Let no Man therefore truſt to things, whereby multitudes deceive, and deſtroy their own Souls. Reader, it may coſt thee many *an aking head* to obtain Gifts, but thou wilt find *an aking heart* for Sin, if ever God make thee a new Creature.

Fourthly, Be convinced that multitudes of Religious Duties may be performed by Men, in whom the new Creature was never formed. Though all new Creatures perform the Duties of Religion, yet all that perform the Duties of Religion are not new Creatures: Regeneration is not the only root from which the Duties of Religion ſpring, *Iſa.* 58. 2. *Yet they ſeek me daily, and delight to know my ways, as a Nation that did righteouſneſs, and forſook not the ordinances of their God, they ask of me the ordinances of Juſtice, they take delight in approaching to God.* Theſe are but weak and ſlippery Foundations for Men to build their Confidence and Hopes upon.

3. *Uſe for Examination.* Uſe 3.

Next therefore, let me perſwade every Man to try the ſtate of his own Heart in this matter, and cloſely conſider, and weigh this great queſtion, Am I really and indeed a new Creature, or am I an old Creature ſtill, in the new Creatures dreſs and habit? Some light may be given for the diſcovery hereof from the conſiderations of the

1. Antecedents }
2. Concomitants } of the New Creation.
3. Conſequents }

Firſt, Weigh and conſider well the *Antecedents* of the new Creature; have thoſe things paſt upon your Souls which ordinarily make way for the new Creature in whomſoever the Lord forms it?

Firſt, Hath the Lord opened the Eyes of your underſtanding in the knowledge of Sin, and of Chriſt? Hath he ſhewed you both your Diſeaſe and Remedy, by a new Light ſhining from Heaven into your Souls? Thus the Lord doth where-ever he forms the new Creature, *Acts* 26. 18.

Secondly, Hath he brought home the word with mighty power and efficacy upon your Hearts, to convince and humble them? This is the method in which the new Creature is produced, *Rom.* 7. 9. 1 *Theſ.* 1. 5.

Thirdly, Have theſe convictions overturned your vain confidences, and brought you to a great pinch, and inward diſtreſs of Soul, making you to cry *what ſhall we do to be ſaved?* Theſe are the ways of the Spirit in the formation of the new Creature, *Acts* 16. 29. *Acts* 2. 37. If no ſuch antecedent works of the Spirit have paſſed upon your Hearts, you have no ground for your confidence, that the new Creature is formed in you.

Secondly, Conſider the *concomitant* frames and workings of Spirit, which ordinarily attend the production of the new Creature, and judge impartially betwixt God and your own Souls, whether they have been the very frames and workings of your Hearts.

Firſt, Have your vain Spirits been compoſed to the greateſt ſeriouſneſs, and moſt ſolemn conſideration of things Eternal, as the Hearts of all thoſe are whom God Regenerates? When the Lord is about this great Work upon the Soul of Man, whatever vanity, levity, and ſinful jollity was there before, it is baniſhed from the Heart at this time; for now Heaven and Hell, Life and Death, are before a Man's Eyes, and theſe are the moſt awful and ſolemn things that ever our thoughts converſed with in this World: Now a Man of the moſt airy and pleaſant conſtitution, when brought to the ſight and ſenſe of thoſe things, ſaith of *Laughter it is Mad, and of Mirth, What doth it?* Eccleſ. 2. 2.

Secondly, A lowly, meek, and humble frame of Heart, accompanies the new Creation; the Soul is weary and heavy laden, *Matth.* 11. 28. Convictions of Sin hath plucked down the Pride and Loftineſs of the Spirit of Man, emptied him of his vain Conceits; thoſe that were of lofty, proud, and bluſtering Humours before, are meekened, and brought down to the very duſt now: It is with them (to ſpeak alluſively) as it was with *Jeruſalem*, that lofty City, *Iſa.* 29. 1, 4. *Wo to Ariel, to Ariel, the City where David dwelt; thou ſhalt be brought down, and ſhalt ſpeak out of the ground, and thy ſpeech ſhall be low out of the duſt. Ariel* ſignifies the *Lyon of God*, ſo *Jeruſalem* in her Proſperity was, other Cities trembled at her Voice; but when God brought her down by humbling Judgments, then ſhe whiſpered out of the duſt: So it is in this caſe.

Thirdly, A longing thirſting frame of Spirit accompanies the new Creation; the deſires of the Soul are ardent after Chriſt; never did the *hireling* long for the ſhadow, as the weary Soul doth for Chriſt, and reſt in him; if no ſuch frames have accompanied that which you take for your new Birth, you have the greateſt reaſon in the World to ſuſpect your ſelves under a cheat.

Thirdly, Weigh well the effects and *conſequents* of the new Creature, and conſider, whether ſuch Fruits as theſe are found in your Hearts and Lives.

Firſt, Whether the new Creature is formed, there a Man's courſe and converſation is changed, Eph. 4. 22. *That ye put off concerning the former converſation, the old Man which is corrupt, according to the deceitful Luſts, and be renewed in the Spirit of your Mind:* The new Creature cannot but bluſh and be aſhamed of the old Creatures converſation, *Rom.* 6. 21.

Secondly, The new Creature continually oppoſes, and conflicts with the motions of Sin in the Heart, Gal. 5. 17. *The Spirit luſteth againſt the Fleſh:* Grace can no more incorporate with Sin, than Oyl with Water; contraries cannot conſiſt in the ſame ſubject longer than they are fighting with each other; if there be no conflict with Sin in thy Soul; or if that conflict be only betwixt the Conſcience and Affections, *Light* in the one ſtrugling with *Luſt* in the other; thou wanteſt that Fruit which ſhould evidence thee to be a new Creature.

Thirdly, The Mind and Affections of the new Creature are ſet upon heavenly and ſpiritual things, *Col.* 3. 1, 2. *Epheſ.* 4. 23. *Rom.* 8. 5. If therefore thy Heart and Affections be habitually, earthly, and wholly intent upon things below, driving eagerly after the World, as the great buſineſs and end of thy Life: Deceive not thy ſelf, this is not the Fruit of the new Creature, nor conſiſtent with it.

Fourthly, The New Creature is a Praying Creature, living by its daily Communion with God, which is its livelihood and ſubſiſtence, *Zech.* 12. 10. *Acts* 9. 11. If therefore thou be a Prayerleſs Soul, or if in all thy Prayers, thou art a Stranger to Communion with God; if there be no brokenneſs of Heart for Sin in thy Confeſſions, no melting affections for Chriſt and holineſs in thy ſupplications; ſurely *Satan* doth but baffle and delude thy over-credulous Soul, in perſwading thee that thou art a new Creature.

Fifthly, The new Creature is reſtleſs after falls into Sin, until it have recovered Peace and Pardon, it cannot endure it ſelf in a ſtate of defilement and pollution, *Pſal.* 51. 8, 9, 10, 11, 12. It is with the Conſcience of a new Creature under Sin, as it is with the *Eye* when any thing offends it, it cannot leave twinkling and watering, till it have wept it out; and in the very ſame reſtleſs ſtate it is under the hiding of God's Face, and Divine withdrawments, *Cant.* 5. 2, 3, 4, 5, 6, 7, 8. If therefore thou canſt ſin, and ſin again, without ſuch a burthenſome ſenſe of Sin, or reſtleſneſs, or ſolicitude how to recover Purity, and Peace, with the light of God's Countenance ſhining as in days paſt upon thy Soul; delude not thy ſelf, thou haſt not the ſigns of a new Creature in thee.

4. *Vſe of Exhortation.* Vſe 4.

If the new Creation be a ſound evidence of our intereſt in Chriſt, then hence let me perſwade all that are in Chriſt to evidence themſelves to be ſo, by walking as it becomes new Creatures.

The new Creature is *born from above*, all its tendencies are Heaven-ward; accordingly, ſet your affections on things that are above, and let your converſation be in Heaven: If you live earthly and ſenſual Lives, as others do; you muſt croſs your new Nature therein;

And can thoſe Acts be pleaſant unto you which are done with ſo much regret? Wherein you muſt put a force upon your own Spirits, and offer a kind of violence to your own Hearts: Earthly delights and ſorrows are ſuitable enough to the unregenerate and ſenſual Men of the World; but exceedingly contrary unto that Spirit by which you are renovated. If ever you will act becoming the Principles and Nature of new Creatures, then ſeek earthly things with ſubmiſſion, enjoy them with fear and caution, reſign them with cheerfulneſs and readineſs; and thus *let your moderation be known unto all Men*, Phil. 4. 5. Let your Hearts meditate, and your Tongues diſcourſe about heavenly things, be exceeding tender of ſin, ſtrict and punctual in every duty; and hereby convince the World that you are Men and Women of another Spirit.

5. *Vſe for Conſolation.*

Vſe 5. Let every new Creature be chearful and thankful: If God have renewed your Natures, and thus altered the frame and temper of your Hearts; he hath beſtowed the richeſt Mercy upon you that Heaven or Earth affords: This is a work of greateſt rarity, a new Creature may be called, One among a Thouſand: 'Tis alſo an everlaſting work, never to be deſtroyed, as all other natural works of God (how excellent ſoever) muſt be, 'tis a work carried on by Almighty Power, through unſpeakable difficulties, and mighty oppoſitions, *Epheſ.* 1. 12. The exceeding greatneſs of God's Power goes forth to produce it; and indeed no leſs is required to enlighten the blind Mind, break the rocky Heart, and bow the ſtubborn Will of Man; and the ſame Almighty Power which at firſt created it, is neceſſary to be continued every moment to preſerve and continue it, 1 *Pet.* 1. 5. the new Creature is a Mercy which draws a train of innumerable and invaluable Mercies after it, *Eph.* 2. 13, 14. 1 *Cor.* 3. 22. when God hath given us a new Nature, then he dignifies us with a *new Name*, *Rev.* 2. 17. brings us into a *new Covenant*, *Jer.* 31. 33. begets us again to a *new hope*, 1 *Pet.* 1. 3. intitles us to a *new inheritance*, *Joh.* 1. 12, 13. 'tis the new Creature, which through Chriſt makes our Perſons and Duties acceptable with God, *Gal.* 6. 15. In a word, it is the wonderful work of God, of which we may ſay, *This is the Lord's doing, and it is marvellous in our Eyes*; there are unſearchable wonders in its *Generation*, in its *Operation*, and in its *Preſervation.* Let all therefore whom the Lord hath thus renewed, fall down at the Feet of God, in an humble admiration of the unſearchable Riches of Free Grace, and never open their Mouths to complain under any adverſe or bitter Providences of God.

SERMON XXVII.

Serm. 27: Text. Of the Nature, Principle, and Neceſſity of Mortification.

GAL. V. 24.

And they that are Chriſt's have crucified the Fleſh, with the Affections and Luſts.

TWO great Tryals of our intereſt in Chriſt are finiſhed, we now proceed to a third, namely, *the mortification of ſin: they that are Chriſt's have crucified the Fleſh.* The ſcope of the *Apoſtle* in this context, is to heal the unchriſtian Breaches among the *Galatians*, prevailing by the inſtigation of *Satan*, to the breach of brotherly love: To cure this he urges four weighty Arguments.

Firſt, From the great Commandment, to *love one another*, upon which the whole Law, (*i e.*) all the Duties of the Second Table do depend, *ver.* 14.

Secondly, He powerfully diſſwades them from the conſideration of the ſad events of their bitter Conteſts, Calumnies, and Detractions, *viz.* mutual ruine and deſtruction, *ver.* 15.

Thirdly, He diſſwades them from the conſideration of the contrariety of theſe practices unto the Spirit of God, by whom they all profeſs themſelves to be governed, from *ver.* 17, to the 23.

Fourthly, He powerfully diſſwades them from theſe Animoſities, from the inconſiſtency of theſe or any other Luſts of the Fleſh with an intereſt in Chriſt: *They that be Chriſts have crucified the Fleſh*, &c. *q. d.* you all profeſs your ſelves to be Members of Chriſt, to be Followers of him; but how incongruous are theſe practices to ſuch a profeſſion? Is this the Fruit of the Dove-like Spirit of Chriſt? Are theſe the Fruits of your Faith, and profeſſed Mortification? Shall the Sheep of Chriſt ſnarl and fight, like rabid and furious Beaſts of Prey? *Tantæne animis cœleſtibus iræ?* O how repugnant are theſe practices with the ſtudy of Mortification, which is the great ſtudy and endeavour of all that be in Chriſt! *They that are Chriſts have crucified the Fleſh, with the Affections and Luſts.* So much for the order of the words; the words themſelves are a *Propoſition*, wherein we have to conſider both the

----non ſecus accum duo converſis inimica in prælia tauri, Frontibus incurrunt.

1. Subject.
2. Predicate.

1. *Vere Chriſtiani qui ad Chriſtum pertinent, qui ſe ei dedere regendos.* Pol. Synopſis.

First, The *Subject* of the Propoſition, they that are Chriſt's, *viz.* true Chriſtians, real Members of Chriſt; ſuch as truly belong to Chriſt, ſuch as have given themſelves up to be governed by him, and are indeed acted by his Spirit; ſuch, all ſuch Perſons (for the indefinite is equipollent to an univerſal) all ſuch, and none but ſuch.

2. Secondly, The Predicate, *they have crucified the Fleſh, with the Affections and Luſts:* By Fleſh we are here to underſtand carnal Concupiſcence, the workings and motions of corrupt Nature; and by the Affections we are to underſtand, not the natural, but the inordinate Affections; for Chriſt doth not aboliſh and deſtroy, but correct and regulate the Affections of thoſe that are in him: And by crucifying the Fleſh, we are not to underſtand the total extinction, or perfect ſubduing of corrupt Nature, but only the depoſing of corruption from its regency and dominion in the Soul; its dominion is taken away, though its Life be prolonged for a Seaſon; but yet, as Death ſurely, though ſlowly, follows crucifixion, (the Life of crucified Perſons gradually departing from them with their Blood,) ſo it is juſt ſo in the Mortification of Sin; and therefore what the Apoſtle in this place calls crucifying, he calls in *Rom.* 8. 13. mortifying; *If ye through the Spirit do mortifie*, θανατοῦτε, if ye put to death the deeds of the Body: But he chooſes in this place to call it crucifying, to ſhew not only the conformity there is betwixt the Death of Chriſt, and the Death of Sin, in reſpect of ſhame, pain, and lingring ſlowneſs; but to denote alſo the principle, means and inſtrument of Mortification, *viz.* the Death or Croſs of Jeſus Chriſt, in the vertue whereof Believers do mortifie the corruptions of their Fleſh; the great Arguments and Perſwaſives to Mortification being drawn from the ſufferings of Chriſt for Sin. In a word, he doth not ſay, they that believe Chriſt was crucified for Sin, are Chriſt's; but they, and they only are his, who *feel* as well as *profeſs* the power and efficacy of the ſufferings of Chriſt in the mortification, and ſubduing of their Luſts and ſinful Affections. And ſo much briefly of the Parts and Senſe of the Words.

The Obſervation followeth.

Doct. Doct. *That a ſaving intereſt in Chriſt may be regularly and ſtrongly inferred and concluded from the mortification of the Fleſh, with the Affections and Luſts.*

This point is fully confirmed by thoſe words of the Apoſtle, *Rom.* 6. 5, 6, 7, 8. *For if we have been planted together in the likeneſs of his Death, we ſhall be alſo in the likeneſs of his reſurrection; knowing this, that our old Man is crucified with him, that the Body of Sin might be deſtroyed; that henceforth we ſhould not ſerve Sin; for he that is dead is free from Sin: Now if we be dead with Chriſt, we believe that we ſhall alſo live with him.*

Mark the force of the Apoſtle's reaſoning; if we have been planted into the likeneſs of his Death, *viz.* by the mortification of Sin, which reſembles, or hath a likeneſs to the kind and manner of Chriſt's Death (as was noted above) then we ſhall be alſo in the likeneſs of his Reſurrection; and why ſo, but becauſe this mortification of Sin is an undoubted evidence of the Union of ſuch a Soul with Chriſt, which is the very ground work and principle of that bleſſed and glorious Reſurrection: And therefore he ſaith, *verſe* 11. *Reckon ye alſo your ſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord*, *q. d.* reaſon thus with your ſelves, theſe mortifying influences of the death of Chriſt are unqueſtionable preſages of your future Bleſſedneſs: God never taking this courſe with any but thoſe who are in Chriſt, and are deſigned to be glorified with him; the Death of your Sin is as evidential as any thing in the World can be, of your ſpiritual Life for the preſent, and of your eternal Life with God hereafter. Mortification is the Fruit and Evidence of your Union, and that Union is the firm ground-work, and certain pledge of your Glorification; and ſo you ought to reckon or reaſon the caſe with your ſelves, as the word λογίζεσθε there ſignifies. Now for the ſtating and explicating of this part, I ſhall in the doctrinal point labour to open and confirm theſe five things.

1. What the Mortification or Crucifixion of Sin imports.
2. Why this Work of the Spirit is expreſſed by crucifying.
3. Why all that are in Chriſt muſt be ſo Crucified, or Mortified unto Sin.
4. What is the true Evangelical Principle of Mortification.
5. How the Mortification of Sin evinces our intereſt in Chriſt.

And then apply the whole.

First, What the Mortification or Crucifixion of Sin imports. 1.

And for clearneſs ſake, I ſhall ſpeak to it both *negatively* and *poſitively*; ſhewing you what is not intended; and what is principally aimed at by the Spirit of God in this expreſſion.

Neg. 1.

First, The Crucifying of the Fleſh doth not imply the total abolition of Sin in Believers, or the deſtruction of its very Being and Exiſtence in them for the preſent: Sanctified Souls ſo put off their Corruptions with their Bodies at Death: This will be the effect of our future Glorification, not of our preſent Sanctification; it doth exiſt in the moſt mortified Believer in the World, *Rom.* 7. 17. it ſtill acteth and luſteth in the regenerate Soul, *Gal.* 5. 17. yea, notwithſtanding its crucifixion in Believers, it ſtill may, in reſpect of ſingle acts, ſurprize and captivate them, *Pſal.* 65. 3. *Rom.* 7. 23. This therefore is not the intention of the Spirit of God in this expreſſion.

Mortificari carnem non eſt eam ita perimi ut aut prorſus non ſit, aut nulla prava in homine deſideria commoveat, quod in corpore mortis hujus non contingit, &c. Eſtius in loc.

Secondly, nor doth the Crucifixion of Sin conſiſt in the ſuppreſſion of the external acts of Sin only; for Sin may reign over the Souls of Men, whilſt it doth not break forth into their lives in groſs and open actions, 2 *Pet.* 2. 20. *Matth.* 12. 43. *Morality* in the Heathens (as *Tertullian* well obſerves) did *abſcondere, ſed non abſcindere vitia*, *hide* them, when it could not *kill* them: Many a Man ſhews a white and fair hand, who yet hath a very foul and black heart.

Thirdly, The Crucifixion of the Fleſh doth not conſiſt in the ceſſation of the external act of Sin; for in that reſpect the luſts of Men may die of their own accord, even a kind of natural Death. The Members of the Body are the Weapons of unrighteouſneſs as the *Apoſtle* calls them; Age or Sickneſs may ſo blunt or break thoſe Weapons, that the Soul cannot uſe them to ſuch ſinful purpoſes and ſervices, as it was wont to do in the vigorous and healthful ſeaſon of Life; not that there is leſs Sin in the Heart, but becauſe there is leſs ſtrength and activity in the Body. Juſt as it is with an old Soldier, who hath as much skill, policy, and delight as ever in military actions; but Age and hard Services have ſo infeebled him, that he can no longer follow the Camp.

Fourthly, The Crucifixion of Sin doth not conſiſt in the ſevere caſtigations of the Body, and penancing it by ſtripes, faſting, and tireſome Pilgrimages. This may paſs for Mortification among *Papiſts*, but never was any luſt of the Fleſh deſtroyed by this rigour. Chriſtians indeed are bound not to indulge and pamper the Body, which is the Inſtrument of Sin, nor yet muſt we think that the ſpiritual corruptions of the Soul feel thoſe ſtripes which are inflicted upon the Body: See *Col.* 2. 23. 'tis not the vanity of ſuperſtition, but the power of true Religion which crucifies and deſtroys corruption; 'tis Faith in Chriſt's Blood, not the ſpilling of our own Blood, which gives ſin the Mortal wound.

Poſit. 2. Secondly, But if you enquire, what then is implied in the mortification or crucifixion of Sin, and wherein it doth conſiſt? I anſwer,

Firſt, It neceſſarily implies the Soul's implantation into Chriſt, and union with him; without which it is impoſſible that any one corruption ſhould be mortified, *they that are* [*Chriſt's*] *have crucified the Fleſh*: The attempts and endeavours of all others are vain and ineffectual: *When we were in the Fleſh* (ſaith the Apoſtle) *the motions of ſin which were by the Law did work in our Members to bring forth fruit unto death*, Rom. 5. 7. Sin was then in its full dominion, no abſtinence, rigour, or outward ſeverity; no purpoſes; promiſes or ſolemn vows could mortifie or deſtroy it; there muſt be an implantation into Chriſt, before there can be any effectual crucifixion of Sin: What Believer almoſt hath not in the days of his firſt convictions, tryed all external methods and means of mortifying Sin, and found it in experience to be to as little purpoſe as the binding of *Sampſon* with green Withs or Cords? But when he hath once come to act Faith upon the Death of Chriſt, then the deſign of Mortification hath proſpered and ſucceeded to good purpoſe.

Errant in ipſa natura mortificationis Chriſtianæ, nam corporis afflictionem & injuriam reputant pro vera mortificatione, cum illa non ad carnem præcipue aut inferiorem animæ partem, ſed ad mentem & voluntatem, maxime pertineat. Davenant in Coloſſ. 256.

Secondly, Mortification of Sin implies the *agency of the ſpirit of God* in that work, without whoſe aſſiſtances and aids all our endeavours muſt needs be fruitleſs: Of this work we may ſay as it was ſaid in another caſe, Zech. 4. 6. *Not by might, nor by power; but by my ſpirit, ſaith the Lord.* When the *Apoſtle* therefore would ſhew by what hand this work of Mortification is performed, he thus expreſſeth it, Rom. 8. 13. *If ye through the Spirit do mortifie the deeds of the Body, ye ſhall live:* The *Duty* is ours, but the *Power* whereby we perform it, is God's: The Spirit is the only ſucceſsful Combatant againſt the Luſts that war in our Members, *Gal.* 5. 17. 'tis true, this excludes not, but implies our endeavours; for it is we through the Spirit that mortifie the deeds of the Body; but yet all our endeavours without the Spirit's aid and influence avail nothing.

Thirdly, The Crucifixion of Sin neceſſarily implies *the ſubverſion of its dominion* in the Soul: A mortified Sin cannot be a reigning Sin, *Rom.* 6. 12, 13, 14. Two things conſtitute the dominion of Sin, *viz.* the fulneſs of its power, and the Souls ſubjection to it. As to the fulneſs of its power, that riſes from the ſuitableneſs it hath, and pleaſure it gives to the corrupt Heart of Man: It ſeems to be as neceſſary as the Right Hand, as uſeful and pleaſant as the Right Eye, *Matth.* 5. 29. but the mortified Heart is dead to all pleaſures and profits of Sin; it hath no delight or pleaſure in it; it becomes its burden and daily complaint. Mortification preſuppoſes the illumination of the mind and conviction of the Conſcience; by reaſon whereof Sin cannot deceive and blind the mind, or bewitch and enſnare the Will and Affections, as it was wont to do, and conſequently its dominion over the Soul is deſtroyed and loſt.

Fourthly, The crucifying of the Fleſh implies a *gradual weakning of the power of Sin* in the Soul. The Death of the Croſs was a ſlow and lingering Death, and the crucified Perſon grew weaker and weaker every hour; ſo it is in the mortification of Sin: The Soul is ſtill *cleanſing it ſelf from all filthineſs of the Fleſh and Spirit, and perfecting holineſs in the fear of God*, 2 Cor. 7. 1. And as the Body of Sin is weakned more and more; ſo the inward Man, or the new Creature is *renewed day by day*, 2 *Cor.* 4. 16. For Sanctification is a progreſſive work of the Spirit: And as holineſs increaſes, and roots it ſelf deeper and deeper in the Soul; ſo the power and intereſt of Sin proportionably abates, and ſinks lower and lower, until at length it be ſwallowed up in Victory.

Fifthly, The crucifying of the Fleſh notes to us the Believers *deſigned application of all ſpiritual means*, and ſanctified inſtruments for the deſtruction of it: There is nothing in this World which a Gracious Heart more vehemently deſires and longs for, than the death of Sin, and perfect deliverance from it, *Rom.* 7. 24. the ſincerity of which deſires doth accordingly manifeſt it ſelf in the daily application of all God's Remedies, ſuch are daily watching againſt the occaſions of Sin, Job 31. 1. *I have made a Covenant with mine eyes*; more than ordinary vigilancy over their ſpecial or proper Sin, Pſal. 18. 23. *I kept my ſelf from mine iniquity*: Earneſt cries to Heaven for preventing Grace, Pſal. 19. 13. *Keep back thy Servant alſo from preſumptuous ſins, let them not have dominion over me*: Deep humblings of Soul for Sins paſt, which is an excellent preventive unto future Sins, 2 Cor. 2. 11. *in that he ſorrowed after a Godly ſort, what carefulneſs it wrought?* Care to give no furtherance or advantage to the deſign of Sin, by making proviſion for the Fleſh, to fulfil the Luſts thereof, as others do, *Rom.* 13. 13, 14. willingneſs to bear the due reproofs of Sin, Pſal. 141. 5. *Let the righteous ſmite me, it ſhall be a kindneſs*: Theſe and ſuch like means of mortification, regenerate Souls are daily uſing, and applying, in order to the death of Sin. And ſo much of the firſt particular, what the mortification of Sin, or crucifying of the Fleſh implies.

Secondly, In the next place, we ſhall examine the reaſons, why this work of the Spirit is expreſſed under that *Trope*, or figurative expreſſion, of *crucifying the Fleſh*. Now the ground and reaſon of the uſe of this expreſſion, is the reſemblance which the mortification of Sin bears unto the Death of the Croſs: And this appears in five particulars.

Firſt, The Death of the Croſs was a *painful Death*, and the mortification of Sin is very painful work, *Matth.* 25. 29. 'tis the cutting off our Right Hands, and plucking out our Right Eyes; it will coſt many thouſand Tears, and Groans, Prayers and ſtrong Cries to Heaven, before one Sin will be mortified. Upon the account of the difficulty of this work, and mainly upon this account, the Scripture ſaith, *narrow is the way, and ſtrait is the gate that leadeth unto Life, and few there be that find it*, Matth. 7. 14. and that the righteous themſelves are *ſcarcely ſaved*.

Secondly, The Death of the Croſs was *univerſally painful*, every Member, every Senſe, every Sinew, every *Nerve* was the Seat and Subject of tormenting pain. So is it in the mortification of Sin; 'tis not this or that particular Member, or Act; but the whole Body of Sin that is to be deſtroyed, *Rom.* 6. 6. and accordingly the conflict is in every Faculty of the Soul; for the Spirit of God, by whoſe hand Sin is mortified, doth not combate with this or that particular Luſt only, but with Sin as Sin; and for that reaſon with every Sin, in every Faculty of the Soul. So that there are conflicts, and anguiſh in every part.

Thirdly, The Death of the Croſs was a *ſlow and lingring Death*; denying unto them that ſuffered it the favour of a quick diſpatch. Juſt ſo it is in the Death of Sin, though the Spirit of God be mortifying it day by day; yet this is a Truth ſealed by the ſad experience of all Believers in the World, *that Sin is long a dying*: And if we ask a reaſon of this diſpenſation of God, among others, this ſeems to be one; corruptions in Believers, like the *Canaanites* in the Land of *Iſrael*, are left to prove, and to exerciſe the People of God, to keep us watching and praying, mourning and believing; yea, wondering and admiring at the riches of pardoning and preſerving Mercy all our days.

Mortificatio peccati non fit uno momento, ſed opus eſt lucta aſſidua: peccatum languеſcit ab initio mortificationis noſtræ, in progreſſu tabeſcit; ad extremum (i.e.) *in ipſa morte noſtra, abolebitur.* Origen in Epiſt. ad Rom.

Fourthly, The Death of the Croſs was a very *opprobrious and ſhameful* Death; they that died upon the Croſs were loaded with ignominy; the Crimes for which they died were expoſed to the publick view; after this manner dieth Sin, a very ſhameful and ignominious Death. Every true Believer draws up a charge againſt it in every Prayer, aggravates and condemns it in every Confeſſion, bewails the evil of it with multitudes of Tears and Groans, making Sin as vile and odious as they can find words to expreſs it, though not ſo vile as it is in its own Nature. *O my God* (ſaith *Ezra*) *I am aſhamed, and even bluſh to look up unto thee*, Ezra 9. 6. So *Daniel* in his Confeſſion, *Dan.* 9. 7. *O Lord, righteouſneſs belongeth unto thee, but unto us confuſion of Faces, as at this day.* Nor can it grieve any Believer in the World, to accuſe, condemn, and ſhame himſelf for Sin, whilſt he remembers and conſiders, that all that ſhame and confuſion of Face which he takes to himſelf, goes to the vindication, Glory, and Honour of his God: As *David* was content to be more vile ſtill for God, ſo it pleaſeth the Heart of a Chriſtian to magnifie and advance the Name and Glory of God, by expoſing his own ſhame, in humble and broken-hearted confeſſions of Sin.

Fifthly, In a word, the Death of the Croſs *was not a natural, but a violent Death*: Such alſo is the Death of Sin: Sin dies not of its own accord, as Nature dieth in old Men, in whom the *Balſamum radicale*, or radical moiſture is conſumed; for if the Spirit of God did not kill it, it would live to eternity in the Souls of Men; 'tis not the everlaſting burnings, and all the wrath of God which lies upon the damned for ever, that can deſtroy Sin. Sin, like a *Salamander*, can live to eternity in the Fire of God's wrath; ſo that either it muſt die a violent death by the hand of the Spirit, or never dieth at all. And thus you ſee, why the mortification of Sin is *Tropically* expreſſed by the crucifying of the Fleſh.

3. Thirdly, Why all that are in Chriſt muſt be ſo crucified, or mortified unto Sin: And the neceſſity of this will appear divers ways.

Firſt, From the inconſiſtency and contrariety that there is betwixt Chriſt and unmortified Luſt, Gal. 5. 17. *Theſe are contrary the one to the other.* There is a threefold inconſiſtency betwixt Chriſt and ſuch Corruptions; they are not only contrary to the *holineſs of Chriſt*, 1 Joh. 3. 6. *Whoſoever abideth in him ſinneth not; whoſoever ſinneth hath not ſeen him, neither known him*, (*i. e.*) whoſoever is thus ingulphed and plunged into the luſt of the Fleſh, can have no communion with the pure and holy Chriſt; but there is alſo an inconſiſtency betwixt ſuch Sin and the *Honour* of *Chriſt*, 2 Tim. 2. 19. *Let every one that nameth the Name of Chriſt, depart from iniquity*: As *Alexander* ſaid to a Soldier of his Name, *recordare nominis Alexandri*, remember thy Name is *Alexander*, and do nothing unworthy of that Name. And unmortified Luſts are alſo contrary to the *Dominion* and Government of *Chriſt*, Luke 9. 23. *If any Man will come after me, let him deny himſelf and take up his Croſs daily, and follow me*: Theſe are the ſelf-denying terms, upon which all Men are admitted into Chriſt's ſervice: And without Mortification and Self-denial he allows no Man to call him Lord and Maſter.

Secondly, The neceſſity of Mortification appears from the neceſſity of conformity betwixt Chriſt the Head, and all the Members of his myſtical Body; for how incongruous and uncomely would it be to ſee a holy heavenly Chriſt, leading a Company of unclean, carnal, and ſenſual Members? Matth. 11. 29. *Take my yoak upon you, and learn of me, for I am meek and lowly*, *q. d.* it would be monſtrous to the World, to behold a company of *Lions* and *Wolves* following a meek and harmleſs *Lamb*: Men of raging and unmortified Luſts, profeſſing and owning me for their Head of Government: And again, 1 Joh 2. 6. *He that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked*, *q. d.* either imitate Chriſt in your *Practice*, or never make pretenſions to Chriſt in your *Profeſſion*: This was what the *Apoſtle* complained of, Phil. 3. 18.

for *many walk of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Croſs of Chriſt:* Men cannot ſtudy to put a greater diſhonour and reproach upon Chriſt, than by making his Name and Profeſſion a cloak and cover to their filthy Luſts.

Thirdly, The neceſſity of crucifying the Fleſh, appears from the method of Salvation as it is ſtated in the Goſpel. God every where requires the practice of Mortification under pain of Damnation, Matth. 18. 8. *Wherefore if thy hand or thy foot offend thee, cut them off, and caſt them from thee; it is better for thee to enter into Life halt or maimed; rather than having two hands, or two feet, to be caſt into everlaſting Fire:* The Goſpel legitimates no hopes of Salvation, but ſuch as are accompanied with ſerious endeavours of Mortification, 1 Joh. 3. 3. *Every man that hath this hope in him purifieth himſelf, even as he is pure:* 'Twas one ſpecial end of Chriſt's coming into the World, *to ſave his People from their Sins,* Matth. 1. 21. nor will he be a Saviour unto any who remain under the dominion of their own Luſts.

Fourthly, The whole ſtream and current of the Goſpel puts us under the neceſſity of Mortification. Goſpel-*Precepts* have reſpect unto this, Col. 3. 5. *Mortifie your Members therefore, which are upon the Earth,* 1 Pet. 1. 15. *Be ye holy for I am holy.* Goſpel-*Preſidents* have reſpect unto this, Heb. 12. 1. *Wherefore ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us,* &c. Goſpel-*threatnings* are written for this end, and do all preſs Mortification in a thundring *dialect,* Rom. 8. 13. *If ye live after the Fleſh ye ſhall die,* Rom. 1. 18. *The wrath of God is revealed from Heaven againſt all ungodlineſs, and unrighteouſneſs of Men:* The *Promiſes* of the Goſpel are written deſignedly to promote it, 2 Cor. 7. 1. *Having therefore theſe Promiſes, dearly beloved, let us cleanſe our ſelves from all filthineſs of Fleſh and Spirit, perfecting holineſs in the fear of God:* But in vain are all theſe Precepts, Preſidents, Threatnings and Promiſes written in the Scripture, except Mortification be the daily ſtudy and practice of Profeſſors.

Fifthly, Mortification is the very ſcope and aim of our Regeneration, and the infuſion of the principles of Grace: *If we live in the Spirit, let us walk in the Spirit,* Gal. 5. 25. In vain were the habits of Grace planted, if the Fruits of Holineſs and Mortification be not produced; yea, Mortification is not only the deſign and aim, but it is a ſpecial part, even the one half of our Sanctification.

Sixthly, If Mortification be not the daily practice and endeavour of Believers, then the way to Heaven no way anſwers to Chriſt's deſcription of it in the Goſpel: He tells us, Matth. 7. 13, 14. *Wide is the gate, and broad is the way that leadeth to deſtruction, and many there be that go in thereat; becauſe ſtrait is the gate, and narrow is the way which leadeth unto Life, and few there be that find it:* Well then, either Chriſt muſt be miſtaken in the account he gave of the way to Glory, or elſe all unmortified Perſons are out of the way; for what makes the way of Salvation narrow, but the difficulties and ſeverities of Mortification?

Seventhly, In a word, he that denies the neceſſity of Mortification, confounds all diſcriminating marks betwixt Saints and Sinners; pulls down the Pale of diſtinction, and lets the World into the Church, and the Church into the World; 'tis a great deſign of the Goſpel to preſerve the boundaries betwixt the one and the other, *Rom.* 2. 7, 8. *Rom.* 8. 1, 4, 5, 6, 13. But if Men may be Chriſtians without Mortification, we may as well go into the *Taverns, Ale-houſes,* or *Brothel-houſes,* among the roaring or ſottiſh crew of Sinners, and ſay, here be thoſe that are redeemed by the Blood of Chriſt; here be his Diſciples and Followers; as go to ſeek them in the pureſt Churches, or moſt ſtrictly religious Families; by all which the neceſſity of Mortification, unto all that are in Chriſt, is abundantly evidenced.

Fourthly, In the next place we are to enquire into the true *principle* of Mortification: 4.
'Tis true there are many ways attempted by Men for the Mortification of Sin, and many rules laid down to guide Men in that great work; ſome of which are very trifling and impertinent things; ſuch are thoſe preſcribed by *Popiſh Votaries;* but I ſhall lay down this as a ſure concluſion, that *the ſanctifying Spirit is the only effectual principle of Mortification;* and without him no Reſolutions, Vows, Abſtinences, Caſtigations of the Body, or any other external endeavours can ever avail to the Mortification of one Sin: The *moral Heathens* have preſcribed many pretty rules and helps for the ſuppreſſion of Vice: *Ariſtides, Seneca,* and *Cato* were renowned among them upon this account: But yet as *Lactantius* well obſerves, *moral Philoſophy* did rather *abſcondere vitia, quam abſcindere,* hide it, rather than kill it; formal Chriſtians have alſo gone far in the reformation of their Lives, but could never attain true Mortification; formality pares off the excreſcencies of Vice, but never kills the root of it; it uſually recovers it ſelf again, and their Souls like a Body not well purged, relapſe into a worſe condition than before, *Matth.* 12. 43, 44. 2 *Pet.* 2. 20.

This work of Mortification is peculiar to the Spirit of God, *Rom.* 8. 13. *Gal.* 5. 17. and the Spirit becomes a principle of Mortification in Believers two ways, namely,

1. By the implantation of contrary Habits.
2. By aſſiſting thoſe implanted Habits in all the times of need.

First, The Spirit of God implants Habits of a contrary Nature, which are deſtructive to Sin, and are purgative of corruption, 1 *Joh.* 5. 4. *Acts* 15. 9. Grace is to Corruption what Water is to Fire; betwixt which there is both a *formal* and *effective oppoſition;* a contrariety both in Nature and Operation, *Gal.* 5. 17. There is a threefold remarkable advantage given us by Grace for the deſtruction and mortification of Sin. For, 1.

Firſt, Grace gives the Mind and Heart of Man a contrary bent and inclination; by reaſon whereof ſpiritual and heavenly things become connatural to the regenerate Soul, *Rom.* 7. 22. *For I delight in the Law of God after the inner Man:* Sanctification is in the Soul as a living ſpring running with a kind of *central force* Heaven-ward, *Joh.* 4. 14.

Secondly, Holy Principles deſtroy the intereſt that Sin once had in the love and delight of the Soul; the ſanctified Soul cannot take pleaſure in Sin, or find delight in that which grieves God, as it was wont to do; but that which was the object of delight, hereby becomes the object of grief and hatred, *Rom.* 7. 15. *What I hate, that I do.*

Thirdly, From both theſe follow a third advantage for the mortification of Sin, in as much as Sin being contrary to the new Nature, and the object of grief and hatred, cannot poſſibly be committed without reluctancy, and very ſenſible regret of Mind; and actions done with regret, are neither done frequently nor eaſily. The caſe of a regenerate Soul under the Surprizals, and particular Victories of Temptation, being like that of a Captive in War, who marches not with delight, but by conſtraint among his Enemies. So the *Apoſtle* expreſſeth himſelf, Rom. 7. 23. *But I ſee another Law in my Members, warring againſt the Law of my Mind; and bringing me into captivity unto the Law of ſin, which is in my Members:* Thus the Spirit of God promotes the deſign of Mortification by the implantation of contrary Habits.

'Αιχμαλωτίζω, *cum ita quis capitur, ut nequeat luctari, nec ſe capienti obſiſtere.* Sclat.

2. Secondly, By aſſiſting thoſe Gracious Habits in all the times of need, which he doth many ways; ſometimes notably awakening and rouzing Grace out of the dull and ſleepy Habit, and drawing forth the activity and power of it into actual and ſucceſsful reſiſtances of Temptations, as *Gen.* 39. 9. *How can I do this great wickedneſs, and ſin againſt God?* Holy fear awakens firſt, and raiſes all the powers of Grace in the Soul, to make a vigorous reſiſtance of temptation: The Spirit alſo ſtrenghthens weak Grace in the Soul, 2 *Cor.* 12. 9. *My Grace is ſufficient for thee, for my ſtrength is made perfect in weakneſs:* And by reaſon of Grace thus implanted, and thus aſſiſted, *he that is born of God keepeth himſelf, and the wicked one toucheth him not.*

5. Fifthly, The laſt Query to be ſatisfied, is, how Mortification of Sin ſolidly evinceth the Soul's intereſt in Chriſt; and this it doth divers ways, affording the mortified Soul many ſound evidences thereof. As,

Evidence 1.

Whatſoever evidences the indwelling of the Holy Spirit of God in us, muſt needs be evidential of a ſaving intereſt in Chriſt; as hath been fully proved before; but the mortification of Sin doth plainly evidence the indwelling of the Spirit of God; for as we proved but now, it can proceed from no other Principle; there is a ſtrong and inſeparable connexion betwixt Mortification and the Spirit, as betwixt the Effect and its proper Cauſe, and the ſelf-ſame connexion betwixt the in-being of the Spirit, and union with Chriſt. So that to reaſon from mortification to the inhabitation of the Spirit, and from the inhabitation of the Spirit to our union with Chriſt, is a ſtrong Scriptural way of reaſoning.

Evidence 2.

That which proves a Soul to be under the *Covenant of Grace*, evidently proves its intereſt in Chriſt; for Chriſt is the Head of that *Covenant*, and none but ſound Believers are under the Bleſſings and Promiſes of it; but mortification of Sin is a ſound evidence of the Soul's being under the Covenant of Grace, as is plain from thoſe words of the *Apoſtle*, Rom. 6. 12, 13, 14. *Let not ſin therefore reign in your mortal Body, that ye ſhould obey it in the luſt thereof; neither yield ye your Members, as inſtruments of unrighteouſneſs unto ſin; but yield your ſelves unto God, as thoſe that are alive from the dead, and your Members as inſtruments of righteouſneſs unto God; for ſin ſhall not have dominion over you; for ye are not under the Law, but under Grace:* Where the *Apoſtle* preſſeth Believers unto Mortification by this encouragement, that it will be a good evidence unto them of a new Covenant-intereſt; for all legal duties and endeavours can never mortifie Sin: 'Tis the Spirit in the New Covenant which produces this; whoever therefore hath his corruptions mortified, hath his intereſt in the Covenant, and conſequently in Chriſt, ſo far cleared unto him.

Evidence 3.

That which is the Fruit and Evidence of ſaving Faith, muſt needs be a good evidence of our intereſt in Chriſt; but Mortification of Sin is the Fruit and Evidence of ſaving Faith, Acts 15. 9. *Purifying their Hearts by Faith,* 1 Joh. 5. 4. *This is the Victory whereby we overcome the World, even our Faith:* Faith overcomes both the allurements of the World upon the other hand; by mortifying the Heart and Affections to all earthly things: A mortified Heart is not eaſily taken with the enſnaring pleaſures of the World, or much moved with the diſgraces, loſſes, and ſufferings it meets with from the World; and ſo the ſtrength and force of its temptations is broken, and the mortified Soul becomes victorious over it, and all this by the inſtrumentality of Faith.

Evidence 4.

In a word, there is an intimate and indiſſoluble connexion betwixt the mortification of Sin, and the Life of Grace, *Rom.* 6. 11. *Reckon your ſelves to be dead indeed unto Sin, but alive unto God through Jeſus Chriſt:* And the Life of Chriſt muſt needs involve a ſaving intereſt in Chriſt; by all which is fully proved what was aſſerted in the obſervation from this Text. The Application follows in the next Sermon.

SER-

SERMON XXVIII.

GAL. V. 24.

Serm. 28. Text. *And they that are Chriſt's have crucified the Fleſh, with the Affections and Luſts.*

From hence our Obſervation was,

Doct. Doct. *THat a ſaving intereſt in Chriſt may be regularly and ſtrongly inferred, and concluded from the Mortification of the Fleſh, with its Affections and Luſts.*

Having opened the Nature, and neceſſity of Mortification in the former Sermon, and ſhewn how regularly a ſaving intereſt in Chriſt may be concluded from it; we now proceed to apply the whole, by way of

1. Information.
2. Exhortation.
3. Direction.
4. Examination.
5. Conſolation.

Uſe 1. 1. *Uſe for Information.*

Infer. 1. *Inference* 1.

If they that be Chriſt's have crucified the Fleſh, *Then the Life of Chriſtians is no idle or eaſie Life*: The corruptions of his Heart continually fill his Hands with work, with work of the moſt difficult nature, ſin-crucifying work, which the Scripture calls the cutting off the Right Hand, and plucking out of the Right Eye: Sin-crucifying work is hard work, and it is conſtant work, throughont the Life of a Chriſtian; there is no time or place freed from this conflict; every occaſion ſtirs corruption, and every ſtirring of corruption calls for mortification: Corruptions work in our very beſt Duties, *Rom.* 7. 23. and put the Chriſtian upon mortifying Labours. The World and the Devil are great Enemies and Fountains of many Temptations to Believers, but not like the corruptions of our own Hearts; they only tempt *objectively* and *externally*; but this tempts *internally*, and therefore much more dangerous; they only tempt at Times and Seaſons; this continually at all Times and Seaſons: Beſides, whatever *Satan* or the *World* attempts upon us, would be altogether ineffectual, were it not for our own corruptions, *Joh.* 14. 30. So that the corruptions of our own Hearts, as they give us moſt danger, ſo they muſt give us more labour; our Life and this labour muſt end together; for Sin is long a dying in the beſt Heart: Thoſe that have been many years exerciſed in the ſtudy of Mortification, may haply feel the ſame corruption tempting and troubling them now, which put them into tears, and many times to their Knees twenty or forty years ago. It may be ſaid of Sin as it was of *Hannibal*, that active Enemy; that it will never be quiet, whether conquering or conquered; and until Sin ceaſe working, the Chriſtian muſt not ceaſe mortifying.

fer. 2. *Inference* 2.

If mortification be the great work of a Chriſtian, *then certainly thoſe that give the corruptions of Chriſtians an occaſion to revive, muſt needs do them a very ill Office:* They are not our beſt Friends that ſtir the Pride of our *Hearts* by the flattery of their *Lips*. The Graces of God in others, I confeſs, are thankfully to be owned, and under diſcouragements, and contrary temptations, to be wiſely and modeſtly ſpoken of; but the ſtrongeſt Chriſtians do ſcarcely ſhew their own weakneſs in any one thing more than they do in bearing their own Praiſes. Chriſtian, thou knoweſt thou carrieſt Gunpowder about thee, deſire thoſe that carry Fire to keep at a diſtance from thee; 'tis a dangerous *Criſis* when a proud Heart meets with flattering Lips, *auferte ignem*, &c. take away the Fire (ſaid a Holy Divine of *Germany*, when his Friend commended him upon his Death-bed) for I have yet combuſtible matter about me: Faithful, ſeaſonable, diſcreet reproofs are much more ſafe to us, and advantagious to our mortifying work; but alas, How few have the boldneſs or wiſdom duly to adminiſter them? 'Tis ſaid of *Alexander*, that he bid a *Philoſopher* (who had been long with him) to be gone; for, ſaid he, ſo long thou haſt been with me, and never Reproved me; which muſt needs be thy fault; for either thou ſaweſt nothing in me worthy of Reproof, which argues thy ignorance; or elſe thou durſt not Reprove me, which argues thy unfaithfulneſs. A wiſe and faithful Reprover is of ſingular uſe to him that is heartily engaged in the deſign of mortification; ſuch a faithful Friend, or ſome malicious Enemy, muſt be helpful to us in that work.

Inference 3. Infer. 3.

Hence it follows, *that manifold and ſucceſſive afflictions are no more than is neceſſary for the beſt of Chriſtians*; the mortification of our Luſts require them all, be they never ſo many, 1 Pet. 1. 5. *if need be, ye are in heavineſs*; 'tis no more than need, that one loſs ſhould follow another, to mortifie an earthly Heart; for ſo intenſely are our Affections ſet upon the World, that it is not one, or two, or many checks of Providence, that will ſuffice to wean and alienate them. Alas, the earthlineſs of our Hearts will take all this, it may be much more than this to purge them: The wiſe God ſees it but neceſſary to permit frequent diſcoveries of our own weakneſs, and to let looſe the Tongues of many Enemies upon us, and all little enough to pull down the Pride and Vanity that is in our Hearts. Chriſtian, how difficult ſoever it be for thee to bear it; yet the pride of thy Heart requires all the Scoffs and Jeers, all the Calumnies and Reproaches, that ever the Tongues or Pens of thy bittereſt Enemies, or miſtaking Friends, have at any time thrown upon thee. Such rank Weeds, as grow in our Hearts, will require hard Froſts, and very ſharp Weather to rot them; the ſtraying *Bullock* needs a heavy clog, and ſo doth a Chriſtian, whom God will keep within the bounds and limits of his Commandments, *Pſal.* 119. 67. *Dan.* 11. 35.

Infer. 4. *Non eſt ſalvatus cruce Chriſti, qui non eſt crucifixus in Chriſto qui non eſt membrum Chriſti.* Proſper.

Inference 4.

If they that be Chriſts have crucified the fleſh, *then the number of real Chriſtians is very ſmall*: 'tis true, if all that ſeem to be meek, humble and heavenly, might paſs for Chriſtians, the number would be great: but if no more muſt be accounted Chriſtians, than thoſe who crucifie the fleſh, with its affections and luſts, O how ſmall is the number! For O how many be there under the Chriſtian name, that pamper and indulge their luſts, that ſecretly hate all that faithfully reprove them, and really affect none but ſuch as feed their luſts, by praiſing and admiring them? How many that make proviſion for the fleſh, to fulfil its luſts? who cannot endure to have their corruptions croſt: How many are their that ſeem very meek and humble, untill an occaſion be given to ſtir their paſſion, and then you ſhall ſee in what degree they are mortified: the Flint is a cold ſtone, till it be ſtruck, and then 'tis all Fiery. I know the beſt of Chriſtians are mortified but in part: and ſtrong corruptions are ofttimes found in very eminent Chriſtians; but they love them not ſo well as to purvey for them, to protect, defend and countenance them: not dare they ſecretly hate ſuch as faithfully reprove them; as many thouſands that go under the name of Chriſtians do. Upon the account of mortification it is ſaid, Matth. 7. 13. *Narrow is the way, and ſtrait is the gate that leadeth unto life, and few there be that find it.*

Infer. 5.

Inference. 5.

If they that be Chriſts have crucified the Fleſh; (*i. e.*) mortification is their daily work and ſtudy; *then how falſely are Chriſtians charged as troublers of the World, and diſturbers of the civil peace and tranquility of the times and places they live in?* Juſtly may they retort the charge, as *Elijah* did to *Ahab*, *It is not I that trouble Iſrael, but thou and thy Fathers houſe:* It is not the holy, meek and humble Chriſtians that put the World into confuſion: this is done by the Prophane, and Atheiſtical; or by the deſigning and hypocritical World, and laid at the innocent Chriſtians door: as all the publick Calamities, which from the immediate hand of God, or by Foreign, or domeſtick enemies befel *Rome*, were conſtantly charged upon Chriſtians; and they condemned and puniſhed, for what the righteous hand of God inflicted, or the working-heads of the enemies of that State without their privity contrived. The Apoſtle *James* propounds, and anſwers a very pertinent queſtion unto this diſcourſe, James 4. 1. *From whence come wars and fightings among you; come they not hence, even of your luſts that war in your members?* O if all Men did but ſtudy mortification and ſelf-denial, and live as much at home in the conſtant work of their own hearts, as ſome Men do; What tranquillity and peace, what bleſſed halcyon days ſhould we quickly ſee! 'Tis true, Chriſtians are always fighting and quarrelling, but it is with themſelves and their own corrupt hearts and affections: they hate no enemy but ſin, they thirſt for the Blood and ruine of none but of that enemy: they are ambitious of no victory but what is over the corruptions of their own hearts; they carry no grudge except it be againſt this enemy ſin, and yet theſe are the Men who are the moſt ſuſpected, and charged of diſturbing the times they live in. Juſt as the *Wolf* accuſed the *Lamb*, which was below him, for pudling and defiling the ſtream. But there will be a day, when God will clear up the innocency and integrity of his miſtaken and abuſed ſervants; and the World ſhall ſee it was not Preaching and Praying, but Drinking, Swearing, Prophaneneſs and enmity unto true Godlineſs, which diſturbs and breaks the tranquility, and quietneſs of the times; mean time let innocency commit it ſelf unto God who will protect, and in due time vindicate the ſame.

Infer. 6.

Inference 6.

If they that be Chriſt's have crucified the fleſh, *then whatſoever Religion, Opinion or Doctrine, doth, in its own nature countenance and encourage ſin, is not of Chriſt*; the Doctrine of Chriſt every where teacheth mortification; the whole ſtream of the Goſpel runs againſt ſin; the Doctrine it teacheth, is holy, pure and Heavenly; it hath no tendency to extol corrupt nature, and feed its pride by magnifying its freedom and power; or by ſtamping the merit and dignity of the Blood of Chriſt upon its works and performances; it never makes the death of Chriſt a *Cloak* to cover ſin, but an *inſtrument* to deſtroy it; and whatſoever Doctrine it is, which nouriſhes the pride of nature, to the diſparagement of Grace; or incourages licentiouſneſs and fleſhly luſt, is not the Doctrine of Chriſt; but a ſpurious off-ſpring begotten by Satan upon the corrupt nature of Man.

Infer. 7

Inference 7.

7. If mortification be the great buſineſs, and character of a Chriſtian, *then that condition is moſt eligible and deſirable by Chriſtians, which is leaſt of all expoſed to Temptation*, Prov. 30. 8. *Give me neither poverty nor riches, but feed me with food convenient*; that holy judicious man was well aware of the danger lurking in both extreams; and how near they border upon deadly temptations, and approach the very precipice of ruine, that ſtand upon either ground: few Chriſtians have an head ſtrong and ſteddy enough to ſtand upon the pinacle of wealth and honour, nor is it every one that can grapple with poverty and contempt. A mediocrity is the Chriſtians beſt external ſecurity, and therefore moſt deſirable, and yet how do the corruptions, the pride and ignorance of our hearts graſp, and covet that condition which only ſerves to warm and nouriſh our luſts, and make the work of Mortification much more difficult? 'Tis well for us, that our wiſe Father leaves us not to our own choice, that he frequently daſhes our earthly projects, and diſappoints our fond expectations. If Children were left to carve for themſelves, how often would they cut their own fingers?

Infer.

Inference 8.

If Mortification be the great buſineſs of a Chriſtian, *then Chriſtian fellowſhip, and ſociety duly managed, and improved, muſt needs be of ſingular uſe, and ſpecial advantage to the people of God.* For thereby we have the friendly help and aſſiſtance of many other hands, to carry on our great deſign, and help us in our moſt difficult buſineſs; if corruptions be too hard for us, others this way come in to our aſſiſtance, *Gal.* 6. 1. *Brethren if a man be overtaken in a fault ye which are Spiritual reſtore ſuch an one in the Spirit*

rit of meakneſs. If temptations prevail, and over-bear us that we fall under ſin, 'tis a ſpecial mercy to have the reproofs and counſels of our brethren, who will not ſuffer ſin to reſt upon us, *Levit.* 19. 17. Whilſt we are ſluggiſh and ſleepy, others are vigilant, and careful for our ſafety: The humility of another, reproves and mortifies my pride: The activity and livelineſs of another, awakens and quickens my deadneſs: The prudence and gravity of another, detects and cures my levity and vanity: The Heavenlineſs and Spirituality of another, may be exceeding uſeful both to reprove, and heal the earthlineſs, and ſenſuality of my heart. Two are better than one, but wo unto him that is alone. The Devil is well aware of this great advantage, and therefore ſtrikes with ſpecial malice againſt embodied Chriſtians, who are as a well diſciplined army, whom he therefore more eſpecially endeavours to rout and ſcatter by perſecutions, that thereby particular Chriſtians may be deprived of the ſweet advantages of mutual ſociety.

Inference 9.

Infer. 9. *How deeply hath ſin fixed its roots in our corrupt nature, that it ſhould be the conſtant work of a Chriſtians whole life, to mortifie and deſtroy it?* God hath given us many excellent helps, his Spirit within us, variety of ordinances and duties are alſo appointed as inſtruments of Mortification: And from the very day of Regeneration unto the laſt moment of diſſolution the Chriſtian is daily at work in the uſe of all ſanctified means external and internal, yet can never dig up, and deſtroy corruption at the root all his life long. The moſt eminent Chriſtians of longeſt ſtanding in Religion, who have ſhed Millions of tears for ſin, and poured out many thouſand Prayers for the Mortification of it; do after all find the grudgings of their old diſeaſe, that there is ſtill life and ſtrength in thoſe corruptions which they have given ſo many wounds unto in duty. O the depth and ſtrength of ſin! which nothing can ſeparate from us, but that which ſeparates our Souls and Bodies. And upon that account the day of a believers death, is better than the day of his birth. Never till then, do we put off our armour, ſheath our ſword, and cry victory, victory.

2. *Uſe for Exhortation.*

Uſe 2. If they that are Chriſts have crucified the fleſh, *&c.* Then as ever we hope to make good our claim to Chriſt, let us give all diligence to mortifie ſin, in vain elſe are all our pretences unto Union with him. This is the great work, and diſcriminating character of a believer. And ſeeing it is the main buſineſs of life, and great evidence for Heaven, I ſhall therefore preſs you to it by the following Motives and Conſiderations.

Mot. 1. 1 *Motive.* And firſt, methinks the comfort and ſweetneſs reſulting from Mortification ſhould effectually perſwade every believer to more diligence about it. There is a double ſweetneſs in Mortification, one in the nature of the work, as it is a duty, a ſweet Chriſtian duty; another as it hath reſpect to Chriſt, and is evidential of our Union with him. In the firſt conſideration there is a wonderful ſweetneſs in Mortification, for doſt thou not feel a bleſſed calmneſs, chearineſs and tranquility in thy conſcience, when thou haſt faithfully repelled temptations, ſucceſsfully reſiſted and overcome thy corruptions? Doth not God ſmile upon thee; conſcience incourage, and approve thee? Haſt thou not an heaven within thee? whilſt others feel a kind of hell in the deadly gripes, & bitter accuſations of their own conſciences, are covered with ſhame, and filled with horrours. But then, conſider it alſo as an evidence of the Souls intereſt in Chriſt, as my Text conſiders it; and what an heaven upon earth muſt then be found in Mortification! Theſe indeavours of mine to ſubdue and mortifie my corruptions, plainly ſpeak the Spirit of God in me, and my being in Chriſt; and O what is this! What heart hath largeneſs and ſtrength enough to receive and contain the joy and comfort which flows from a cleared intereſt in Jeſus Chriſt! Certainly Chriſtians, the tranquility and comfort of your whole life depends upon it: and what is life without the comfort of life, *Rom.* 8. 13. *If ye through the Spirit do mortifie the deed of the body, ye ſhall live,* (*i. e.*) you ſhall live a ſerene, placid, comfortable life, for it is corruption unmortified which clouds the face of God, and breaks the peace of his people, and conſequently imbitters the life of a Chriſtian.

Mot. 2 2 *Motive.* As the comfort of your own lives which is much, ſo your inſtrumental fitneſs for the ſervice of God which is much more, depends upon the Mortification of your ſins, 2 *Tim.* 2. 21. *If a man therefore purge himſelf from theſe, he ſhall be a veſſel unto honour; ſanctified and meet for the maſters uſe, and prepared unto every good work.* Where is the mercy of life, but in the uſefulneſs and ſerviceableneſs of it unto God? It is not worth while to live ſixty, or ſeventy years in the world, to eat and drink, to buy and ſell, to laugh and cry, and then go down to the place of ſilence. So far as any Man lives to God, an uſeful ſerviceable life to his praiſe and honour; ſo far only, and no farther doth he anſwer the end of his being. But it is the purged mortified Soul which is the veſſel of honour, prepared, and meet for the Maſter's uſe. Let a proud or an earthly heart be imployed in any ſervice for God, and you ſhall find that ſuch an heart will both ſpoil the work, by managing it for a ſelf-end as *Jehu* did; and then devour the praiſe of it by a proud boaſt: *Come, ſee my zeal.* When the Lord would employ the Prophet *Iſaiah* in his work and ſervice, his iniquity was firſt purged; and after that he was imployed, *Iſai.* 6. 6, 7, 8. Sin is the Soul's ſickneſs, a conſumption upon the inner Man; and we know that languiſhing conſumptive perſons are very unfit to be imployed in difficult and ſtrenuous labours: Mortification ſo far as it prevails, cures the diſeaſe, recovers our ſtrength, and inables us for ſervice to God in our Generations.

Mot. 3. 3 *Motive.* Your ſtability, and ſafety in the hour of Temptation depends upon the ſucceſs of your mortifying endeavours. Is it then a valuable Mercy in your eyes to be kept upright and ſtedfaſt in the critical ſeaſon of Temptation, when Satan ſhall be wreſtling with you for the Crown, and Prize of eternal life? Then give diligence to mortifie your corruptions. Temptation is a Siege, Satan is the Enemy without the Walls, labouring to force an entrance, natural corruptions are the Traytors within, that hold correſpondency with the enemy without, and open the gate of the Soul to receive him. It was the covetouſneſs of *Judas* his heart which overthrew him in the hour of Temptation. They are our fleſhly luſts which go over unto Satan in the day of Battel, and *fight againſt our ſouls*, 1 *Pet.* 2. 11. the corruptions (or infectious Atoms which fly up and down the World in times of 2Pet.2.20. Temptation, as that word μιάσματα imports) are through luſts, 2 *Pet.* 1. 4. 'Tis the luſt within which gives a luſtre to the vanities of the world without, and thereby makes them ſtrong temptations to us, 1 *Joh.* 2. 16. Mortifie therefore your corruptions as ever you expect to maintain your ſtation in the day of trial: cut off thoſe advantages of your enemy, leſt by them he cut off your Souls, and all your hopes from God.

Motive 4. 4 *Motive.* As Temptations will be irreſiſtible, ſo Afflictions will be unſupportable to you without mortification. My friends, you live in a mutable world, Providence daily rings the changes in all the Kingdoms, Cities, and Towns all the world over. You that have Husbands or Wives to day, may be left deſolate to morrow: You that have Eſtates, and Children now, may be bereaved of both before you are aware. Sickneſs will tread upon the heel of health, and death will aſſuredly follow life, as the night doth the day. Conſider with your ſelves, are you able to bear the loſs of your ſweet enjoyments with patience? Can you think upon the parting hour without ſome tremblings? O get a heart mortified to all theſe things, and you will bleſs a taking as well as a giving God. 'Tis the living world, not the crucified world, that raiſes ſuch tumults in our Souls in the day of Affliction. How cheerful was holy *Paul* under all his ſufferings! and what think you gave him that peace, and cheerfulneſs, but his mortification to the world? *Phil.* 4. 12. *I know both how to be abaſed, and I know how to abound; every where, and in all things I am inſtructed, both to be full, and to be hungry, both to abound, and ſuffer need.* *Job* was the mirror of patience in the greateſt ſhock of Calamity, and what made him ſo, but the mortifiedneſs of his heart in the fulleſt enjoyment of earthly things? *Job* 31. 25.

Motive 5. 5 *Motive.* The reputation and honour of Religion is deeply concerned in the mortification of the Profeſſors of it: For unmortified Profeſſors will firſt or laſt be the ſcandals, and reproaches of it. The profeſſion of Religion may give credit to you, but to be ſure you will never bring credit to it. All the ſcandals and reproaches that fall upon the name of Chriſt in this world, flow from the fountain of unmortified corruption. *Judas* and *Demas*, *Hymeneus* and *Philetus*, *Ananias* and *Saphira* ruined themſelves, and became rocks of offence to others by this means. If ever you will keep Religion ſweet, labour to keep your hearts mortified and pure.

Motive 6. 6 *Motive.* To conclude, what an hard tug will you have in your dying hour, except you get a heart mortified to this world, and all that is in it? Your parting hour is like to be a dreadful hour without the help of mortification. Your corruptions like glew faſten your affections to the world, and how hard will it be for ſuch a Man to be ſeparated by death? O what a bitter and doleful parting have carnal hearts from carnal things! whereas the mortified Soul can receive the meſſengers of death without trouble, and as cheerfully put off the body at death, as a Man doth his clothes at night: death need not pull and hale; ſuch a Man goes half way to meet it, *Phil.* 1. 23. *I deſire to be diſſolved, and to be with Chriſt, which is far better.* Chriſtian, wouldſt thou have thy death-bed ſoft and eaſie? wouldſt thou have an εὐθανασία, as the *Philoſopher* deſired for himſelf, an eaſie death without pain or terrour; then get a mortified Heart: the *Chirurgeons* knife is ſcarce felt, when it cuts off a mortified member.

3d. *Uſe for Direction.* *Uſe* 3.

Are you convinced and fully ſatisfied of the excellency and neceſſity of Mortification, and inquiſitive after the means, in the uſe whereof it may be attained? then for your help and encouragement I will in the next place offer my beſt aſſiſtance, in laying down the rules for this work.

Rule 1. 1. *Rule.* If ever you will ſucceed and proſper in the work of Mortification, then get and daily exerciſe more Faith. Faith is the great inſtrument of Mortification. *This is the Victory* (or ſword by which the victory is won, the inſtrument) *by which you overcome the world, even your faith*, 1 *John* 5. 4. By Faith alone eternal things are diſcovered to our Souls in their reality and excelling glory, and theſe are the preponderating things for the ſake whereof ſelf-denial and Mortification becomes eaſie to believers; by oppoſing things eternal to things temporal we reſiſt Satan, 1 *Pet.* 5. 8. This is the ſhield by which we quench the fiery darts of the wicked one, *Eph.* 6. 16.

Rule 2. 2. *Rule.* Walk in daily communion with God, if ever you will mortifie the corruptions of Nature, that is the Apoſtles own preſcription, *Gal.* 1. 16. *This I ſay then, walk in the Spirit, and ye ſhall not fulfil the luſts of the fleſh.* Spiritual and frequent communion with God, gives manifold advantages for the Mortification of ſin: as it is a bright glaſs wherein the holineſs of God and the exceeding ſinfulneſs of ſin, as it is oppoſite thereunto, are moſt clearly and ſenſibly diſcovered, than which ſcarce any thing can ſet a keener edge of indignation upon the Spirit of a Man againſt Sin. Beſides, all communion with God is aſſimilating, & transformative of the Soul into his image, it leaves alſo a heavenly reliſh and ſavour upon the Soul: it darkens the luſtre and glory of all earthly things, by preſenting to the Soul a Glory which excelleth. It marveloufly improves, and more deeply radicates Sanctification in the Soul, by all which means it becomes ſingularly uſeful, and ſucceſsful in the work of Mortification.

Rule 3. 3. *Rule.* Keep your Conſciences under the awe, and in the fear of God continually, as ever you hope to be ſucceſsful in the Mortification of Sin. The fear of God is the great preſervative from Sin, without which all the external rules and helps in the world ſignifie nothing. *By the fear of the Lord men depart from evil*, *Prov.* 16. 6. Not only from external and more open evils, which the fear of Men as well as the fear of God may prevent, but from the moſt ſecret, and inward evils, which is a ſpecial part of Mortification, *Levit.* 19. 14. It keeps Men from thoſe evils which no eye, nor ear of Man can poſſibly diſcover. The fear of the Lord breaks. Temptations baited with pleaſure, with profit & with ſecreſie. In a word, if ever you be cleanſed from all filthineſs of fleſh & Spirit, it muſt be by the fear of God, 2 *Cor.* 7. 1.

Rule 4. Readers, if ever you would have a true ſight of the emptineſs and vanity of the creature, and get a mortified heart to the world; now is the time, for at this day the providence of God hath withered all the fading flowers of earthly delights, and ſhewed you the worlds backparts, as it is departing from you.

4. *Rule.* Study the vanity of the Creature, and labour to get true notions of the emptineſs and tranſitorineſs thereof, if ever you will attain to the Mortification of your affections towards it. 'Tis the falſe picture and image of the World in our fancy, that crucifies us with ſo many cares, fears, and ſolicitudes about it: and it is the true picture and image of the world, repreſented to us in the glaſs of the word, which greatly helps to crucifie our affections to the world. O if we did but know and believe three things about the world, we would never be ſo fond of it as we are, *viz.* the fading, defiling, and deſtroying nature of it: the beſt and ſweeteſt enjoyments of the world are but fading flowers, and withering graſs, *Iſa.* 14. 6. *James* 1. 10, 11. Yea, it is of a defiling as well as a fading nature, 1 *John* 5. 19. It lies in wickedneſs, it ſpreads univerſal infection among all Mankind, 2 *Pet.* 1. 4. Yea, it deſtroys, as well as defiles multitudes of Souls, *drowning men in perdition,* 1 *Tim.* 6. 9. Millions of Souls will wiſh to eternity they had never known the riches, pleaſures or honours of it: were this believed, how would Men ſlack their pace, and cool themſelves in the violent and eager purſuit of the world! This greatly tends to promote Mortification.

Rule 5.

5. *Rule.* Be careful to cut off all the occaſions of ſin, and keep at the greateſt diſtance from temptations, if ever you will mortifie the deeds of the body. The ſucceſs and prevailency of ſin mainly depends upon the wiles and ſtratagems it makes uſe of to enſnare the incautelous Soul, therefore the Apoſtle bids us keep off at the greateſt diſtance, 1 *Theſ.* 5. 22. *Abſtain from all appearances of evil.* Prov. 8. 8. *Come not nigh unto the door of her houſe.* He that dares venture to the very brink of ſin, diſcovers but little light in his underſtanding, and leſs tenderneſs in his conſcience, he neither knows ſin, nor fears it as he ought to do: and 'tis uſual with God to chaſtiſe ſelf-confidence by ſhameful lapſes into ſin.

ule. 6.

6. *Rule.* If you will ſucceſsfully mortifie the corruptions of your Nature, never engage againſt them in your own ſingle ſtrength, *Eph.* 6. 10. When the Apoſtle draws forth Chriſtians into the field againſt ſin, he bids them *be ſtrong in the Lord, and in the power of his might.* O remember what a meer feather thou art in the guſts of Temptation. Call to mind the height of *Peter*'s confidence, *though all men forſake thee, yet will not I,* and the depth of his fall, ſhame and ſorrow. A weak Chriſtian trembling in himſelf, depending by faith upon God, and graciouſly aſſiſted by him, ſhall be able to ſtand againſt the ſhock of temptation, when the bold and confident reſolutions of others (like *Pendleton* in our Engliſh ſtory) ſhall melt away as wax before the flames.

7.

7. *Rule.* Set in with the mortifying deſign of God in the day of thine affliction. Sanctified afflictions are ordered & preſcribed in Heaven for the purging of our corruptions, *Iſa.* 27. 9. *By this therefore ſhall the iniquity of Jacob be purged, and this is all the fruit to take away his ſin.* 'Tis a fair glaſs to repreſent the evil of ſin, and the vanity of the creature, to imbitter the world, and diſguſt thy affections towards it: fall in therefore with the gracious deſign of God, follow home every affliction with prayer, that God would follow it with his bleſſing. God kills thy comforts out of no other deſign but to kill thy corruptions with them. Wants are ordained to kill wantonneſs: Poverty is appointed to kill Pride, Reproaches are permitted to pull down Ambition: Happy is the Man who underſtands, approves, and heartily ſets in with the deſign of God in ſuch afflicting providences.

Rule 8.

8. *Rule.* Bend the ſtrength of your duties and endeavourers againſt your proper and ſpecial ſin. 'Tis in vain to lop off branches, whilſt this root of bitterneſs remains untouched: This was *David*'s practice, *Pſal.* 18. 23. *I was alſo upright before him, and I kept my ſelf from mine iniquity.* We obſerve in Natural Men, that one faculty is more vigorous than another: We find in nature that one ſoil ſuits with this ſeed, rather than another: and every believer may find his nature and conſtitution inclining him to one ſin rather than another. As graces, ſo corruptions excel one another even in the regenerate. The power of ſpecial corruptions ariſes from our conſtitutions, education, company, cuſtom, callings, and ſuch like occaſions. But from whenceſoever it comes, this is the Sin that moſt endangers us, moſt eaſily beſets us, and accordingly to the progreſs of mortification in that ſin, we may ſafely eſtimate the degrees of mortification in other ſins: ſtrike therefore at the life and root of your own iniquity.

Rule 9.

9. *Rule.* Study the nature and great importance of thoſe things which are to be won or loſt, according to the ſucceſs and iſſue of this conflict: your life is as a race, eternal glory is the prize, grace and corruption are the antagoniſts, and accordingly as either finally prevails, eternal life is won or loſt, 1 Cor. 9. 24. *Know ye not that they which run in a race, run all, but one receiveth the prize: So run that ye may obtain.* This conſideration will make mortification appear the moſt rational and neceſſary thing to you in the whole World. Shall I loſe Heaven for indulging the Fleſh, and humouring a wanton appetite? God forbid. *I keep under my body* (ſaith *Paul*) *and bring it into ſubjection; leaſt that by any means, when I have Preached to others, I my ſelf ſhould be a caſt-away,* 1 Cor. 9. 28.

Rule: 10.

10. *Rule.* Accuſtom your thoughts to ſuch Meditations as are proper to Mortifie Sin in your affections, elſe all endeavours to Mortifie it will be but faint and languid. To this purpoſe I ſhall recommend the following Meditations, as proper means to deſtroy the intereſt of ſin.

Med. 1.

1. *Meditation,* Conſider the evil that is in Sin, and how terrible the appearances of God will one day be againſt thoſe that obey it, in the luſt thereof, Rom. 1. 18. *The wrath of God is revealed from Heaven againſt all ungodlineſs and unrighteouſneſs of men,* 1 Theſ. 1. 7, 8, 9. *The Lord Jeſus ſhall be revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt; who*

ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power. Let your thoughts dwell much upon the conſideration of the fruits and conſequences of Sin: It ſhows its faireſt ſide to you in the hour of temptation. O but conſider how it will look upon you in the day of affliction, *Numb.* 22. 23. In that day your Sin will find you out: think what its aſpect will be in a dying hour, 1 Cor. 15. 56. *The ſting of death is Sin.* Think what the frightful remembrances of it will be at the bar of Judgment, when Satan ſhall accuſe, Conſcience ſhall upbraid, God ſhall condemn, and everlaſting burnings ſhall avenge the evil of it: ſuch thoughts as theſe are mortifying thoughts.

Med. 2. 2. *Meditation.* Think what it coſt the Lord Jeſus Chriſt to expiate the guilt of Sin, by the ſuffering the wrath of the great and terrible God for it in our room: The Meditations of a crucified Chriſt, are very crucifying Meditations unto Sin, *Gal.* 6. 14. He ſuffered unſpeakable things for Sin: it was Divine wrath which lay upon his Soul for it: that wrath of which the Prophet ſaith, Nah. 1. 5, 6. *The mountains quake at him, and the hills melt, Who can ſtand before his indignation? And who can abide in the fierceneſs of his anger? his fury is poured out like fire, and the rocks are thrown down by him.* It was the unmixed, and unallayed wrath, poured out in the fulneſs of it, even to the laſt drop; And ſhall we be ſo eaſily drawn to the Commiſſion of thoſe ſins which put Chriſt under ſuch ſufferings? O do but read ſuch Scriptures as theſe, *Luke* 22. 44. *Mat.* 26. 36, 37. *Mark* 14. 33. And ſee what a plight Sin put the Lord of glory into: how the wrath of God put him into a ſore amazement, a bloody ſweat, and made his Soul heavy even unto Death.

Med. 3. 3. *Meditction.* Conſider what a grief, and wound the ſins of believers are to the Spirit of God, *Eph.* 4. 30. *Ezek.* 16. 43. *Iſa.* 63. 10. O how it vexes, frets, and grieves the holy Spirit of God! Nothing is more contrary to his nature. *O do not that abominable thing which I hate,* ſaith the Lord, *Jer.* 44. 4. Nothing obſtructs and croſſes the ſanctifying deſign of the Spirit as ſin doth, defacing and ſpoiling the moſt rare, and admirable workmanſhip that ever God wrought in this World, violating all the engagements laid upon us by the love of the Father, by the death of his Son, by the operations of his Spirit, in all his illuminations, convictions, compunctions, renovation, preſervation, obſignation, and manifold conſolations. Lay this Meditation upon thy heart believer, and ſay, *Sicne rependis?* Doſt thou thus requite the Lord, O my ungrateful heart, for all his goodneſs? Is this the fruit of his temporal, ſpiritual, common, and peculiar Mercies, which are without number?

Med. 4. 4. *Meditation.* Conſider with your ſelves, that no real good, either of profit or pleaſure can reſult from ſin, you can have no pleaſure in it, whatever others may have, it being againſt your new nature; and as for that brutiſh pleaſure, and evanid joy which others have in ſin, it can be but for a moment, for either they muſt repent, or not repent: if they do repent, the pleaſure of ſin will be turned into the gall of *Aſps* here, if they do not repent, it will terminate in everlaſting howlings hereafter: that's a ſmart queſtion, Rom. 6. 21. *What fruit had ye in thoſe things whereof ye are now aſhamed, for the end of thoſe things is death.* You that are believers muſt never expect any pleaſure in ſin, for you can neither commit it without regret, nor reflect upon it without ſhame and confuſion. Expect no better conſequents of ſin, than the woundings of Conſcience, and diſmal cloudings of the face of God; that is all the profit of ſin. O let theſe things ſink into your heart.

Med. 5. 5. *Meditation.* Conſider what the Damned ſuffer for thoſe ſins which the Devil now tempteth you to commit: it hath deprived them of all good, all outward good, *Luke* 16. 25. all Spiritual good, *Matth.* 25. 41. and of all hope of enjoying any good for ever. And as it hath deprived them of all good, ſo it hath remedileſly plunged them into all poſitive miſery. Miſery from without, the wrath of God being come upon them to the uttermoſt, and miſery from within, for *their worm dieth not,* Mark 9. 44. The memory of things paſt, the ſenſe of things preſent, and the fearful expectations of things to come, are the niblings and bitings of the worm of Conſcience, at every bite whereof damned Souls give a dreadful ſhriek, crying out, O the worm! the worm! Would any man that is not forſaken by reaſon, run the hazard of thoſe eternal miſeries for the brutiſh Pleaſures of a moment?

Med. 6. *Meditation.* Bethink your ſelves what inexcuſable hypocriſie it will be in you to indulge your ſelves in the private ſatisfaction of your luſts, under a contrary profeſſion of Religion: You are a people that profeſs holineſs, and profeſſedly own your ſelves to be under the Government and Dominion of Chriſt. And muſt the worthy Name of Chriſt be only uſed to cloak and cover your luſts and corruptions which are ſo hateful to him? God forbid. You daily pray againſt ſin, you confeſs it to God, you bewail it, you pour out ſupplications for pardoning and preventing Grace. Are you in jeſt or earneſt in theſe ſolemn duties of Religion? Certainly, if all thoſe duties produce no mortification, you do but flatter God with your lips, and put a dreadful cheat upon your own Souls. Nay, Do you not frequently cenſure, and condemn thoſe things in others, and dare you allow them in your ſelves? What horrid hypocriſie is this? Chriſtians are dead to Sin, *Rom.* 6. 2. Dead to it by profeſſion, dead to it by obligation, dead to it by relation to Chriſt who died for it; And how ſhall they that are ſo many ways dead to ſin live any longer therein? O think not that God hates ſin the leſs in you, becauſe you are his people: nay, the very conſideration aggravates it the more, *Amos* 3. 2.

Ipſa
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Med. 7. *Meditation.* Conſider with your ſelves what hard things ſome Chriſtians have choſen to endure and ſuffer, rather, than they would defile themſelves with guilt; and ſhall every ſmall temptation inſnare and take your Souls? Read over the *Eleventh Chapter to the Hebrews,* and ſee what the Saints have endured to eſcape ſin: no torments were ſo terrible to them, as the diſpleaſure of God, and woundings of conſcience; and did God oblige them more by his grace and favour than he hath obliged you? O Chriſtians how can you that have found

ſhall ſuch

ſuch mercies, mercies as free, pardons as full as ever any Souls found, ſhow leſs care, leſs fear, leſs tenderneſs of grieving God than others have done? Certainly, if you did ſee ſin with the ſame eyes they ſaw it, you would hate it as deeply, watch againſt it as carefully, and reſiſt it as vigorouſly as any of the Saints have done before you.

Med. 8. 8. *Meditation.* Conſider with your ſelves what ſweet pleaſure, rational and ſolid comfort is to be found in the Mortification of ſin: 'Tis not the fulfilling of your luſts can give you the thouſandth part of that comfort and contentment that the reſiſtance of them, and victory over them will give you. Who can expreſs the comfort that is to be found in the chearing teſtimony of an acquitting and abſolving conſcience? 2 *Cor.* 1. 12. Remember what ſatisfaction and peace it was to *Hezekiah* upon his ſuppoſed death-bed, when he turned to the wall and ſaid *Remember now O Lord, I beſeech thee how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight,* Iſa. 38. 3.

Uſe 4. 4*th. Uſe for Examination.*

In the next place this point naturally puts us upon the Examination and trial of our own hearts, whether we who ſo confidently claim a ſpecial intereſt in Chriſt have crucified the fleſh with its affections and luſts; and becauſe two ſorts of Perſons will be concerned in this Trial, *viz.* the weaker, and the ſtronger Chriſtians; I ſhall therefore lay down two ſorts of Evidences of Mortification, one reſpecting the ſincerity, and truth, the other reſpecting the ſtrength, and progreſs of that work in confirmed and grown Chriſtians, and both excluding falſe pretenders.

Firſt There are ſome things that are Evidential of the truth and ſincerity of Mortification, even in the weakeſt Chriſtians: as,

Firſt. True tenderneſs of Conſcience in all known Sins, one as well as another, is a good ſign Sin hath loſt its Dominion in the Soul? O'tis a ſpecial mercy to have a heart that ſhall ſmite and reprove us for thoſe things that others make nothing of: to check and admoniſh us for our ſecret Sins which can never turn to our reproach among men; this is a good Sign that we hate Sin as Sin: however, through the weakneſs of the fleſh we may be enſnared by it, *Rom.* 7. 15. *What I hate, that I do.*

Secondly. The ſincere and earneſt deſires of our Souls to God in prayer for heart-purging and ſin-mortifying grace, is a good ſign our Souls have no love for ſin. Canſt thou ſay, poor believer, in thee truth of thy heart; that if God would give thee thy choice, it would pleaſe the better to have ſin caſt out, than to have the world caſt in; that thy heart is not ſo earneſt with God for daily bread, as it is for heart-purging grace? this is a comfortable evidence that ſin is nayled to the Croſs of Chriſt.

Thirdly. Do you make Conſcience of guarding againſt the occaſions of ſin? Do you keep a daily watch over your hearts and ſenſes, according to 1 *John* 5. 18. *Job* 31. 1. This ſpeaks a true deſign and purpoſe of Mortification alſo.

Fourthly. Do you rejoyce and bleſs God from your hearts when the Providence of God orders any means for the prevention of ſin? Thus did *David,* 1 Sam. 25. 33. *And David ſaid to* Abigail, *Bleſſed be the Lord God of Iſrael which ſent thee this day to meet me, and bleſſed be thy advice, and bleſſed be thou which haſt kept me this day from coming to ſhed Blood, and from avenging my ſelf with my own hand.*

Fifthly. In a word, though the thoughts of death may be terrible in themſelves, yet if the expectation and hope of your deliverance from Sin thereby, do ſweeten the thoughts of it to your Souls, it will turn unto you for a teſtimony, that you are not the ſervants and friends of Sin. And ſo much briefly of the firſt ſort of Evidences.

Secondly. There are other ſigns of a more deep and through Mortification of Sin in more grown and confirmed Believers, and ſuch are theſe.

Firſt. The more ſubmiſſive and quiet any Man is under the will of God in ſmart and afflicting Providences, the more that Man's heart is mortified unto ſin, *Pſal.* 119. 67, 71. *Col.* 1. 11.

Secondly. The more able any one is to bear the reproaches and rebukes of his Sin, the more mortification there is in that man, *Pſal.* 141. 5.

Thirdly, the more eaſily any man can reſign and give up his deareſt earthly comforts at the call and command of God, the more progreſs that man hath made in the work of mortification, *Heb.* 11. 17. 2 *Sam.* 15. 25.

Fourthly. The more power any man hath to reſiſt ſin in the firſt motions of it, and ſtifle it in the birth; the greater degree of mortification that man hath attained, *Rom.* 7. 23, 24.

Fifthly. If great changes upon our outward condition make no change for the worſe upon our Spirits, but we can bear proſperous and adverſe Providences with an equal mind; then mortification is advanced far in our Souls, *Phil.* 4. 11, 12.

Sixthly. The more fixed and ſteady our hearts are with God in duty, and the leſs they are infeſted with wandring thoughts and earthly interpoſitions; the more mortification there is in that ſoul. And ſo much briefly of the Evidences of Mortification.

5*th. Uſe for Conſolation.* Uſe 5.

It only remains, that I ſhut up all with a few words of conſolation unto all that are under the mortifying influence of the Spirit. Much might be ſaid for the comfort of ſuch. In brief,

Firſt. Mortified ſin ſhall never be your ruine: 'tis only *raigning* ſin that is *ruining* ſin, *Rom.* 8. 13. Mortified ſins, and Pardoned ſins ſhall never lye down with us in the duſt.

Secondly. If Sin be *dying,* your Souls are *living*; for dying unto Sin, and living unto God, are inſeparably connected, *Rom.* 6. 11.

Thirdly. If Sin be dying in you, it is certain that Chriſt died for you, and you cannot deſire a better Evidence of it, *Rom.* 6. 5, 6.

Fourthly. If Sin be dying under the Mortifying influences of the Spirit, and it be your daily labour to reſiſt and overcome it, you are then in the direct way to Heaven, and eternal Salvation; which few, very few in the World ſhall find, *Luke* 13. 24.

Fifthly. To ſhut up all, if you, through the Spirit, be daily mortifying the deeds of the Body, then the death of Chriſt is effectually applied by the Spirit unto your Souls, and your intereſt in him is unqueſtionable: for they that are Chriſts have Crucified the Fleſh with the affections and luſts, and they that have ſo Crucified the Fleſh with its affections and luſt, are Chriſts

Bleſſed be God for a Crucified Chriſt.

SERMON XXIX.

1 JOHN II. 6.

Serm. 29. Text.

He that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked.

Of the imitation of Chriſt in Holineſs of his Life, and the neceſſity of it in all Believers.

THE expreſs and principal deſign of the Apoſtle in this Chapter, is to propound marks and ſigns both *Negative* and *Poſitive*, for the trial and examination of Men's Claims to Chriſt; amongſt which (not to ſpend time about the Coherence) my Text is a principal one; a trial of Men's intereſt in Chriſt by their imitation of Chriſt. It is ſuppoſed by ſome Expoſitors, that the Apoſtle, in laying down this mark, had a ſpecial deſign to overthrow the wicked Doctrine of the *Carpocratians*, who Taught (as *Epiphanius* relates it) that Men might have as much Communion with God in Sin, as in Duty. In full oppoſition to which, the Apoſtle lays down this Propoſition, wherein he aſſerts the neceſſity of a Chriſt-like converſation, in all that claim Union with him, or intereſt in him. The Words reſolve themſelves into two parts, *viz.*

1. A Claim to Chriſt ſuppoſed.
2. The only way to have our Claim warranted.

1. First, We have here a Claim to Chriſt ſuppoſed; *if any man ſay he abideth in him*: Abiding in Chriſt is an expreſſion denoting proper and real intereſt in Chriſt, and communion with him; for it is put in oppoſition to thoſe temporary, light, and tranſient effects of the Goſpel, which are called a Morning Dew, or an early Cloud; ſuch a receiving of Chriſt as that, *Matth.* 13. 21. which is but a preſent flaſh, a ſudden vaniſhing pang; abiding in Chriſt notes a ſolid, durable, and effectual work of the Spirit, throughly and everlaſtingly joining the Soul to Chriſt. Now, if any Man whoſoever he be (for this indefinite is equivalent to an univerſal term) let him never think his Claim to be good and valid, except he take this courſe to adjuſt it.

2. Secondly, The only way to have this Claim warranted, and that muſt be by *ſo walking even as he walked*; which Words carry in them the neceſſity of our imitation of Chriſt. But it is not to be underſtood indifferently and univerſally of all the Works or Actions of Chriſt, ſome of which were extraordinary and miraculous; ſome purely mediatory and not imitable by us: In theſe paths no Chriſtian can follow Chriſt; nor may ſo much as attempt to walk as he walked. But the words point at the ordinary and imitable Ways and Works of Chriſt; therein it muſt be the care of all to follow him, that profeſs and claim intereſt in him; they muſt ſo walk as he walked; this [ſo] is a very bearing Word in this place; the Emphaſis of the Text ſeems to lie in it; however, certain it is that this *ſo walking* doth not imply an equality with Chriſt in Holineſs and Obedience; for as he was filled with the Spirit without meaſure, and anointed with that Oil of Gladneſs above his Fellows, ſo the purity, holineſs, and obedience of his Life is never to be matched and equalized by any of the Saints. But this *ſo walking* only notes a ſincere intention, deſign, and endeavour to imitate and follow him in all the paths of Holineſs and Obedience according to the different meaſures of Grace received. The Life of Chriſt is the Believer's copy, and though the Believer cannot draw one Line or Letter exact as his copy is, yet his Eye is ſtill upon it, he is looking unto Jeſus, *Heb.* 12. 2. and labouring to draw all the Lines of his Life, as agreeably as he is able unto Chriſt his Pattern.

Hence the Obſervation is,

Doct. *That every Man is bound to the imitation of Chriſt, under penalty of forfeiting his claim to Chriſt.* Doct.

The Saints imitation of Chriſt is ſolemnly enjoined by many great and expreſs Commands of the Goſpel; ſo you find it, 1 Pet. 1. 15. *But as he that hath called you is Holy, ſo be ye Holy in all manner of converſation*: So Eph. 5. 1, 2. *Be ye therefore Followers of God as dear Children, and walk in love, as Chriſt alſo hath loved us.* Chriſtians (ſaith *Bernard*) receive this Name from Chriſt; and it is very meet that as they inherit his Name, ſo they ſhould alſo imitate his Holineſs. Now to ſtate the method of this Diſcourſe, it will be needful to diſcuſs and open three things in the Doctrinal part.

Chriſtiani à Chriſt
nomen acceperunt, &
operæ pretium eſt,
ſicut ſunt heredes n
minis, ita ſint imita
tores ſanctitatis. Bern.
ſent. lib. p. 436.

1. What the Saints imitation of Chriſt ſuppoſes and comprizes.
2. In what particulars they are eſpecially bound to imitate Chriſt.
3. Why no claim to Chriſt is valid without this imitation of him.

And then apply the whole in divers Uſes.

1. First, What the Saints imitation of Chriſt ſuppoſeth and comprizeth. Now there are divers great and weighty Truths ſuppoſed and implied in this imitation of Chriſt; or walking as he walked, *viz.*

First, It ſuppoſes, that no Chriſtian is or may pretend to be a Rule to himſelf, to act according to the dictates of own Will and Pleaſure; for as no Man hath Wiſdom enough to direct and govern himſelf; ſo if his own will were made the rule of his own actions, it would be the higheſt invaſion of the Divine Prerogative that could be imagined: *I know, O Lord,* (ſaith *Jeremy*) *that the way of Man is not in himſelf, it is not in him that walketh to direct his own ſteps*, Jer. 10. 23. We may as well pretend to be our own Makers as our own Guides. It is a pretty obſervation of *Aquinas*, that if the Workman's Hand were the Rule of his Work, it were impoſſible he ſhould ever err in working: And if the Will of Man were the only Law and Guide of his way, we might then ſay no Man would ſin in his walking. The Apoſtle indeed ſaith of the Heathens, Rom. 2. 14. *that they are a law to themſelves*; but it is not his meaning that their Will is their Law, but the Law of God engraven upon their Hearts; the light and dictates of their own Conſciences, did oblige and bind them as a Law.

Secondly, This imitation of Chriſt implies, that as no Man is or may pretend to be his own Guide, ſo no meer Man, how wiſe or holy ſoever he be, may pretend to be a Rule to other Men; but Chriſt is the Rule of every Man's way and walking. 'Tis true indeed, the Apoſtle ſaith, *We ſhould be Followers of them, who through Faith and Patience inherit the Promiſes*, Heb. 6. 12. And again, James 5. 10. *Take my Brethren the Prophets who have ſpoken in the Name of the Lord for an example of ſuffering affliction and of Patience*; but you muſt always remember that there is a twofold Rule.

1. *Regula regulans*, the Rule ruling.
2. *Regula regulata*, the Rule ruled.

The wiſeſt and holieſt among Men may pretend no higher than *a ruled Rule*. The great Apoſtle, though filled with as great a meaſure of the Spirit of Wiſdom and Holineſs as ever was poſſeſſed by any meer Man; yet goes no higher than this, 1 Cor. 11. 1. *Be ye Followers of me, as I alſo am of Chriſt.* The beſt of Men are but Men at beſt; they have their Errors and Defects which they freely acknowledge; and where they differ from Chriſt, 'tis our duty to differ from them; we may not pin our Faith upon any Man's Sleeve, for we know not where he will carry it. It was the commendation which *Paul* gave of the *Theſſalonians*, 1 Theſ. 1. 6. *And ye became Followers of us, and of the Lord.* The Noble *Bereans* were alſo commended for ſearching the Scriptures, and examining the *Apoſtles* Doctrine by it; and it was a good reply of the *Father*, to a clamorous Diſputant, crying, hear me, hear me, I will neither hear thee, nor do thou hear me; but let us both hear Chriſt.

Nec ego
, nec tu
e, ſed
mbo au-
iemus
hriſtum.
ug.

Thirdly, The imitation of Chriſt implies the neceſſity of Sanctification in all his Followers; foraſmuch as it is impoſſible there ſhould be a practical conformity in point of Obedience, where there is not a conformity in Spirit and Principle; all external conformity to Chriſt's practice, depends upon an internal conformity to Chriſt in the Principle and Spirit of Holineſs. 'Tis very plain from *Ezek.* 11. 19, 20. that a new Heart muſt be given us, and a new Spirit put into us, before we can walk in God's Statutes; we muſt firſt live in the Spirit, before we can walk in the Spirit, *Gal.* 5. 25.

Fourthly, The imitation of Chriſt plainly holds forth this, that Chriſtian Religion is a very preciſe and ſtrict Religion; no way countenancing licentiouſneſs, or indulging Men in their Luſts; it allows no Man to walk looſely and inordinately; but rejects every Man's claim to Chriſt, who ſtudies and labours not to tread exactly in the footſteps of his holy and heavenly Example. Prophaneneſs and licentiouſneſs therefore can find no ſhelter or protection under the Wing of the Goſpel; this is the univerſal Rule, laid upon all the Profeſſors of the Chriſtian Religion: *Let every one that nameth the Name of Chriſt, depart from iniquity*, 2 Tim. 2. 19. (*i. e.*) let him either put on the Life of Chriſt, or put off the Name of Chriſt; let him ſhew the Hand of a Chriſtian in works of Holineſs and Obedience, or elſe the Tongue and Language of a Chriſtian muſt gain no belief or credit.

Fifthly, The imitation of Chriſt neceſſarily implies the defectiveneſs and imperfection of the beſt Men in this Life; for if the Life of Chriſt be our Pattern, the beſt and holieſt of Men muſt confeſs they come ſhort in every thing of the Rule of their Duty. Our Pattern is ſtill above us; the beſt of Men are aſhamed when they compare their Lives with the Life of Chriſt. 'Tis true, a vain Heart may ſwell with Pride, when a Man compares himſelf with other Men; thus meaſuring our ſelves by our ſelves, and comparing our ſelves among our ſelves we ſhew our folly, and nouriſh our pride; but if any Man will compare his own Life with Chriſt's, he will find abundant cauſe at every time, in every thing to be humbled. *Paul* was a great proficient in Holineſs and Obedience; he had been long ſtriving to come up to the top of Holineſs; yet when he looks up and ſees the Life of Chriſt, and Rule of Duty ſo far above him, he reckons himſelf ſtill but at the Foot of the Hill, *Phil.* 3. 12. *Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend, that for which alſo I am apprehended of Chriſt Jeſus*, *q. d.* Alas I am not come up to my duty; I am a great way behind, but I am following after, if at laſt I may attain it; perfection is in my expectation and hope at laſt, not in my attainment here.

Sixthly, The imitation of Chriſt, as our general Rule and Pattern, neceſſarily implies the tranſcending Holineſs of the Lord Jeſus. His Holineſs is greater than the Holineſs of all Creatures; for only that which is firſt and beſt in every kind, is the rule and meaſure of all the reſt. 'Tis the heighth of Saints ambition to be made conformable to Chriſt, *Phil.* 3. 10. Chriſt hath a double perfection, a perfection of *Being*, and a perfection of *Working:* His Life was a perfect Rule, no blot or error could be found therein; for he was *holy, harmleſs, undefiled, ſeparate from Sinners:* And ſuch an High-Prieſt became us, as the Apoſtle ſpeaks, *Heb.* 7. 26. The conformity of Profeſſors to Chriſt's example, is the teſt and meaſure of all their Graces: The nearer any Man comes to this Pattern, the nearer he approaches towards perfection.

Primum & optimum in unoquoque genere eſt regula & menſura cæterorum.

Seventhly, The Chriſtians imitation of Chriſt, under penalty of loſing his claim to Chriſt, neceſſarily implies ſanctification and obedience to be the evidences of our juſtification and intereſt in Chriſt; aſſurance is unattainable without obedience, we can never be comfortable Chriſtians, except we be ſtrict and regular Chriſtians, Gal. 6. 16. *As many as walk according to this Rule, Peace be on them, and Mercy; and upon the Iſrael of God.* A looſe and careleſs converſation can never be productive of true Peace and Conſolation, 2 *Cor.* 1. 12. *This is our rejoicing, the Teſtimony of our Conſcience; that in ſimplicity and godly ſincerity; not with fleſhly Wiſdom, but by the Grace of God; we have had our converſation in the World.* Let Men talk what they will of the immediate Sealings, and Comforts of the Spirit, without any regard to Holineſs, or reſpect to Obedience: Sure I am, whatever deluſion they meet with in that way; true Peace and Conſolation is only to be expected and found here: *The fruit of righteouſneſs ſhall be peace, and the effect of righteouſneſs quietneſs, and aſſurance for ever:* We have it not for our Holineſs, but we always have it in the way of Holineſs. And ſo much of the firſt particular, namely, what the imitation of Chriſt implies and comprizes in it.

2. Secondly, In the next place, we are to enquire, in what things all that profeſs Chriſt are obliged to the imitation of him; or what thoſe excellent Graces in the Life of Chriſt were, which are propounded as Patterns to the Saints.

Quid vobis cum virtutibus qui virtutem Chriſti ignoratis? Ubinam, quæſo, vera prudentia, niſi in Chriſti doctrina? Ubi vera temperantia, niſi in Chriſti vita? Ubi vera fortitudo, niſi in Chriſti paſſione? Bernard.

The Life of Chriſt was a Living Law; all the Graces and Vertues of the Spirit were repreſented in their Glory, and brighteſt luſtre, in his converſation upon Earth: Never Man ſpake as he ſpake; never any lived as he lived: *We beheld his Glory* (ſaith the Evangeliſt) *as the Glory of the only begotten of the Father, full of Grace and Truth,* Joh. 1. 14. But to deſcend to the particular imitable excellencies in the Life of Chriſt, which are high Patterns, and excellent Rules, for the converſations of his People, we ſhall, from among many others, ſingle out the ten following Particulars, which we are obliged to imitate.

Pattern 1. And firſt of all, the Purity and Holineſs of the Life of Chriſt, is propoſed as a Glorious Pattern for the Saints imitation, 1 Pet. 1. 15. *As he which hath called you is holy, ſo be ye holy in all manner of converſation:* ἐν πάσῃ τῇ ἀναστροφῇ, in every creek and turning of your lives. There is a twofold Holineſs in Chriſt; the Holineſs of his *Nature*, and the Holineſs of his *Practice*; his holy Being, and his holy Working; this obligeth all that profeſs intereſt in him, to a twofold Holineſs, *viz.* Holineſs *in actu primo*, in the Principles of it in their Hearts; and Holineſs *in actu ſecundo*, in the practice and exerciſe of it in their converſations: 'Tis very true, we cannot in all reſpects imitate the Holineſs of Chriſt; for he is *eſſentially* Holy; proceeding by Nature, as a pure Beam of Holineſs from the Father; and when he was incarnate he came into the World immaculate, and pure from the leaſt ſtain of pollution; therefore it was ſaid, *Luke* 1. 25. *That Holy Thing which ſhall be born of thee, ſhall be called the Son of God:* In this we can never be like Chriſt in the way of our production; for *who can bring a clean thing out of that which is unclean? not one.* The Lord Jeſus was alſo *efficiently* holy, (*i. e.*) he makes others holy; therefore his ſufferings and Blood are called a Fountain opened *for ſin, and for uncleanneſs,* (*i. e.*) to cleanſe other Men's Souls, *Zech.* 13. 1. in this Chriſt alſo is inimitable: No Man can make himſelf or others holy. That's a great truth though it will hardly go down with proud Nature, *minus eſt te feciſſe hominem, quam ſanctum,* we may ſooner make our ſelves to be Men than to be Saints. Beſide, Chriſt is infinitely holy as he is *God*, and there are no ſtints or meaſures ſet to his holineſs as *Mediator*, Joh. 3. 34. *for God giveth not the Spirit by meaſure unto him.* But notwithſtanding theſe excepted reſpects, the Holineſs of Chriſt is propounded as a Pattern for our imitation ſix ways.

First, He was *truly* and *ſincerely* holy, without fiction or ſimulation; and this appeared in the greateſt trial of the truth of Holineſs that ever was made in this World, John 14. 30. *The Prince of this World cometh, and hath nothing in me:* When he was agitated and ſhaken with the greateſt temptations, no dregs appeared; he was like pure Fountain-water in a Cryſtal Glaſs. The Hypocrite makes ſhew of more Holineſs than he hath; but there was more Holineſs in Chriſt, than ever appeared to the view of Men. We may ſay of the way of Chriſt, what the *Philoſopher* ſaith of the *milky way* in the Heavens; that thoſe faint ſtreams of light which we ſee there, are nothing elſe but the reflection of innumerable Stars which ſhine there, though they be inviſible to us: There was much inward beauty in him, and ſo there ought to be in all his Followers; our holineſs, like Chriſts, muſt be ſincere and real, *Eph.* 4. 24. ſhining with inward Beauty towards God, rather than towards Men.

Galaxia eſt maxima frequentia minimarum ſtellarum, quæ præ exiguitate ad noſtrum aſpectum diſtincte pervenire nequeunt, ut cæteræ ſtellæ, atque ita inter ſe lumen commiſcent, & confundunt, Conimb. de Meteor. cap. 2.

Secondly, Chriſt was *uniformly* holy, at one time as well as another; in one place and company as well as another; he was ſtill like himſelf, an Holy Chriſt; one and the ſame tenour of Holineſs ran throughout his whole Life, from firſt to laſt; ſo muſt it be with all his People, Holy in all manner of Converſation. Chriſtians, look to your copy, and be ſure to imitate Chriſt in this; write fair after your Copy; let there not be here a Word and there a Blot; one part of your Life heavenly and pure, and another earthly and dreggy; or (as one expreſſes it) now an heavenly rapture, and by and by a fleſhly frolick.

Thirdly, Chriſt was *exemplarily* holy; a Pattern of Holineſs to all that come nigh him, and converſed with him. O imitate Chriſt in this. It was the commendation of the *Theſſalonians*, that they *were enſamples to all that believed in Macedonia and Achaia, and that in every place their Faith to God-ward was ſpread abroad,* 1 Theſ. 1. 7, 8. Let no Man go out of your company without conviction or edification; ſo exemplary were the primitive Chriſtians, *Phil.* 3. 17.

Fourthly, Chriſt was *ſtrictly* and *preciſely* Holy: *Which of you convinceth me of ſin?* The moſt envious and obſerving Eyes of his greateſt Enemies could not pick a hole, or find a flaw in any of his words or actions: 'Tis our Duty to imitate Chriſt in this, Phil. 2. 15. *That ye may be blameleſs and harmleſs, the Sons of God without rebuke, in the midſt of a crooked and perverſe Nation,*

Nation, among whom ye ſhine (or as the word may be rendred imperatively, *among whom ſhine ye*) *as lights in the World.* Thus it becomes the Followers of Chriſt to walk circumſpectly or preciſely, *for ſo is the Will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men,* 1 Pet. 2. 15.

Fifthly, Chriſt was perſeveringly Holy, Holy to the laſt breath; as he began, ſo he finiſhed his whole Life in a conſtant courſe of Holineſs; in this alſo he is our great Pattern; it becomes not any of his People to begin in the Spirit, and end in the Fleſh; but on the contrary, their laſt works ſhould be more than their firſt; *let him that is holy be holy ſtill,* Rev. 22 11.

Sixthly, In a word, the delight of Chriſt was only in holy things and holy perſons; they were his choſen Companions; even ſo it becometh his People to have all their delights in the Saints, and in the excellent of the Earth, *Pſal.* 16. 3. Thus Chriſtians, be ye Followers of Chriſt in his Holineſs: God hath decreed this conformity to Chriſt in all that ſhall be ſaved, *Rom.* 8. 29. he baniſheth all unholy Ones from his gracious preſence for ever, 1 *Cor.* 6. 9. *Heb.* 12. 14. The deſign of Chriſt in dying for you, was to make you pure and holy, *Eph.* 5. 25, 26. O then ſtudy Holineſs; eye your Pattern; and, as dear Children, be ye Followers of your moſt holy Lord Jeſus Chriſt.

Pattern 2. The *obedience* of Chriſt to his Father's Will is a Pattern for the imitation of all Chriſtians; 'tis ſaid of Chriſt, Heb. 5. 8. *that he learned obedience by the things which he ſuffered:* a Text which labours under ſome difficulties: Chriſt learned obedience, and yet was not ignorant before of what he learned afterward: He was perfect in knowledge; and yet the Apoſtle ſpeaks of him as a proficient in the School of Wiſdom. But we muſt conſider there are two ways of learning, *viz.* by

1. The Comprehenſion of the Mind.
2. By the Experience of the Senſe.

Chriſt, as God, was perfect in knowledge; nothing could be added to him: But when he became Man, then he came to underſtand, or learn by ſufferings, as the Apoſtle here ſpeaks; which though it added nothing to his knowledge, yet it was a new method and way of knowing. Now the obedience of Chriſt is our Pattern, whereunto we are obliged (as ever we will warrant our claim of intereſt in him) to conform our ſelves in the following properties of it.

Firſt, Chriſt's obedience was free and voluntary, not forced or compulſory; it was ſo from the very firſt undertakement of the work of our Redemption, Prov. 8. 30, 31. *Then was I by him as one brought up with him, and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his Earth? and my delights were with the Sons of Men.* And when the fulneſs of time was come for executing that bleſſed deſign, which had been in proſpect from all eternity, how cheerfully did the Will of Chriſt echo to his Father's call, *Pſal* 40. 7. *Then ſaid I, lo I come, in the volume of the book it is written of me, I delight to do thy will, O my God, yea, thy Law is within my heart.* Nor was this a flouriſh before he came into the Field, and ſaw the Enemy; for he laid down his Life with the greateſt chearfulneſs and ſpontaneity that could be, Joh. 10. 17, 18. *Therefore doth my father love me, because I lay down my life, that I might take it again; no Man taketh it from me, but I lay it down of my ſelf:* And indeed the voluntarineſs of Chriſt, in his obedience unto Death, gave his Death the nature and formality of a Sacrifice; for ſo all Sacrifices ought to be offered, *Lev.* 1. 3. and ſo Chriſt's Sacrifice was offered unto God, *Eph.* 5. 2. It was as grateful a work to Chriſt to die for us, as it was to *Moſes* his Mother to take him to Nurſe from the hand of *Pharaoh*'s Daughter. O Chriſtians, tread in the ſteps of Chriſt's Example; do nothing grudgingly for God, let not his commands be grievous, 1 *Joh.* 5. 3. If you do any thing for God willingly, you have a reward; if otherwiſe, a diſpenſation only is committed to you, 1 *Cor.* 9. 7. Obedience in Chriſt was an abaſement to him, but in you a very great honour and advancement, you have reaſon therefore to obey with chearfulneſs.

Secondly, The obedience of Chriſt was univerſal and compleat, he was obedient to all the Will of God, making no demur to the hardeſt Service impoſed by the Will of God upon him, *Phil* 2. 8. *He became obedient unto death, even the death of the Croſs:* And though its true the humanity of Chriſt recoiled and ſtaggered, when that bitter Cup of the wrath of God was given him to drink; yet how ſoon was that innocent averſation overcome in him, by a perfect ſubmiſſion? *neverthele\ſs not my Will, but thine be done, Matth.* 26. 39. Chriſtians here is your Pattern: Happy art thou, Reader, if thou canſt ſay, when God calls thee to ſuffering and ſelf-denying work, I am filled with the Will of God. Such was *Paul*'s obedience, Acts 21. 13. *I am ready not only to be bound, but to die at Jeruſalem for the Name of the Lord Jeſus.*

Thirdly, The obedience of Chriſt was ſincere and pure, without any baſe or by end, purely aiming at the Glory of God, *Joh.* 17. 4. *I have glorified thee on Earth, I have finiſhed the work thou gaveſt me to do.* He ſought not Honour of Men. This was the great deſire of his Soul, *Joh.* 12. 28. *Father glorifie thy Name:* And truly the choiceſt part of your obedience conſiſts in the purity of your ends, and in this Chriſt is propounded as your Pattern, *Phil.* 2. 3, 4, 5.

Fourthly, The ſtreams of Chriſt's obedience flowed from the Spring and Fountain of ardent love to God, *Joh* 14. 31. *But that the world may know that I love the Father, and as the Father gave me commandment, even ſo I do:* Thus let all your obedience to God turn upon the hinge of love; for *love is the fulfilling of the Law,* Rom. 13. 10. Not as if no other duty but love were required in the Law; but becauſe no act of obedience is acceptable to God, but that which is performed in love.

Fifthly, In a word, The obedience of Chriſt was conſtant, he was obedient unto the death, he was not weary of his work to the laſt. Such a patient continuance in well-doing is one part of your conformity to Chriſt, *Rom.* 2. 7. 'tis laid upon you by his own expreſs command, and a command back'd with the moſt incouraging promiſe, *Rev.* 2. 10. *Be thou faithful unto the death, and I will give thee the crown of life.*

Pattern 3. The *ſelf-denial* of Chriſt is the Pattern of Believers, and their conformity unto it is their indiſpenſable duty, *Phil.* 2. 4, 5, 6. 2 *Cor.* 8. 9. *For ye know the Grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye, through his poverty, might be rich.* Jeſus Chriſt, for the Glory of God, and the love he bare to the elect, denied himſelf all the delights and pleaſures of this World, *Matth.* 20. 28. *The Son of Man came not to be miniſtred unto, but to miniſter, and to give his Life a ranſom for many*; he was all his life long in the World *a Man of ſorrows and acquainted with grief*, Iſa. 53. 3. more unprovided of comfortable accommodations, than the Birds of the Air, or Beaſts of the Earth, *Luke* 9. 58. *The Foxes have holes, and the Birds of the air have neſts, but the Son of Man hath not where to lay his head.* Yet this was the leaſt part of Chriſt's ſelf-denial: What did he not deny when he left the Boſom of his Father, with the ineffable delights and pleaſures he there enjoyed from Eternity, and inſtead thereof to drink the cup, the bitter cup of his Father's wrath for our ſakes? O Chriſtians, look to your Pattern; and imitate your ſelf denying Saviour. There is a three-fold Self you are to deny for Chriſt.

Volpibus in ſaltu rupes exciſa latebras. Præbet & aeriis avibus dat ſylva quietem: Aſt hominis nato nullis ſuccedere tectis Eſt licitum. Heinſius.

Firſt, Deny your *Natural Self* for him, *Luke* 14. 26. Hate your own Life in competition with his Glory, as well as your Natural Luſts, *Titus* 2. 12.

Secondly, Deny your *Civil Self* for Chriſt; whether they be Gifts of the Mind, *Phil.* 3. 8. or your deareſt Relations in the World, *Luke* 14. 26.

Thirdly, Deny your *moral and religious Self* for Chriſt, your own righteouſneſs, *Phil.* 3. 10. Deny ſinful Self *abſolutely*, Col. 3. 4, 5. Deny Natural Self *conditionally* (i. e.) be ready to forſake its intereſts at the call of God. Deny your Religious Self, even your own Graces *comparatively*, not in the notion of *duties*, but in the notion of *righteouſneſs*: And to encourage you in this difficult work, conſider,

Firſt, What great things Chriſt denied for you, and what ſmall matters you have to deny for him.

Secondly, How readily he denied all for your ſakes, making no objections againſt the difficulteſt Commands.

Thirdly, How uncapable you are to put any obligation upon Chriſt to deny himſelf in the leaſt for you, and what ſtrong obligations Chriſt hath put you under to deny your ſelves in your greateſt intereſts upon Earth for him.

Fourthly, Remember, that your ſelf-denial is a condition conſented to, and ſubſcribed by your ſelves, if ever you received Chriſt aright.

Fifthly, In a word, Conſider how much your ſelf-denial for Chriſt makes for your advantage in both Worlds, *Luke* 18. 29. O therefore look not every Man upon his own things, but upon the things that are of Chriſt, let not that be juſtly charged upon you, which was charged upon them, *Phil.* 2. 21. *All ſeek their own, not the things which are Chriſts.*

Pattern 4. The *activity* and *diligence* of Chriſt in finiſhing the work of God, which was committed to him, was a Pattern for all Believers to imitate. 'Tis ſaid of him, *Acts* 10. 38. *He went about doing good.* O what a great and glorious work did Chriſt finiſh in a little time! A work to be celebrated to all Eternity by the Praiſes of the Redeemed. Six things were very remarkable in the diligence of Chriſt about his Father's Work.

Firſt, That his Heart was intently ſet upon it, *Pſal.* 4. 8. *Thy Law is in the midſt of my Heart*, or bowels.

Secondly, That he never fainted under the many great diſcouragements he frequently met withal in that work, *Iſa.* 42. 4. *He ſhall not fail, nor be diſcouraged.*

Thirdly, That the ſhortneſs of his time provoked him to the greateſt diligence, *Joh.* 9. 4. *I muſt work the work of him that ſent me, while it is day, for the night cometh when no Man can work.*

Fourthly, That he improved all opportunities, companies, and occurrences to further the great work which was under his hand, *Joh.* 4. 6, 10.

Fifthly, Nothing more diſpleaſed him than when he met with diſſwaſions and diſcouragements in his work; upon that account it was that he gave *Peter* ſo ſharp a check, *Matth.* 8. 33. *Get thee behind me Satan.*

Sixthly, Nothing rejoiced his Soul more than the proſperity and ſucceſs of his work, *Luke* 10. 20, 21. When the Diſciples made the report of the ſucceſs of their Miniſtry, it is ſaid, *In that hour Jeſus rejoiced in Spirit.* And O what a triumphant ſhout was that upon the Croſs, at the accompliſhment of his work, *Joh.* 19. 30. *It is finiſhed.*

Now, Chriſtians, eye your Pattern, look unto Jeſus, trifle not away your lives in vanity. Chriſt was diligent, be not you ſlothful. And to encourage you in your imitation of Chriſt in labour, and diligence, conſider,

Firſt, How great an Honour God puts upon you in employing you for his ſervice: Every Veſſel of ſervice is a Veſſel of honour, 2 *Tim.* 2. 21. The *Apoſtle* was very ambitious of that honour, *Rom.* 15. 20. It was the Glory of *Eliakim* to be faſtned as a Nail in a ſure place, and to have many People hang upon him, *Iſa.* 22. 33.

φιλοτιμέομαι, ambio, dictum verbum ab amore honoris. Zanch.

Secondly, Your diligence in the work of God will be your great ſecurity in the hour of temptation, for *the Lord is with you, while you are with him*, 2 Chron. 15. 2. The *Schoolmen* put the queſtion: How the Saints in Heaven become impeccable? And reſolve it thus, that they are therefore freed from Sin, becauſe they are continually employed and ſwallowed up in the bleſſed Viſions of God.

Thirdly, Diligence in the work of God is an excellent help to the improvement of Grace. For though gracious habits are not *acquired*, yet they are greatly *improved* by frequent acts. *To him that hath ſhall be given*, Matth. 25. 29. It is a good note of *Luther*, *Fides pingueſcit operibus*, Faith is made fat by Obedience.

Fourthly, Diligence in the work of God is the direct way to the aſſurance of the love of God, 2 *Pet.* 1. 10. This path leads you into Heaven upon Earth.

Fifthly, Diligence in obedience is a great ſecurity againſt back ſliding: Small remiſſions in duty, and little neglects, increaſe by degrees unto great Apoſtaſies, you may ſee how that diſeaſe is bred, by the method preſcribed for its cure, *Rev.* 2. 5. *Do thy firſt works.*

Sixthly, In a word, laborious diligence in the day of Life will be your ſingular comfort when the Night of death overtakes you, 2 *Pet.* 1. 11. 2 *Kings* 20. 3.

Pattern 5. *Delight in God*, and in his ſervice, was eminently conſpicuous in the Life of Chriſt, and is a rare Pattern for Believers imitation, *Joh.* 4. 32, 34. *But he ſaid unto them I have meat to eat that ye know not of, my meat is to do the will of him that ſent me, and to finiſh his Work.* The delights of Chriſt were all in Heaven. The Son of Man was in Heaven in reſpect of delight in God, while he converſed here among Men. And if you be Chriſt's, heavenly things will be the delight of your Souls alſo. Now ſpiritual delight is nothing elſe but *the complacency and well-pleaſedneſs of a renewed Heart in converſing with God, and the things of God; reſulting from the agreeableneſs of them to the ſpiritual temper of his Mind.* Four things are conſiderable about ſpiritual delights.

Firſt, The *Nature* of it, which conſiſteth in the complacency, reſt, and ſatisfaction of the mind in God, and ſpiritual things. The Heart of a Chriſtian is centred, it is where it would be; it is gratified in the higheſt in the actings forth of Faith and Love upon God; as the taſte is gratified with a ſuitable delicious reliſh, *Pſal.* 63. 5, 6. *Pſal.* 119. 14, 24. *Pſal.* 17. 18.

Secondly, The *Object* of ſpiritual delight, which is God himſelf, and the things which relate to him. He is the Bleſſed Ocean into which all the ſtreams of ſpiritual delight do pour themſelves, *Pſal.* 73. 25. *Whom have I in heaven but thee, and on earth there is none that I deſire in compariſon of thee.*

Thirdly, The *Subject* of ſpiritual delight, which is a renewed heart, and that only ſo far as it is renewed, *Rom.* 7. 22. *I delight in the Law of God after the inward Man.*

λοτιμέο-
ται, am-
io, di-
tum ver-
um ab
amore bo-
oris.
Zanch.

Fourthly, The *Principle* and Spring of this delight, which is the agreeableneſs of ſpiritual things to the temper and frame of a renewed mind. A ſenſitive pleaſure ariſes from the ſuitableneſs of the Faculty and Object. So it is here, no delicious ſweetneſs can be ſo pleaſant to the taſte, or beautiful colours to the Eye, or melodious ſounds to the Ear, as ſpiritual things to the renewed Souls, becauſe ſpiritual Senſes are delicate, and the objects more excellent.

But my buſineſs here is not ſo much to open its Nature, as preſs you to the practice thereof in conformity to your great Pattern, whoſe Life was a Life of delight in God, and whoſe work was performed with the greateſt delight for God. *I delight to do thy will, O my God.* O Chriſtians ſtrive to imitate your Pattern in this; and to encourage you, I will briefly hint a few things.

Firſt, Scarce any thing can be more evidential of ſincerity than a Heart delighting in God, and the will of God. Hypocrites go as far as others in the material part of Duties, but here they are defective, they have no delight in God and things ſpiritual; but do whatſoever they do in Religion from the compulſions of Conſcience, or accommodations of ſelf ends.

Secondly, An Heart delighting in God will be a choice help and means to perſeverance. The reaſon why many ſo eaſily part with Religion is, becauſe their Souls never taſted the ſweetneſs of it; they never delighted in it, but the Chriſtian who delights in the Law of God, will be meditating day and night, and ſhall be like a Tree planted by a River of Water, whoſe Leaf fadeth not, *Pſal.* 1. 2, 3.

Thirdly, This will repreſent Religion very beautifully, and takingly to ſuch as are yet Strangers to it; you will then be able to invite them to Chriſt by your Example, the Language whereof will be like that, *Pſal.* 34. 8. *O taſte and ſee that God is good.*

Fourthly, This will make all your ſervices to God very pleaſing and acceptable through Chriſt, you will now begin to do the Will of God on Earth, as it is done in Heaven, your Duties are ſo far *Angelical* as they are performed in the ſtrength of delight in God.

Obj. But may not a ſincere Chriſtian act in duty without delight? Yea, may he not feel ſome kind of warineſs in Duties.

Sol. Yes, doubtleſs he may, but then we muſt diſtinguiſh betwixt the *Temper* and *Diſtemper* of a renewed Heart, the beſt Hearts are not always in their right frame.

Pattern 6. The *inoffenſiveneſs* of the Life of Chriſt upon Earth, is an excellent Pattern to all his People; he injured none, offended none, but was holy and harmleſs, as the Apoſtle ſpeaks, *Heb.* 7. 26. He denied his own liberty to avoid occaſion of offence; as in the caſe of the Tribute Money, *Matth.* 19. 27. *The Children are free, notwithſtanding leſt we ſhould offend them go,* &c. So circumſpect was Chriſt, and inoffenſive among all Men, that though his Enemies ſought occaſion againſt him, yet could they find none, *Luke* 6. 7. Look unto Jeſus, O ye Profeſſors of Religion, imitate him in this gracious excellency of his Life, according to his command, *Phil.* 2. 15. *That ye may be harmleſs and blameleſs, the Sons of God, without rebuke in the midſt of a crooked and perverſe Nation.* You are indeed allowed the exerciſe of your *prudence*, but not a jot farther than will conſiſt with your *innocence*. *Be ye wiſe as Serpents, and harmleſs as Doves.* 'Tis the rule of Chriſt, that you offend none, 1 *Cor.* 10. 32. 2 *Cor.* 6. 3. And to engage you to the imitation of Chriſt in this, I will briefly preſs it with a few encouragements, which methinks ſhould prevail with any Heart that's truly gracious.

Firſt, For the Honour of Jeſus Chriſt, be you inoffenſive, his Name is called upon you, his Honour is concerned in your deportment; if your carriage in the World give juſt matter of offence, Chriſt's worthy Name will be blaſphemed thereby, *James* 2. 7. Your inoffenſive carriage is the only means to ſtop the mouths of Detractors, 1 *Pet.* 2. 15.

Secondly, For the ſake of Souls, the precious immortal Souls of others, be wary that you give no offence: *Wo to the World*, ſaith Chriſt, *becauſe of offences*, Matth. 13. 7. Nothing was more commonly objected againſt Chriſt and Religion, by the Heathen in *Cyprian*'s time, than the looſe and ſcandalous Lives of Profeſſors: Behold, ſay they, theſe are the Men, who boaſt themſelves to be redeemed from the tyranny of Satan, to be dead to the World; nevertheleſs ſee how they are overcome by their own Luſts. And much after the ſame rate *Salvian* brings in the Wicked of his time, ſtumbling at the looſneſs of Profeſſors, and ſaying, Where is that Catholick Law which they believe? Where are the Examples of Piety and Chaſtity which they have learned, *&c.* O Chriſtians, draw not the guilt of other Men's eternal ruine upon your Souls.

Ecce qui jactant ſe redemptos a tyrannide Satanæ, qui prædicant ſe mortuos eſſe mundo, nihilominus vincuntur cupiditatibus ſuis. Cyprian.

Thirdly, In a word, anſwer the ends of God in your ſanctification, and providential diſpoſe in the World this way; by the holineſs and harmleſsneſs of your lives, many may be won to Chriſt, 1 *Pet.* 3. 1. What the Heathens ſaid of Moral Vertue (which they called *verticordia*, turn-heart) that if it were but viſible to mortal Eyes, all Men would be enamoured upon it, will be much more true of Religion, when you ſhall repreſent the beauty of it in your converſations.

Pattern 7. The *humility* and lowlineſs of Chriſt is propounded by himſelf, as a Pattern for his People's imitation. *Matth.* 11. 29. *Learn of me, for I am meek and lowly.* He could abaſe and empty himſelf of all his Glory, *Phil.* 2. 5, 6, 7. He could ſtoop to the meaneſt Office, even to waſh the Diſciples Feet. We read but of one triumph in all the Life of Chriſt upon Earth, when he rode to *Jeruſalem*, the People ſtrewing branches in the way, and the very Children in the ſtreets of *Jeruſalem*, crying, *Hoſanna to the Son of David, Hoſanna in the higheſt*; and yet with what lowlineſs and humility was it performed by Chriſt, Matth. 21. 5. *Behold thy King cometh unto thee meek and lowly.* The humility of Chriſt appeared in every thing he ſpake, or did. Humility diſcovered it ſelf in his Language, *Pſal.* 22. 6. *I am a worm, and no Man.* In his Actions, not refuſing the meaneſt Office, *Joh.* 13. 14. In his condeſcenſions to the worſt of Men, upon which ground they called him *a Friend of Publicans and Sinners*, Matth. 11. 19. But eſpecially, and above all, in ſtooping down from all his Glory to a ſtate of deepeſt contempt for the Glory of God, and our Salvation. Chriſtians here is your Pattern, look to your meek and humble Saviour, and tread in his ſteps, be you *cloathed with humility*, 1 Pet. 5. 5. Whoever are ambitious to be the World's *great ones*, let it be enough for you to be Chriſt's *little ones.* Convince the World, that ſince you knew God, and your ſelves, your Pride hath been dying from that day. Shew your humility in your *habits*, 1 *Pet.* 3. 3. 1 *Tim.* 2. 9, 10. In your *company*, not contemning the meaneſt and pooreſt that fear the Lord, *Pſal.* 15. 4. *Rom.* 12. 16. In your *language*, that *dialect* befits your Lips, *Eph.* 3. 8. *leſs than the leaſt of all Saints*; but eſpecially in the low value, and humble thoughts you have of your ſelves, 1 *Tim.* 1. 15. And to preſs this I beſeech you to conſider.

Firſt, From how vile a root Pride ſprings. Ignorance of God, and of your ſelves, gives riſe and being to this Sin: They that know God will be humble, *Iſa.* 6. 5. And they that know themſelves cannot be proud, *Rom.* 7. 9.

Secondly, Conſider the miſchievous effects it produces; it eſtrangeth the Soul from God, *Pſal.* 138. 6. It provokes God to lay you low, *Job.* 40. 11, 12. It goes before deſtruction, and a dreadful fall, *Prov.* 10. 18.

Thirdly, As it is a great *ſin*, ſo it is a bad *ſign*, Hab. 2. 4. *Behold his heart which is lifted up, is not upright in him.*

Fourthly, How unſuitable it is to the ſenſe you have, and the complaints you make of your own corruptions, and ſpiritual wants, and, above all, how contrary it is to your *Pattern* and Example: Did Chriſt, ſpeak, act, or think as you do? O learn humility from Jeſus Chriſt; it will make you precious in the Eyes of God, *Iſa.* 57. 15.

Pattern 8. The Contentation of Chriſt, in a low and mean condition in the World, is an excellent Pattern for his People's imitation. His lot, in this World, fell upon a condition of deepeſt Poverty and Contempt: Yet how well was he ſatisfied and contented with it! Hear him expreſſing himſelf about it, Pſal. 16. 6. *The lines are fallen unto me in pleaſant places; yea, I have a goodly heritage.* The contentation of his Heart, with a ſuffering condition, evidenced it ſelf in his ſilence, under the greateſt ſufferings, Iſa. 53. 7. *He was oppreſſed, and he was afflicted; yet he opened not his mouth: He is brought as a Lamb to the ſlaughter, and as a Sheep before the ſhearers is dumb, ſo he openeth not his mouth.* O that in this alſo the pooreſt Chriſtians would imitate their Saviour, and learn to manage an afflicted condition with a contented Spirit: Let there be no murmurs, complaints, or fooliſh charges of God heard from you, whatever ſtrait or troubles he bring you into: For,

Firſt, The meaneſt and moſt afflicted Chriſtian is owner of many rich invaluable Mercies, *Eph.* 1. 3. 1 *Cor.* 3. *ult.* Is Sin pardoned, and God reconciled? then never open your Mouths any more, *Ezek.* 16. 63.

Secondly, You have many precious Promiſes, that God will not forſake you in your ſtraits, *Heb.* 13. 5. *Iſa.* 41. 17. And your whole Life hath been a Life of experiences of the faithfulneſs of God in his Promiſes. Which of you cannot ſay with the Church, *Lam.* 3. 23. *His Mercies are new every morning, and great is his faithfulneſs.*

Thirdly, How uſeful and beneficial are all your afflictions to you? they purge your Sins, prevent your Temptations, wean you from the World, and turn to your Salvation: And how unreaſonable then muſt your diſcontentedneſs at them be?

Fourthly, The time of your relief, and full deliverence from all your troubles is at hand; the time is but ſhort that you ſhall have any concernment about theſe things, 1 *Cor.* 7. 29. If the Candle of your earthly comfort be blown out, yet remember it is but a little while to the break of day, and then there will be no need of Candles. Beſides,

Fifthly, Your Lot falls, by Divine direction, upon you, and as bad as it is, it is much eaſier and ſweeter than the condition of Chriſt in this World was: Yet he was contented, And why cannot you? O that we could learn contentment from Chriſt in every condition. And thus I have laid before you ſome excellent Patterns in the Life of Chriſt, for your Imitation.

Serm. 30.

SERMON XXX.

1 JOHN II. 6.

Text. *He that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked.*

THESE Words having been reſolved into their parts, and their Senſe opened in the former Sermon: The Obſervation was this:

Doct. Doct. *That every Man is bound to the imitation of Chriſt, under penalty of forfeiting his claim to Chriſt.*

In proſecution of this Point, we have already ſhewn what the Imitation of Chriſt imports, and what the imitable excellencies in the Life of Chriſt are: It now remains that I ſhew you, in the next place, why all that profeſs Chriſt, are bound to imitate his example, and then apply the whole. Now the neceſſity of this imitation of Chriſt will convincingly appear divers ways.

1. First, From the eſtabliſhed order of Salvation, which is fixed and unalterable: God that hath appointed the end, hath alſo eſtabliſhed the means and order by which Men ſhall attain the ultimate end. Now Conformity to Chriſt is the eſtabliſhed method in which God will bring Souls to Glory, Rom. 8. 29. *For whom he did foreknow, he alſo did predeſtinate, to be conformed to the image of his Son; that he might be the firſt-born among many Brethren.* The ſame God who hath predeſtinated Men to Salvation, hath, in order thereunto, predeſtinated them unto Conformity to Chriſt, and this order of Heaven is never to be reverſed, we may as well hope to be ſaved without Chriſt, as to be ſaved without Conformity to Chriſt.

2. Secondly, The Nature of Chriſt myſtical requires this Conformity, and renders it indiſpenſably neceſſary. Otherwiſe, the Body of Chriſt muſt be *heterogeneous*; of a Nature different from the Head: And how monſtrous, and uncomely would this be? This would repreſent Chriſt to the World in an Image, or *Idea*, much like that, Dan. 2. 32, 33. *The head of fine gold, the breaſt and arms of ſilver, the thighs of braſs, the legs of iron, the feet part of iron, part of clay.* Chriſt the Head is pure and holy, and therefore very unſuitable to ſenſual and earthly Members. And therefore the Apoſtle in his deſcription of myſtical Chriſt deſcribes the Members of Chriſt (as they ought to be) of the ſame Nature and Quality with the Head, 1 Cor. 15. 48. *As is the heavenly, ſuch are they alſo that are heavenly; and as we have born the image of the earthy, ſo we ſhall alſo bear the image of the heavenly.* That image or reſemblance of Chriſt which ſhall be compleat and perfect after the Reſurrection, muſt be begun in its firſt draught here, by the work of Regeneration.

3. Thirdly, This reſemblance and conformity to Chriſt appears neceſſary from the communion, which all Belivers have with Chriſt in the ſame Spirit of Grace and Holineſs. Believers are called Chriſt's *Fellows* or Co-partners, *Pſal.* 45. 7. from their participation with him of the ſame Spirit, as it is, 1 *Theſ.* 4. 8. God giveth the ſame Spirit unto us, which he more plentifully poured out upon Chriſt. Now where the ſame Spirit and Principle is, there the ſame Fruits and Operations muſt be produced, according to the proportions and meaſures of the Spirit of Grace communicated; and this reaſon is farther enforced, by the very deſign and end of God in the infuſion of the Spirit of Grace; for it is plain from *Ezek.* 36. 27. that practical Holineſs and Obedience is the ſcope and deſign of that infuſion of the Spirit. The very innate property of the Spirit of God in Men, is to elevate their Minds, and ſet their Affections upon heavenly things, to purge their Hearts from earthly droſs, and fit them for a Life of Holineſs and Obedience: Its Nature alſo is aſſimilating, and changeth them in whom it is, into the ſame image with Jeſus Chriſt their heavenly Head, 2 *Cor.* 3. 18.

4. Fourthly, The neceſſity of this imitation of Chriſt may be argued from the deſign and end of Chriſt's exhibition to the World in a Body of Fleſh. For though we deteſt that Doctrine of the *Socinians*, which makes the exemplary Life of Chriſt to be upon the matter, the whole end of his Incarnation; yet we muſt not run ſo far from an Error as to loſe a precious Truth. We ſay the ſatisfaction of his Blood was a main and principal end of his Incarnation, according to *Matth.* 20. 28. We affirm alſo, that it was a great deſign and end of the Incarnation of Chriſt, to ſet before us a Pattern of Holineſs for our imitation: For ſo ſpeaks the Apoſtle, 1 *Pet.* 2. 21. *He hath left us an Example, that we ſhould follow his ſteps.*

ſteps. And this Example of Chriſt greatly obliges Believers to his imitation, *Phil.* 2. 5. *Let this mind be in you which alſo was in Chriſt Jeſus.*

5. Fifthly, Our imitation of Chriſt is one of thoſe great Articles which every Man is to ſubſcribe, whom Chriſt will admit into the number of his Diſciples, *Luke* 14. 27. *Whoſoever doth not come after me, cannot be my Diſciple.* And again, *Joh.* 12. 26. *If any Man ſerve me, let him follow me.* To this condition we have ſubmitted, if we be ſincere Believers, and therefore are ſtrictly bound to the imitation of Chriſt, not only by God's *command*, but by our own *conſent.* But if we profeſs intereſt in Chriſt, when our Hearts never conſented to follow and imitate his Example; then are we ſelf-deceiving Hypocrites, wholly diſagreeing from the Scripture-character of Believers, *Rom.* 8. 1. They that are Chriſt's being there deſcribed to be ſuch as walk not after the Fleſh, but after the Spirit: And *Gal.* 5. 25. *If we live in the Spirit, let us walk in the Spirit.*

6. Sixthly, The Honour of Chriſt neceſſitates the conformity of Chriſtians to his Example, elſe what way is there left to ſtop detracting Mouths, and vindicate the Name of Chriſt from the reproaches of the World? How can wiſdom be juſtified of her Children, except it be this way? By what means ſhall we cut off occaſion from ſuch as deſire occaſion, but by regulating our lives by Chriſt's Example? The World hath Eyes to ſee what we *practiſe*, as well as Ears to hear what we *profeſs.* Therefore either ſhew the conſiſtency betwixt your Profeſſion and Practice, or you can never hope to vindicate the Name and Honour of the Lord Jeſus. The uſes follow, for

1. Information.
2. Exhortation.
3. Conſolation.

Uſe 1. 1. *Uſe for Information.*

Infer. 1. *Inference* 1.

If all that profeſs intereſt in Chriſt be ſtrictly bound to imitate his Holy Example, then it follows, that Religion is very unjuſtly charged by the World with the ſcandals and evils of them that profeſs it. Nothing can be more unjuſt, and irrational, if we conſider,

Firſt, That Chriſtian Religion ſeverely cenſures looſe and ſcandalous actions in all Profeſſors; and therefore is not to be cenſured for them. 'Tis abſurd to condemn Religion, for what it ſelf condemns: Looſeneſs no way flows from the Principles of Chriſtianity, but is moſt oppoſite, and contrary to it, Tit. 2. 11, 12. *For the Grace of God that bringeth Salvation hath appeared to all Men: teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly, in this preſent World.*

Secondly, It is an argument of the excellency of Chriſtian Religion, that even wicked Men themſelves covet the Name, and Profeſſion of it, though they only cloak and cover their evils under it. I confeſs it is a great abuſe of ſuch an excellent thing as Religion is, but yet if it had not an awful reverence paid it, by the Conſciences of all Men, it would never be abuſed to this purpoſe by Hypocrites, as it is.

Thirdly, According to this reaſoning there can be no Religion in the World, for name me that Religion which is not ſcandalized by the Practices of ſome that profeſs it. So that this practice hath a natural tendency to *Atheiſm*, and is no doubt incouraged by the Devil for that end.

Inference 2. Infer. 2.

If all Men forfeit their claim to Chriſt who endeavour not to imitate him in the holineſs of his Life, then how ſmall a number of real Chriſtians are there in the World? Indeed if liberal talking without accurate walking, if common Profeſſion without holy Practices were enough to conſtitute a Chriſtian, then this Quarter of the World would abound with Chriſtians. But if Chriſt owns none for ſuch, but thoſe that tread in the ſteps of his Example, then the number of real Chriſtians is very ſmall. The generality of Men that live under the Chriſtian Name, are ſuch as walk after the Fleſh, *Rom.* 8. 2. According to the courſe of this World, they yield their Members as Inſtruments of unrighteouſneſs unto Sin, *Rom.* 6. 13. ſtrict godlineſs is a meer bondage to them; narrow is the way, and few there be that walk therein.

Inference 3. Infer. 3.

What Bleſſed Times ſhould we all ſee if true Religion did once generally obtain and prevail in the World! How would it humble the Proud, meeken the Paſſionate, and ſpiritualize thoſe that are Carnal! The perverſe World charges Religion with all the Tumults and Diſturbances that are in it, whenas nothing in the World, but Religion, advanced in the power of it, can heal and cure theſe *Epidemical* Evils. O if Men were once brought under the power of Religion indeed, to walk after Chriſt in holineſs, obedience, meekneſs, and ſelf-denial; no ſuch miſeries as theſe would be heard of among us, *Iſa.* 11. 8, 9. *The ſucking Child ſhall play upon the hole of the Aſp, and a weaned Child ſhall put his hand on the Cockatrice den, they ſhall not hurt nor deſtroy in all my holy mountain: for the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea.*

Inference 4. Infer.

Hence it alſo follows, That real Chriſtians are the ſweeteſt companions. 'Tis a comfortable thing to walk with them that walk after the example of Chriſt. The holineſs, heavenlineſs, humility, ſelf-denial, and diligence in obedience which was in Chriſt, is in ſome meaſure to be found in all ſincere Chriſtians. They ſhew forth the Virtues of him that calleth them. The Graces of the Spirit do more or leſs ſhine forth in them. And oh how endearing, ſweet, and engaging are theſe things? Upon this very account the *Apoſtle* invited others into the Fellowſhip of the Saints, 1 *Joh.* 1. 3. *That ye may have fellowſhip with us, and truly our fellowſhip is with the Father, and with his Son Chriſt Jeſus:* And is it not ſweet to have Fellowſhip with them, who have Fellowſhip with Chriſt? O let all your delights be in the Saints, and in the Excellent of the Earth, who excel in Vertue, *Pſal* 16. 3. Yet miſtake not, there is a great deal of difference betwixt one Chriſtian and another, and even the beſt of Chriſtians are ſanctified but in part. If there be ſomething ſweet and engaging, there is alſo ſomething bitter and diſtaſtful in the beſt of Men. If there be ſomething to draw forth your delight and love, there is alſo ſomething to exerciſe your pity and patience. Yet this is moſt certain, that notwithſtanding all their infirmities and corruptions, they are the beſt and ſweeteſt Company this World affords.

Inference 5.

Infer. 5. *In a word, if no Man's Claim to Chriſt be warranted, but theirs that walk as he walked, How vain and groundleſs then are the hopes and expectations of all unſanctified Men who walk after their own Luſts?* None are more forward to claim the privileges of Religion, than thoſe that reject the duties of it; multitudes hope to be ſaved by Chriſt, who yet refuſe to be governed by him. But ſuch hopes have no Scripture warrant to ſupport them. Yea, they have many Scripture Teſtimonies againſt them, 1 Cor. 6. 9. *Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.* O how many thouſand vain hopes are laid in the duſt; and how many thouſand Souls are ſentenced to Hell by this one Scripture.

2. *Uſe for Exhortation.*

Uſe 2. If this be ſo, it naturally preſſes all the Profeſſors of Chriſtianity to ſtrict Godlineſs in their converſations, as ever they expect benefit by Chriſt. O Profeſſors be ye not conformed unto this World, but be ye transformed by the renewing of your Minds. Set the Example of Chriſt before you, and labour to tread in his ſteps. This is the great buſineſs of Religion; the main ſcope of the Goſpel. Give me leave therefore cloſely to preſs it upon your Hearts by the following Motives.

Motive 1. 1. *Motive.* Chriſt hath conformed himſelf to you by his abaſing Incarnation: How reaſonable therefore is it that you conform your ſelves to him in the way of Obedience and Sanctification? He came as near to you as is poſſible for him to do, ſtrive you therefore to come as near to Chriſt as it is poſſible for you to do. He hath taken your Nature upon him, *Heb.* 2. 14. yea, and with your Nature he hath taken your weakneſſes and infirmities, *Rom.* 8. 3. and not only your Natures, and your Infirmities, but your condition alſo; for he came under the Law for your ſakes, *Gal.* 4. 4. He conformed himſelf to you, though he was infinitely above you, that was his abaſement; do you conform your ſelves to him, who are infinitely beneath him, that will be your advancement; his conformity to you emptied him of his Glory; your conformity to him will fill you with Glory: He conformed himſelf to you, though you had no obligation upon him: Will not you conform your ſelves to him, who lie under infinite obligations ſo to do?

Motive 2. 2. *Motive.* You ſhall be conformed to Chriſt in Glory: How reaſonable therefore is it you ſhould now conform your ſelves to him in holineſs? The Apoſtle ſaith, 1 Joh. 3. 2. *We ſhall be like him; for we ſhall ſee him as he is.* Yea, not only your Souls ſhall be like him, but your very Bodies, even thoſe vile Bodies of yours *ſhall be changed, that they may be faſhioned like unto his Glorious Body.* How forcible a Motive is this to bring Men into conformity with Chriſt here! eſpecially ſeeing our conformity to him in Holineſs, is the evidence of our conformity to him in Glory, *Rom.* 6. 5. 2 *Pet.* 3. 11. O Profeſſors, as ever you look to be with Chriſt in Glory hereafter, ſee that ye walk after Chriſt's Example, in Holineſs and Obedience here.

3. *Motive.* The Conformity of your lives to Chriſt your Pattern, is your higheſt excellency in this World; the meaſure of your Grace is to be eſtimated by this Rule. The excellency of every Creature riſes higher and higher, according as it approaches ſtill nearer and nearer to its original; the more you reſemble Chriſt in Grace, the more illuſtrious and reſplendent will your converſations be in true ſpiritual Glory. Motive 3.

4. *Motive.* So far as you imitate Chriſt in your lives, and no farther, you will be beneficial to the World in which you live. So far as God helps you to follow Chriſt, you will be helpful to bring others to Chriſt, or build them up in Chriſt; for all Men are forbidden by the Goſpel to follow you one ſtep farther than you follow Chriſt, 1 *Cor.* 11. 1. and when you have finiſhed your courſe in this World, the remembrance of your ways will be no farther ſweet to others, than they are ways of Holineſs and Obedience to Chriſt, 1 *Cor.* 4. 17. If you walk according to the courſe of this World, the World will not be the better for your walking. Motive 4.

5. *Motive.* To walk as Chriſt walked is a walk only worthy of a Chriſtian; this is to walk worthy of the Lord, 1 *Theſſ.* 2. 12. *Col.* 1. 10. by worthineſs the Apoſtle doth not mean *meritoriouſneſs*, but *comelineſs*, or that *decorum* which befits a Chriſtian, as when a Man walks ſuitably to his Place and Calling in the World, we ſay he acts like himſelf. So when you walk after Chriſt's Pattern, you then act like your ſelves, like Men of your Character and Profeſſion. This is conſonant to your *vocation*, Eph. 4. 1. *I beſeech you that you walk worthy of the vocation wherewith you are called.* This walking ſuits with your *obligation*, 2 *Cor.* 5. 15. For it is to live unto him who died for us. This walking only ſuits with your *deſignation*, Eph. 2. 10. *For you are created in Chriſt Jeſus unto good works, which God hath before ordained we ſhould walk in them.* In a word, ſuch walking as this, and ſuch only, becomes your *expectation*, 2 Pet. 3. 14. *Wherefore [beloved] ſeeing that you look for ſuch things, be diligent that ye may be found of him in peace without ſpot and blameleſs.* Motive 5.

Dignitatis vocabulum in ſcripturis, non ſemper denotat exactam proportionem æqualitatis rei ad rem; ſed quandam convenientiam & decentiam quæ tollit repugnantiam, Davenant. in Col. p. 52.

6. *Motive.* How comfortable will the cloſe of your Life be at Death, if you have walked after Chriſt's Pattern and Example in this World! A comfortable Death is ordinarily the cloſe of a Holy Life, *Pſal.* 37 37. *Mark the perfect man, and behold the upright; for the end of that man is peace.* A looſe careleſs Life puts many terrible ſtings into death. As Worms in the Body are bred of the putrefaction there, Motive 6.

ſo the Worm of Conſcience is bred of the Moral Putrefaction, or Corruption that is in our Natures and Converſations. O then be prevailed with by all theſe Conſiderations to imitate Chriſt in the whole courſe and compaſs of your Converſations.

Uſe 3. 3. *Uſe for Conſolation.*

Laſtly, I would leave a few Words of ſupport and comfort to ſuch as ſincerely ſtudy and endeavour according to the tendency of their new Nature, to follow Chriſt's Example, but being weak in Grace, and meeting with ſtrong Temptations, are frequently carried beſide the holy purpoſes and deſigns of their honeſt meaning Hearts, to the great grief and diſcouragement of their Souls. They heartily wiſh and aim at holineſs, and ſay with *David*, Pſal. 119. 5. *O that my ways were directed to keep thy ſtatutes.* They follow after exactneſs in holineſs as *Paul* did, Phil. 3. 12. *If by any means they might attain it.* But finding how ſhort they come in all things of the Rule and Pattern, they mourn as he did, Rom. 7. 24. *O wretched man that I am, who ſhall deliver me from the body of this death?* Well, well, if this be thy caſe, be not diſcouraged, but hearken to a few words of ſupport and comfort, with which I ſhall cloſe this point.

1. Support: 1. *Support.* Such defects in Obedience make no flaw in your Juſtification. For your Juſtification is not built upon your Obedience, but upon Chriſt's, *Rom.* 3. 24. and how incompleat and defective ſoever you be in your ſelves, yet at the ſame inſtant, *you are compleat in him which is the head of all principality and power*, Col. 2. 10. Wo to *Abraham, Moſes, David, Paul*, and the moſt eminent Saints that ever lived, if their Juſtification and acceptation with God had depended upon the perfection and compleatneſs of their own Obedience.

2. Support. 2. *Support.* Your deep troubles for the defectiveneſs of your obedience, doth not argue you to be leſs, but more ſanctified, than thoſe who make no ſuch complaints; for this proves you to be better acquainted with your own Hearts, than others are, to have a deeper hatred of Sin than others have, and to love God with a more fervent love than others do; the moſt eminent Saints have made the bittereſt complaints upon this account, *Pſal.* 65. 3. *Rom.* 7. 23, 24.

3. Support. 3. *Support.* The Lord makes excellent uſes even of your infirmities and failings to do you good, and makes them turn to your unexpected advantage: For by theſe defects he hides pride from your Eyes; he beats you off from ſelf-dependance; he makes you to admire the riches of Free Grace; he makes you to long more ardently for Heaven, and entertain the ſweeter thoughts of Death: And doth not the Lord then make bleſſed Fruits to ſpring up to you from ſuch a bitter root? O the bleſſed Chymiſtry of Heaven, to extract ſuch Mercies out of ſuch Miſeries!

4. *Support.* Your bewailed infirmities do not break the Bond of the everlaſting Covenant. The Bond of the Covenant holds firm, notwithſtanding your defects and weakneſſes, Jer. 32. 40. *Iniquities prevail againſt me*, ſaith *David*, yet in the ſame breath he adds, *as for our tranſgreſſions thou ſhalt purge them away*, *Pſal.* 65. 3. He's ſtill thy God, thy Father for all this. 4. Support.

5. *Support.* Though the defects of your obedience are grievous to God, yet your deep ſorrows for them are well-pleaſing in his Eyes, *Pſal.* 51. 17. *The ſacrifices of God are a broken ſpirit, a broken and a contrite heart, O God, thou wilt not deſpiſe. Ephraim* was never a more pleaſant Child to his Father, than when he moaned himſelf, and ſmote upon his Thigh as thou doſt, *Jer.* 31. 20. Your Sins grieve him, but your ſorrows pleaſe him. 5. Support.

6. *Support.* Though God have left many defects to humble you, yet he hath given many things to comfort you. This is a comfort, that the deſire of thy Soul is to God, and to the remembrance of his Name. This is a comfort, that thy Sins are not thy delight as once they were; but thy ſhame and ſorrow. This is a comfort, that thy caſe is not ſingular; but more or leſs the ſame complaints and ſorrows are found in all gracious Souls through the World; and, to ſay all in one word, this is the comfort above all comforts, that the time is at hand, in which all theſe defects, infirmities and failings ſhall be done away, 1 *Cor.* 13. 10. *When that which is perfect is come, then that which is in part ſhall be done away.* 6. Support.

For ever bleſſed be God for Jeſus Chriſt.

And thus I have finiſhed the third General Uſe of Examination, whereby every Man is to try his Intereſt in Chriſt, and diſcern whether ever Chriſt hath been effectually applied to his Soul. That which remains is

An Uſe of Lamentation.

Wherein the miſerable, and moſt wretched ſtate of all thoſe to whom Jeſus Chriſt is not effectually applied, will be yet more particularly diſcovered and bewailed.

SERMON XXXI.

Serm. 31: Text. Of the State of Spiritual Death and the Miſery thereof.

EPHES. V. 14.

Wherefore he ſaith, Awake thou that ſleepeſt, and riſe from the dead, and Chriſt ſhall give thee Light.

THis Scripture repreſents unto us the miſerable and lamentable ſtate of the unregenerate, as being under the power of ſpiritual death, which is the cauſe and in-let of all other Miſeries. From hence therefore I ſhall make the firſt Diſcovery of the woful and wretched State of them that apply not Jeſus Chriſt to their own Souls.

The Scope of the *Apoſtle* in this *Context*, is to preſs Believers to a circumſpect and holy Life; to *walk as Children of Light*. This Exhortation is laid down in *ver*. 8. and preſſed by divers Arguments in the following Verſes.

Firſt, From the tendency of holy Principles unto holy Fruits and Practices, *ver*. 9, 10.

Secondly, From the convincing efficacy of Practical Godlineſs upon the Conſciences of the wicked, *ver*. 11, 12, 13. It awes and convinces their Conſciences.

Thirdly, From the co-incidence of ſuch a Converſation with the great deſign and drift of the Scriptures; which is to awaken Men by regeneration out of that ſpiritual Sleep, or rather Death, which Sin hath caſt them into: And this is the Argument of the Text, *Wherefore he ſaith, Awake thou that ſleepeſt*, &c. There is ſome difficulty in the reference of theſe Words. Some think it refers to *Iſa*. 26. 19. *Awake and ſing ye that dwell in the Duſt*. Others to *Iſa*. 60. 1. *Ariſe, ſhine, for thy Light is come, &c.* But moſt probably the Words neither refer to this or that particularly, but to the drift and ſcope of the whole Scriptures, which were inſpired and written upon this great Deſign to awaken and quicken Souls out of the ſtate of ſpiritual Death. And in them we are to conſider theſe three things more diſtinctly and particularly.

1. The miſerable State of the Unregenerate; they are *aſleep and dead*.
2. Their duty; which is to *awake, and ſtand up from the dead*.
3. The Power enabling them thereunto; *Chriſt ſhall give thee Light*.

1. *Firſt*, The miſerable State of the unregenerate, repreſented under the Notions of *ſleep* and *death*; both expreſſions intending one and the ſame thing, though with ſome variety of Notion. The Chriſtleſs and unregenerate World is in a deep ſleep; a ſpirit of ſlumber, ſenſeleſsneſs and ſecurity is fallen upon them, though they lie expoſed immediately to eternal Wrath and Miſery, ready to drop into Hell every moment. Juſt as a Man that is faſt aſleep in a Houſe on Fire, and whilſt the conſuming Flames are round about him, his Fancy is ſporting it ſelf in ſome pleaſant Dream; this is a very lively reſemblance of the unregenerate Soul. But yet he that ſleeps hath the principle of Life entire in him, though his Senſes be bound, and the actions of Life ſuſpended by ſleep. Leſt therefore we ſhould think it is only ſo with the unregenerate, the Expreſſion is deſignedly varied, and thoſe that were ſaid to be *aſleep*, are poſitively affirmed to be *dead*; on purpoſe to inform us that it is not a ſimple *ſuſpenſion* of the acts and exerciſe, but a total *privation* of the principle of ſpiritual Life, which is the miſery of the unregenerate.

2. *Secondly*, We have here the duty of the unregenerate; which is to *awake out of ſleep, and ariſe from the dead*. This is their great concernment: No Duty in the World is of greater neceſſity and importance to them. *Strive* (ſaith Chriſt) *to enter in at the ſtrait Gate*, Luke 13. 24. And the order of theſe Duties is very natural. Firſt awake, then ariſe. Startling and rouſing Convictions make way for ſpiritual Life; till God awake us by Convictions of our miſery, we will never be perſwaded to ariſe, and move towards Chriſt for Remedy and Safety.

3. *Thirdly*, But you will ſay, if unregenerate Men be dead Men, to what purpoſe is it to perſwade them to ariſe and ſtand up? The very Exhortation ſuppoſes ſome power or ability in the unregenerate; elſe in vain are they commanded to ariſe. This Difficulty is ſolved in this very Text, though the duty be ours, yet the power is God's. God commands that in his Word, which only his Grace can perform. *Chriſt ſhall give thee Light*. Popiſh Commentators would build the power of Free-will upon this Scripture, by a very weak Argument drawn from the order wherein theſe things are here expreſſed; which is but a weak Foundation to build upon, for it is very uſual in Scripture to put the Effect before, and the Cauſe after, as it is here, ſo in *Iſa*. 26. 19. *Awake and ſing, ye that dwell in the Duſt*. But I will not here intangle my diſcourſe with that Controverſie, that which I aim at is plain in the Words, *viz*.

Quamvis verba videntur velle, primum excitari, & ſurgere, deinde illuminari; tamen intelligendum eſt, vi lucis Chriſti excitari eum, & ſurgere. Rol. in Loc.

Doct. *That all Chriſtleſs Souls are under the Power of Spiritual Death, they are in the State of the dead.* Doct.

Multitudes of Teſtimonies are given in Scripture to this Truth, *Eph*. 2. 1, 5. *You hath he quickened who were dead in treſpaſſes and ſins.* Col. 2. 13. *And you being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickened together with him*; with many other places of the ſame importance. But the Method in which I ſhall diſcourſe this Point will be this:

Firſt, I will ſhew you in what ſence Chriſtleſs and unregenerate Men are ſaid to be dead.

Secondly, What the State of Spiritual Death is.

Thirdly, How it appears that all unregenerate Men are in this ſad State. And then apply it.

Firſt, In what ſenſe are Chriſtleſs and unregenerate Men ſaid to be dead Men. 1.

To open this, we muſt know there is a threefold death, *viz*.

1. Natural.
2. Spiritual.
3. Eternal.

Natural Death is nothing elſe but the privation of the principle of Natural Life, or the ſeparation of the Soul from the Body, *James* 2. 26. *The Body without the Spirit is dead.* Spiritual Death is the privation of the Principle of Spiritual Life, or the want and abſence of the quickning Spirit of God in the Soul; the Soul is the Life of the Body, and Chriſt is the Life of the Soul; the abſence of the Soul is death to the Body, and the abſence or want of Chriſt is death to the Soul. Eternal Death is the ſeparation both of Body and Soul from God, which is the miſery of the Damned. Now Chriſtleſs and unregenerate Men are not dead in the firſt ſenſe; they are naturally alive, though they are dead while they live: Nor are they yet dead in the laſt ſenſe, eternally ſeparated from God, by an irrevocable Sentence,

tence as the damned are; but they are dead in the ſecond ſenſe, they are ſpiritually dead, whilſt they are naturally alive, and this ſpiritual death is the Fore-runner of eternal death. Now ſpiritual death is put in Scripture in oppoſition to a two-fold ſpiritual Life. *viz.*

1. The Life of Juſtification.
2. The Life of Sanctification.

Spiritual death in oppoſition to the Life of Juſtification is nothing elſe but the guilt of ſin, bringing us under the Sentence of death. Spiritual Death in oppoſition to the Life of Sanctification is the Pollution or Dominion of Sin. In both theſe ſenſes unregenerate Men are dead Men; but it is the laſt which I am properly concerned to ſpeak to in this place: And therefore,

Secondly, Let us briefly conſider what this Spiritual death is, which as before was hinted, is the abſence of the quickening Spirit of Chriſt from the ſoul of any man. That Soul is a dead Soul into which the Spirit of Chriſt is not infuſed in the work of regeneration, and all its works are dead works, as they are called, *Heb.* 9. 14. For, look how it is with the damned, they live, they have ſenſe and motion, and an immortality in all theſe; yet becauſe they are eternally ſeparated from God, the life which they live, deſerves not the name of life, but is every where in ſcripture ſtiled death: So the unregenerate, they are naturally alive: They eat, and drink, they buy, and ſell, they talk, and laugh, they rejoyce in the creatures; and many of them ſpend their days in pleaſures, and then go down to the grave. This is the life they live, but yet the ſcripture rather calls it death than life; becauſe though they live, yet it is without God in the World, *Eph.* 2. 12. Though they live, yet it is a life alienated from the life of God, *Eph.* 4. 18. And therefore while they remain naturally alive, they are in ſcripture ſaid *to remain in death*, 1 *John* 3. 14. and to be *dead while they live*, 1 *Tim.* 5. 6. And there is great reaſon why a Chriſtleſs and unregenerate ſtate ſhould be repreſented in ſcripture under the notion of death; for there is nothing in nature which more aptly repreſents that miſerable ſtate of the Soul than natural death doth. The dead ſee and diſcern nothing, and the natural man perceiveth not the things that are of God. The dead have no beauty or deſirableneſs in them; *Bury my dead*, ſaid *Abraham*, *out of my ſight*: Neither is there any ſpiritual lovelineſs in the unregenerate. True it is, ſome of them have ſweet natural qualities, and moral excellencies, which are taking things; but theſe are as ſo many flowers decking and adorning a dead Corpſe. The dead are Objects of pity, and great lamentation; Men uſe to mourn for the Dead, *Eccleſ.* 12. 5. *Man goeth to his long home, and the Mourners go about the ſtreets.* But unregenerate, and Chriſtleſs ſouls are much more the Objects of pity and lamentation. How are all the People of God (eſpecially thoſe that are naturally related to them) concerned to mourn over them, and for them, as *Abraham* did for *Iſhmael*, Gen. 17. 18. *O that Iſhmael might live before thee.* Upon theſe, and many other accounts, the ſtate of unregeneracy is repreſented to us in the notion of Death.

Thirdly, And that this is the ſtate of all Chriſtleſs and unſanctified perſons, will undeniably appear two ways.

1. The cauſes of ſpiritual life have not wrought upon them.
2. The effects and ſigns of ſpiritual life do not appear in them; and therefore they are in the ſtate, and under the power of ſpiritual death.

Firſt, The cauſes of ſpiritual life have not wrought upon them. There are two cauſes of ſpiritual life.

1. Principal and internal.
2. Subordinate and external.

The principal internal cauſe of ſpiritual life, is the regenerating ſpirit of Chriſt, *Rom.* 8. 2. *The law of the Spirit of life in Chriſt Jeſus, hath made me free from the law of Sin and Death.* 'Tis the ſpirit as a regenerating ſpirit that unites us with Chriſt in whom all ſpiritual life originally is, *John* 5. 25, 26. *Verily, I ſay unto you, that the hour is coming, and now is, when the dead ſhall hear the voice of the Son of God; and they that hear, ſhall live: for as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf.* As all the Members of the natural Body receive Animation, Senſe, and Motion by their Union with their natural head; ſo all believers, the members of Chriſt, receive ſpiritual life and animation by their Union with Chriſt their myſtical head, *Eph.* 4. 15, 16. Except we come to him and be united with him in the way of faith, we can have no life in us, *John* 5. 40. *Ye will not come unto me that ye may have life.* Now the Spirit of God hath yet exerted no regenerating, quickning influences, nor begotten any ſpecial ſaving faith in natural unſanctified men; whatever he hath done for them in the way of natural, or ſpiritual common gifts, yet he hath not quickned them with the life of Chriſt. And as the ſubordinate external means of life, *viz.* the preaching of the Goſpel, which is the inſtrument of the ſpirit in this glorious work, and is therefore called *The word of life*, *Phil.* 2. 16. this word hath not yet been made a regenerating quickning word to their ſouls. Poſſibly it hath enlightened them, and convinced them: It hath wrought upon their minds in the way of common illumination, and upon their conſciences in the way of conviction, but not upon their hearts and wills by way of effectual converſion: To this day the Lord hath not given them an heart opening it ſelf in the way of faith to receive Jeſus Chriſt.

Secondly, The effects and ſigns of ſpiritual life do not appear in them: for

Firſt, They have no *feeling* or ſenſe of miſery and danger. I mean, no ſuch ſenſe as throwly awakens them to apply Chriſt their remedy. That ſpiritual judgment lies upon them, *Iſa.* 6. 9, 10. *And he ſaid, go and tell this people, Hear ye indeed but underſtand not; and ſee ye indeed, but perceive not; make the heart of this people fat, and their ears heavy, and ſhut their eyes.*

Secondly, They have no ſpiritual *motions* towards Chriſt, or after things that are ſpiritual; all the Arguments in the World cannot perſwade their wills to move one ſtep towards Chriſt in the way of faith, *John* 5. 40. *Ye will not come unto me*: Were there a principle of ſpiritual life in their ſouls, they would move Chriſt-ward, and Heaven-ward, *John* 4. 14. it would be in them a well of water ſpringing up into eternal life. The natural tendency of the ſpiritual life is upward.

Thirdly, The unregenerate have no *appetite* unto ſpiritual food, they ſavour not things that are ſpiritual; they can go from week to week, and from year to year, all their life-time without any communion betwixt God and their ſouls, and feel no need of it, nor any hungerings, nor thirſtings after it, which could never be if a principle of ſpiritual life were in them; for then they would *eſteem the words of Gods mouth more than their neceſſary food*, Job 30. 12.

Fourthly, They have no *heat*, or ſpiritual *warmth* in their affections to God, and things above; their hearts are as cold as a ſtone to ſpiritual Objects. They are hated indeed by their luſts and affections to the world, and the things of the world; but O how cold and dead are they towards Jeſus Chriſt and ſpiritual excellencies!

Fifthly, They *breathe* not ſpiritually, therefore they live not ſpiritually: Were there a ſpiritual principle of life in them, their ſouls would breath after God in ſpiritual prayer, *Acts* 9. 11. *Behold, he prayeth.* The lips of the unregenerate may move in prayer, but their hearts and deſires do not breath and pant after God.

Sixthly, They have no cares or fears for *ſelf-preſervation*, which is always the effect of life; the pooreſt fly or ſillieſt worm will ſhun danger: The wrath of God hangs over them in the threatnings, but they tremble not at it: Hell is but a little before them, they are upon the very precipice of eternal ruine; yet will uſe no means to avoid it. How plain therefore is this ſad caſe which I have undertaken here to demonſtrate, *viz.* that Chriſtleſs and unregenerate ſouls are dead ſouls? The uſes follow.

fer. 1.

Inference 1.

If all Chriſtleſs and unregenerate ſouls be dead ſouls, then how little pleaſure can Chriſtians take in the ſociety of the unregenerate?

Certainly 'tis no pleaſure for the living to converſe among the dead. It was a cruel torment invented by *Mezentius* the Tyrant, to tie a dead and living man together: The pleaſure of ſociety ariſes from the harmony of ſpirits, and the hopes of mutual enjoyment in the World to come; neither of which can ſweeten the ſociety of the godly with the wicked in this World. 'Tis true, there is a neceſſary civil converſe which we muſt have with the ungodly here; or elſe (as the Apoſtle ſpeaks) we muſt go out of the World. There are alſo duties of relation which muſt be faithfully and tenderly paid even to the unregenerate: But certainly, where we have our free election, we ſhall be much wanting both to our duty and comfort, if we make not the people of God our choſen companions. Excellently to this purpoſe ſpeaks a Modern *Authour*, 'Art thou a godly maſter? when thou takeſt a Servant into thine houſe, chooſe for God, as well as thy ſelf. A godly ſervant is a greater bleſſing than we think on: He can work, and ſet God on work alſo for his maſters good, *Gen.* 24. 12. *O Lord God of my maſter Abraham, I pray thee ſend me good ſpeed this day, and ſhew kindneſs unto my maſter*: And ſure he did his maſter as much ſervice by his prayer, as by his prudence, in that journey. Holy *David* obſerved while he was at *Sauls* Court, the miſchief of having wicked and ungodly ſervants, (for with ſuch was that unhappy King ſo compaſſed, that *David* compares his Court to the prophane and barbarous heathens, among whom there was ſcarce more wickedneſs to be found, *Pſal.* 120. 6. *Wo is me, that I ſojourn in Meſheck, that I dwell in the Tents of Kedar*, (*i. e.*) among thoſe who were as prodigiouſly wicked as any there) and no doubt but this made this gracious man in his baniſhment before he came to the Crown (having ſeen the evil of a diſordered houſe) to reſolve what he would do when God ſhould make him the head of ſuch a Royal Family, *Pſal.* 101. 7. *He that worketh deceit ſhall not dwell within my houſe; he that telleth lies, ſhall not tarry in my ſight.*

solent ia alibi uta in pinqua mbra iciem effla- ſic im- orum in e- tri- ur cum vita nt etu- n. nl. f. Va- . als ian ur, a. p.

'Art thou godly? ſhew thy ſelf ſo in the choice of husband, or wife. I am ſure, if ſome (and thoſe godly alſo) could bring no other teſtimonial for their godlineſs than the care they have taken in this particular, it might juſtly be called into queſtion both by themſelves and others. There is no one thing that gracious perſons (even thoſe recorded in ſcripture as well as others) have ſhewn their weakneſs, yea, given offence and ſcandal more in, than in this particular. *The ſons of God ſaw that the daughters of men were fair*, *Gen.* 6. 2. One would have thought, the ſons of God ſhould have looked for grace in the heart, rather than beauty in the face; but we ſee, even they ſometimes turn in at the faireſt ſign, without much enquiring what Grace is to be found dwelling within. Look to the rule O Chriſtian, if thou wilt keep the power of holineſs! That is clear as a Sunbeam written in the Scripture; *be not unequally yoked together with Unbelievers*, 2 Cor. 6. 14.

Infer. 2.

Inference 2.

How great and wholly ſupernatural, marvellous and wonderful is that change which Regeneration makes upon the Souls of Men! It is a change from death to life, *Luke* 15. 24. *This my Son was dead, and is alive again.* Regeneration is life from the dead. The moſt excellent life from the moſt terrible death. 'Tis the life of God re-inſpired into a ſoul alienated from it by the power of Sin, *Eph.* 4. 18. There are two ſtupendious changes made upon the ſouls of Men, which juſtly challenges higheſt Admiration, *viz.* That,

1. From Sin to Grace.
2. From Grace to Glory.

The Change from Grace to Glory is acknowed by all, and that juſtly, to be a wonderful change; for God to take a poor Creature out of the Society of ſinful Men, yea from under the burden of many ſinful Infirmities which made him groan from day to day in this world, and in a Moment to make him a compleat and perfect Soul, ſhining in the Beauties of Holineſs, and filling him as a Veſſel of Glory with the unſpeakable and unconceivable Joys of his preſence, to turn his groanings into triumphs, his ſighings into Songs of Praiſe: This I ſay is marvellous, and yet the former change from ſin to grace is no way inferior to it. Nay, in ſome reſpect beyond it; for the change which Glory makes upon the regenerate, is but a *gradual* change, but the change which regeneration makes upon the ungodly, is a *ſpecifical* change. Great and admirable is this work of God, and let it for ever be marvellous in our Eyes.

Inference 3.

Infer. 3. *If unregenerate ſouls be dead ſouls, what a fatal ſtroke doth Death give to the Bodies of all unregenerate Men?* A Soul dead in Sin, and a Body dead by vertue of the Curſe for Sin, and both Soul and Body remaining for ever under the Power of eternal Death, is ſo full and perfect a Miſery, as that nothing can be added to make it more miſerable: 'Tis the Comfort of a Chriſtian, that he can ſay when Death comes *non omnis moriar*, I ſhall not wholly die; there is a Life I live which Death cannot touch, *Rom.* 8. 13. *The Body is dead becauſe of Sin, but the Spirit is life becauſe of Righteouſneſs.* Bleſſed and holy is he, that hath part in the firſt Reſurrection, on ſuch the ſecond Death hath no power. As Death takes a Believer from amidſt many ſorrows and troubles, and brings him to the viſion of God, to the general Aſſembly of all the perfected Saints, to a State of compleat Freedom, and full Satiſfaction; ſo it drags the unregenerate from all his ſenſitive Delights and Comforts, to the place of Torments. It buries the dead ſoul out of the Preſence of God for ever. 'Tis the King of Terrors, 'tis a Serpent with a deadly ſting to every man than is out of Chriſt.

Inference 4.

Infer. 4. *If every unregenerate ſoul be a dead ſoul, how ſad is the caſe of Hypocrites, and temporary Believers who are twice dead?* Theſe are thoſe curſed trees of which the *Apoſtle Jude* ſpeaks, *Jude ver.* 12. *Trees whoſe Fruit withereth, without Fruit, twice dead, plucked up by the Roots.* The Apoſtle alludes unto dying trees. Trees that are dying the firſt time in the ſpring, they then fade, decay, and caſt their Leaves, when other trees are fragrant and flouriſhing. But from this firſt death they are ſometimes recovered by pruning and dreſſing, or watering the roots: But if in *Autumn* they decay again, which is the Critical and *Climacterical* time of trees to diſcover whether their diſeaſe be mortal or not; if then, they wither and decay the ſecond time, the Fault is *ab intra*, the root is rotten, there is no hope of it. The Husbandman beſtows no more labour about it, except it be to root it up for Fewel to the fire. Juſt thus ſtands the Caſe with falſe and hypocritical Profeſſors, who though they were ſtill under the power of ſpiritual death, yet in the beginning of their profeſſion they ſeemed to be alive: They ſhewed the World the fragrant Leaves of a fair Profeſſion; many hopeful buddings of Affection towards ſpiritual things were ſeen in them, but wanting a root of regeneration, they quickly began to wither, and caſt their untimely Fruit. However, by the help of Ordinances, or ſome rouzing and awakening Providences they ſeem to recover themſelves again; but all will not do, the Fault is *ab intra* from the want of a good root, and therefore at laſt they who were always *once dead*, for want of a principle of regeneration; are now become *twice dead*, by the withering and decay of their vain profeſſion. Such trees are prepared for the ſevereſt flames in Hell. *Mat.* 24. 51. Their Portion is the ſadeſt Portion allotted for any of the Sons of Death. Therefore the *Apoſtle Peter* tells us, 2 *Pet.* 2. 20, 21. *For if after they have eſcaped the Pollutions of the World through the Knowledge of the Lord and Saviour Jeſus Chriſt, they are again intangled therein, and overcome; the latter end is worſe with them than the Beginning. For it had been better for them not to have known the way of Righteouſneſs, than after they have known it, to run from the holy Commandment delivered unto them.* Double meaſures of wrath ſeem to be prepared from them that die this double death.

Inference 5.

If this be ſo, then unregenerate perſons deſerv the greateſt Lamentations. And were this truth heartily believed, we could not but mourn over them with the moſt tender Compaſſion, and hearty ſorrow. If our Husbands, Wives or Children be dying a natural death, how are our hearts rent in pieces with pity and ſorrow for them? What Cries, Tears and wringing of Hands diſcover the deep ſenſe we have of their Miſery! O Chriſtians, is all the love you have for your Relations ſpent upon their Bodies? Are their ſouls of no value in your Eyes? Is ſpiritual Death no miſery Doth it not deſerve a tear? The Lord open our Eyes, and duly affect our Hearts with ſpiritual Death and ſoul Miſeries. Infer. 5.

Conſider my Friends, and let it move your Bowels, (if there be bowels of affection in you) whilſt they remain ſpiritually dead, they are uſeleſs and wholly unſerviceable unto God: in the world as to any ſpecial and acceptable ſervice unto him, 2 *Tim.* 2. 21. They are uncapable of all ſpiritual Comforts from God: they cannot taſte the leaſt ſweetneſs in Chriſt, in duties, or in promiſs, *Rom.* 8. 6. The have no beauty in their ſouls; how comely ſoever their bodies be, 'tis grace, and nothing but grace that beautifies the inner man, *Ezek.* 16. 6, 7. The dead have neither comfort nor beauty in them; they have no hope to be with God in Glory, for the Life of Glory is begun in Grace, *Phil.* 1. 6. Their Graves muſt ſhortly be made, to be buried out of the Sight of God for ever in the loweſt Hell, the Pit digged by Juſtice for all that are ſpiritually dead; the dead muſt be buried. Can ſuch Conſiderations as theſe draw no pity from your Souls, nor excite your Endeavours for their regeneration? Then 'tis to be feared your Souls are dead as well as theirs. O pity them, pity them, and pray for them; in this caſe only, prayers for the dead are our duty; who knows but at the laſt God may hear your Cries, and you may ſay with Comfort as he did, *This my Son was dead, but is alive; was loſt, but is found; and they began to be merry*, Luke 15. 24.

Serm 32.

SERMON XXXII.

JOHN III. 18.

—— *But he that Believeth not is Condemned already, becauſe he hath not Believed in the Name of the only begotten Son of God.*

Text. The Condemnation of Unbelievers opened and applied.

CHRIST having diſcourſed *Nicodemus* in the beginning of this Chapter about the neceſſity of Regeneration, proceeds to ſhew in this following Diſcourſe the reaſon and ground why Regeneration and Faith are ſo indiſpenſably neceſſary, *viz.* Becauſe there is no other way to ſet Men free from the Curſe and Condemnation of the Law. The Curſe of the Law, like the fiery Serpents in the Wilderneſs, hath ſmitten every Sinner with a deadly ſtroke and ſting, for which there is no Cure, but Chriſt lifted up in the Goſpel, *as* Moſes *lifted up the Serpent in the Wilderneſs, ver.* 14. Neither doth Chriſt cure any but thoſe that believingly apply him to their own Souls. The reſult and concluſion of all you have in my Text, *He that believeth in him is not condemned; but he that believeth not is condemned already,* &c. In this Clauſe which I have pitched upon, we find theſe three parts.

1. The Sin threat'ned, *viz.* Unbelief.
2. The Puniſhment inflicted, *viz.* Condemnation.
3. The immediate relation of the one to the other; he is condemned already.

1. *Firſt,* Let us take into conſideration the Sin which is here threat'ned, *viz. Unbelief.* The neglecting or refuſing of an exalted and offered Jeſus. Unbelief is twofold, *viz.* Negative, or Poſitive. *Negative* Unbelief is the Sin of the Heathens, who never had the Goſpel among them, nor the Offers of Chriſt made to them; theſe cannot believe on him, of whom they have not heard. *Poſitive* Unbelief is the ſin of Men and Women under the Goſpel, to whom Chriſt is actually opened and offered by the preaching of the Goſpel, but they make light of it, neglect the great Salvation; receive not Chriſt into their hearts, nor conſent to the ſevere, and ſelf-denying terms upon which he is offered. This is the Sin threat'ned.

2. *Secondly,* The puniſhment inflicted, and that is *Condemnation*: A word of deep and dreadful ſignification, appearing in this Text as the hand-writing upon the plaiſter of the wall unto *Belſhazzar, Dan.* 5. 5. A word whoſe deep ſenſe and emphaſis is fully underſtood in Hell. *Condemnation* is the judgment or ſentence of God condemning a Man to bear the puniſhment of his eternal wrath for ſin, the moſt terrible of all ſentences.

3. *Thirdly,* The immediate relation, or reſpect this puniſhment hath to that ſin of Unbelief. The Unbeliever is condemned already (*i. e.*) he is virtually condemned by the Law of God: His *Mittimus* is already made for Hell, he is condemned as *a ſinner,* by the breach of the firſt Covenant; but that condemnation had never been his ruine, except it had been ratified by the ſentence of God, condemning him as an *Unbeliever,* for ſlighting and rejecting the Grace offered in the ſecond Covenant. So that the Unbeliever is already virtually condemned by both, as he is a ſinner, and as he is an Unbeliever, as he hath tranſgreſſed the Law, and as he hath refuſed the Goſpel, as he hath contracted ſin, the mortal *diſeaſe,* and refuſed Chriſt, the only effectual *remedy.* He is virtually condemned now, and will be ſententially condemned in the Judgment of the great day. Unbelief is his great ſin, and condemnation is his great miſery. Hence the obſervation will be this:

Doct. *That all Unbelievers are preſently and immediately under the juſt and dreadful ſentence of God's Condemnation.* John 12. 48. *He that rejecteth me, and receiveth not my words, hath one that judgeth him: The word that I have ſpoken, the ſame ſhall judge him in the laſt day.* John 3. 36. *He that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him.*

Three Things are to be opened in the Doctrinal part of this point.

1. What Unbelief, or the not receiving of Jeſus Chriſt is.
2. What Condemnation the puniſhment of this ſin is.
3. Why this puniſhment unavoidably follows that ſin.

1. *Firſt,* What the ſin of Unbelief, or not receiving Chriſt is. By Unbelief we are not here to underſtand the reliques or remains of that ſin in the people of God which is mixed with their imperfect Faith, for there is ſome Unbelief ſtill mingled with Faith in the beſt hearts. He that can ſay, *Lord I believe,* hath cauſe enough to cry out with tears, *help thou my unbelief.* However, this doth not bring the Soul under condemnation, or into the ſtate of wrath. The Word condemns this Unbelief in them, but doth not condemn their perſons for this Unbelief. But the Unbelief here ſpoken of, is the neglecting or refuſing to take Chriſt upon the terms of the Goſpel, and ſo is excluſive of the ſaving act and effects of Faith.

Firſt, It is excluſive of the ſaving act of Faith, which (as hath been already declared) is the due receiving of Chriſt offered in the Goſpel, conſenting to take him upon his own terms. This the Unbeliever will by no means be perſwaded to do. He will be perſwaded to accept the promiſes of Chriſt, but not to accept the perſon of Chriſt: He is willing to accept Chriſt in part, a divided Chriſt, but not to accept Chriſt entirely in all his Offices. He will accept the righteouſneſs of Chriſt, in conjunction with his own righteouſneſs; but he will not accept the righteouſneſs of Chriſt, as the ſole matter of his Juſtification excluſive of his own righteouſneſs; he is willing to wear the Crown of Chriſt, but cannot be perſwaded to bear the Croſs of Chriſt. Thus Chriſt and Unbelievers part upon terms; God will come down no lower, and the Unbeliever will come up no higher. God will not alter his terms, and the Unbeliever will not alter his reſolution, and ſo Chriſt is refuſed, Salvation neglected, and in the effect the Unbeliever chuſeth rather to be damned, than to comply with the ſevere terms of ſelf-denial, mortification, and bearing the Croſs of Chriſt. Thus it excludes the ſaving Act of Faith.

Secondly, It is excluſive of the ſaving fruits and effects of Faith. Faith produces love to God, but the Unbeliever doth not truly love him. *But I know you* (ſaith Chriſt to Unbelievers) *that the love of God is not in you*, *Joh.* 5.42. Faith purifies the heart of a Believer, but the hearts of Unbelievers are full of all impurity. The Believer overcomes the world, the world overcomes the Unbeliever: Faith makes the Croſs of Chriſt ſweet and eaſie to the Believer; Unbelief makes Chriſt, becauſe of the Croſs, bitter and diſtaſtful to the Unbeliever. Thus Unbelief excludes both the ſaving act and fruits of Faith; and conſequently bars the Soul from the ſaving benefits and privileges of Faith, *viz.* Juſtification and Peace with God.

2. *Secondly*, Next let us conſider the puniſhment of this ſin, which is condemnation. Condemnation in the general is the ſentence of a Judge awarding a mulct, or penalty to be inflicted upon the guilty perſon. There is a twofold Condemnation.

1. *Reſpectu Culpæ*, in reſpect of the Fault.
2. *Reſpectu Pœnæ*, in reſpect of the Puniſhment.

Firſt, Condemnation with reſpect to the fault, is the caſting of the perſon as guilty of the Crime charged upon him. Condemnation with reſpect to the puniſhment, is the ſentencing of the convicted Offender to undergo ſuch a puniſhment for ſuch a fault, to bear a penal for a moral evil. This *forenſick* word Condemnation, is here applied unto the caſe of a guilty Sinner caſt at the Bar of God, where the Fact is clearly proved, and the Puniſhment righteouſly awarded. Thou art an Unbeliever; for this ſin thou ſhalt die eternally. Condemnation with reſpect to the fault, ſtands oppoſed to Juſtification, *Rom.* 5. 16. Condemnation with reſpect to the puniſhment, ſtands oppoſed to Salvation, *Mar.* 16. 16. More particularly,

Firſt, Condemnation is the ſentence of God; the great and terrible God, the omniſcient, omnipotent, ſupreme, and impartial Judge; at whoſe Bar the guilty ſinner ſtands. 'Tis the Law of God that condemns him now: He hath one that judgeth him; a great and terrible one too. 'Tis a dreadful thing to be condemned at Man's Bar: But the Courts of humane Judicature, how awful and ſolemn ſoever they are, are but trifles, and childrens play to this Court of Heaven and Conſcience; wherein the Unbeliever is arraigned and condemned.

Secondly, 'Tis the ſentence of God adjudging the Unbeliever to eternal death; than which nothing is more terrible. What is a Priſon to Hell? What is a Scaffold, and an Ax, to *Go ye curſed into everlaſting fire*? What is a Gallows and a Halter to everlaſting Burnings?

Thirdly, Condemnation is the final ſentence of God; the ſupreme Judge, from whoſe Bar and Judgment there lies no appeal for the Unbeliever, but Execution certainly follows Condemnation, *Luke* 19. 27. If Man condemn, God may juſtifie, and ſave: But if God condemn, no Man can ſave or deliver. If the Law caſt a Man as a ſinner, the Goſpel may ſave him as a Believer: But if the Goſpel caſt him as an Unbeliever, a Man that finally rejects Jeſus Chriſt whom it offers to him, all the world cannot ſave that Man. O then what a dreadful word is Condemnation! All the evils and miſeries of this life are nothing to it: Put all afflictions, calamities, ſufferings, and miſeries of this world into one ſcale, and this ſentence of God into the other, and they will all be lighter than a feather.

Thirdly, In the next place, I ſhall ſhew you that this puniſhment, *viz.* Condemnation, muſt unavoidably follow that ſin of Unbelief. So many unbelieving Perſons as be in the world, ſo many condemned perſons there are in the world; and this will appear two ways.

1. By conſidering what Unbelief excludes a Man from.
2. By conſidering what Unbelief includes a Man under.

Firſt, Let us conſider what Unbelief excludes a Man from; and it will be found, that it excludes him from all that may help and ſave him. For,

Firſt, It excludes him from the pardon of ſin, *Joh.* 8. 24. *If ye believe not that I am he, ye ſhall die in your Sins.* Now he that dies under the guilt of all his ſins, muſt needs die in a ſtate of wrath and condemnation for ever. *For the wages of ſin is death. Rom.* 6. *ult.* If a Man may be ſaved without a pardon, then may the Unbeliever hope to be ſaved.

Secondly, Unbelief excludes a Man from all the ſaving benefits that come by the ſacrifice or death of Chriſt. For if Faith be the only inſtrument that applies and brings home to the Soul the benefits of the blood of Chriſt, as unqueſtionably it is: Then Unbelief muſt of neceſſity exclude a Man from all thoſe benefits, and conſequently leave him in the ſtate of death and condemnation. Faith is the applying cauſe, the inſtrument by which we receive the ſpecial ſaving benefit of the blood of Chriſt, *Rom.* 5. 25. *Whom God hath ſet forth to be a propitiation through faith in his blood.* Eph. 2. 8. *By grace are ye ſaved through faith.* So then, if the Unbeliever be acquitted and ſaved, it muſt be without the benefit of Chriſt's Death and Sacrifice; which is utterly impoſſible.

Thirdly, Unbelief excludes a Man from the ſaving efficacy and operation of the Goſpel, by ſhutting up the heart againſt it, and croſſing the main drift and ſcope of it; which is to bring up Men to the terms of Salvation: To perſwade them to believe; this is its great deſign, the ſcope of all its Commands, 1 *Joh.* 3. 23. *Mark* 1. 14, 15. *John.* 12. 36. 'Tis the ſcope of all its Promiſes; they are written to encourage Men to believe, *Jo.* 6 35, 37. So then, if the Unbeliever eſcape condemnation, it muſt be in a way unknown to us by the

Goſpel: Yea, contrary to the eſtabliſhed order therein. For the Unbeliever obeyeth not the great command of the Goſpel, 1 *Joh.* 3. 17. Nor is he under any one ſaving promiſe of it, *Gal.* 3. 14, 22.

Fourthly, Unbelief excludes a Man from union with Chriſt, Faith being the bond of that union, *Eph.* 3. 17. The Unbeliever therefore may as reaſonably expect to be ſaved without *Chriſt*, as to be ſav'd without Faith. Thus you ſee what Unbelief excludes a Man from.

Secondly, Let us next ſee what guilt and miſery Unbelief includes Men under; and certainly it will be found to be the greateſt guilt and miſery in the world: For,

Firſt, It is a ſin which reflects the greateſt diſhonour upon God, 1 *Joh.* 5. 10. *He that believeth on the Son of God, hath the witneſs in himſelf. He that believeth not God, hath made him a liar; becauſe he believeth not the record which God gave of his Son.*

Secondly, Unbelief makes a Man guilty of the vileſt contempt of Chriſt, and the whole deſign of Redemption managed by him. All the glorious Attributes of God were ſignally manifeſted in the work of Redemption by Chriſt; therefore the Apoſtle calls him *the Wiſdom of God, and the Power of God*, 1 *Cor.* 1. 23, 24. But what doth the careleſs neglect, and wilful rejection of Chriſt ſpeak, but the weakneſs and folly of that deſign of Redemption by him?

Thirdly, Unbelief includes in it the ſoreſt ſpiritual judgment that is or can be inflicted in this world upon the Soul of Man: Even ſpiritual blindneſs, and the fatal darkening of the underſtanding by Satan, 2 *Cor.* 4. 4. of which, more hereafter.

Fourthly, Unbelief includes a Man under the curſe, and ſhuts him up under all the threatnings that are written in the Book of God; amongſt which, that is an expreſs and terrible one, *Mark* 16. 10. *He that believeth not, ſhall be damned.* So that nothing can be more evident than this; that Condemnation, neceſſarily follows Unbelief. This Sin, and that Puniſhment, are faſtned together, with Chains of Adamant.

The Uſes follow.

Inference 1.

Infer. 1. If this be ſo, then how great a number of Perſons are viſibly in the ſtate of Condemnation! So many Unbelievers, ſo many condemned Men and Women. That's a ſad complaint of the Prophet, *Iſa.* 53. 1. *Who hath believed our report, and to whom is the Arm of the Lord revealed?* Many there be that talk of Faith, and many that profeſs Faith; but they only talk of and profeſs it: There are but few in the world unto whom the Arm of the Lord hath been revealed in the work of Faith with Power: 'Tis put among the great Myſteries and Wonders of the World, 1 *Tim.* 3. 16. That Chriſt is believed on in the world. O what a great and terrible Day will the Day of Chriſt's coming to Judgment be, when ſo many Millions of Unbelievers ſhall be brought to his *Tribunal* to be ſolemnly ſentenced! They are (as my Text ſpeaks) *condemned already*; but then that dreadful Sentence will be ſolemnly pronounced by Jeſus Chriſt, whom they have deſpiſed, and rejected: Then ſhall that Scripture be fulfilled, *Luk.* 19. 27. *Theſe mine Enemies that would not that I ſhould reign over them, bring them hither, and ſlay them before me.*

Inference 2.

Infer. 2. Hence be informed how great a mercy the leaſt meaſure of ſaving Faith is; for the leaſt meaſure of true Faith unites the Soul to Jeſus Chriſt; and then, *there is no condemnation to them that are in Chriſt Jeſus*, *Rom* 8. 1. Not one Sentence of God againſt them. So *Acts* 13. 29. *By him all that believe are juſtified from all things.* The weakeſt Believer is as free from condemnation as the ſtrongeſt; the Righteouſneſs of Chriſt comes upon all Believers without any difference, *Rom.* 3. 22. *Even the Righteouſneſs of God which is by Faith of Chriſt Jeſus unto all, and upon all them that believe; for there is no difference.* 'Tis not in imputed, as it is in inherent righteouſneſs: One Man hath more Holineſs than another. The Faith that receives the righteouſneſs of Chriſt, may be very different in degrees of ſtrength; but the received Righteouſneſs is equal upon all Believers: A piece of Gold is as much worth in the hand of a Child, as it is in the hand of a Man. O the exceeding preciouſneſs of ſaving Faith!

Infer. 3.

Infer. 3. How dreadful a ſin is the ſin of Unbelief, which brings Men under the condemnation of the great God! No ſin ſtartles leſs, or damns ſurer: 'Tis a ſin that doth not affright the Conſcience, as ſome other ſins do, but it kills the Soul more certainly than any of thoſe ſins could do: For indeed other ſins could not damn us, were it not for Unbelief, which fixes the guilt of them all upon our perſons. This is the Condemnation. Unbelief is the ſin of ſins; and when the Spirit comes to convince Men of ſin, he begins with this as the capital ſin, *John* 16. 9. But more particularly,

Firſt, Eſtimate the evil of Unbelief from its Object. It is the ſlighting and refuſing of the moſt excellent and wonderful Perſon in Heaven or Earth. The *fiducial* Viſion of Chriſt is the joy of Saints on Earth; the *facial* Viſion of Chriſt, is the happineſs of Saints in Heaven. 'Tis a deſpiſing of him who is altogether lovely in himſelf, who hath loved us, and given himſelf for us. 'Tis the rejecting of the only *Mediator* betwixt God and Man; after the rejecting of whom there remains no Sacrifice for ſin.

Secondly, Let the evil of Unbelief be valued by the offer of Chriſt to our Souls in the Goſpel: 'Tis one part of the great Myſtery of Godlineſs, that Chriſt ſhould be preached to the Gentiles, 1 *Tim.* 3. 16. That the Word of this Salvation ſhould be ſent to us, *Acts* 13. 26. A Mercy denied to the fallen Angels, and the greateſt part of Mankind, which aggravates the evil of this ſin beyond all imagination. So that in refuſing or neglecting Jeſus Chriſt, is found vile Ingratitude, higheſt contempt of the Grace and Wiſdom of God; and in the event, the loſs of the only ſeaſon and opportunity of Salvation, which is never more to be recovered to all eternity.

Inference 4.

Infer. 4. If this be the cauſe of all Unbelieves, it is not to be admired, that Souls under the firſt convictions of their miſerable condition, are plung'd into ſuch deep diſtreſſes of Spirit. It's ſaid of them, *Acts* 2. 37. *That they were pricked at the heart, and cried out, Men and Brethren, what ſhall we do?* And ſo the Jailor, *He came in trembling and aſtoniſhed, and ſaid, Sirs, what muſt I do to be ſaved?* Certainly, if Souls apprehend themſelves under the Condemnation and Sentence of the great God; all their tears and tremblings, their weary days and reſtleſs nights, are not without juſt cauſe and reaſon. Thoſe that never ſaw their own miſerable condition by the light of a clear and full conviction, may wonder to ſee others ſo deeply diſtreſſed in Spirit. They may misjudge the caſe, and call it melancholy or madneſs: But ſpiritual troubles do not exceed the cauſe and ground of them, let them be as deep and great as they will: And indeed, it is one of the great myſteries of Grace and Providence; a thing much unknown to Men, how ſuch poor Souls are ſupported from day to day under ſuch fears and ſorrows as are able in a few hours to break the ſtouteſt Spirit in the world. *Luther* was a Man of great natural Courage; and yet, when God let in ſpiritual troubles upon his Soul, it is noted of him, *ut nec vox, nec calor, nec ſanguis ſupereſſet*; he had neither voice, nor heat, nor blood appearing in him.

Inference 5.

Infer. 5. How groundleſs and irrational is the mirth and jollity of all carnal and unregenerate Men? They feaſt in their Priſon, and dance in their Fetters. O the madneſs that is in the hearts of Men! If Men did but ſee their *Mittimus* made for Hell, or believe they are condemned already, it were impoſſible for them to live at that rate of vanity they do: And is their condition leſs dangerous, becauſe it is not underſtood? Surely no; but much more dangerous for that. O poor Sinners, you have found out an effectual way to prevent your preſent troubles; it were well if you could find out a way to prevent your eternal miſery: But 'tis eaſier for a Man to ſtifle Conviction, than prevent Damnation. Your Mirth hath a twofold miſchief in it; it prevents repentance, and increaſeth your future torment. O what an Hell will your Hell be, who drop into it out of all the ſenſitive and ſinful pleaſures of this world! If ever Man may ſay of Mirth, that it is mad; and of Laughter, what doth it? He may ſay ſo in this caſe.

Inference 6.

Infer. 6. Laſtly, what cauſe have they to rejoice, admire and praiſe the Lord to Eternity, who have a well-grounded confidence that they are freed from God's Condemnation? *O give thanks to the Father who hath delivered you from the power of Darkneſs, and tranſlated you into the Kingdom of his dear Son, Col.* 1. 13. Rejoice and be exceeding glad; for if you be freed from Condemnation, you are out of Satan's Power, he hath no more any Dominion over you. The Power of Satan over Men comes in by virtue of their Condemnation, as the Power of the *Jailor* or *Executioner* over the Bodies of condemned Priſoners doth, *Heb.* 2. 14. If you be freed from Condemnation, the ſting of death ſhall never touch you: For the ſting of death ſmites the Souls of Men with a deadly ſtroke, only by virtue of God's condemnatory Sentence. 1 *Cor.* 15. 55, 56. *The ſting of death is ſin, and the ſtrength of ſin is the Law.* If you be freed from Condemnation now, you ſhall ſtand with Comfort and Boldneſs at the Judgment-ſeat of Chriſt in the great Day; and verily in this thing is the Love of God perfected, 1 *Joh.* 4. 17. O 'tis a Privilege in which the Grace, Mercy and Love of God doth ſhine forth as clearly as the Sun when it ſhineth in its full ſtrength. And certainly you will find cauſe to lie at the Feet of God aſtoniſhed, and overwhelmed with the ſenſe of this Mercy, when you ſhall find your ſelves freed from the Condemnation of God, whilſt many others as good as you were, are ſtill under Condemnation. Yea, your ſelves freed, and many of your Superiors in the world ſtill under the curſe, 1 *Cor.* 1. 26. Yea, your ſelves freed, and others that ſate under the ſame means of Grace, and had the ſame external advantages you had, ſtill in Chains, 2 *Cor.* 2. 16. O Brethren! this is a marvellous Deliverance; look on it which way you will, your Ranſom is paid, and not a peny of it by you; it coſt you nothing to procure your Pardon. Your Pardon is full, and not one ſin excepted out of it that you ever committed. You are freed, and Jeſus Chriſt condemned in your ſtead to procure your diſcharge; your Pardon is ſealed in his Blood, and is irrevocable for ever, ſo that you ſhall never any more come into Condemnation. *He that heareth my word, and believeth on him that ſent me, hath everlaſting Life, and ſhall not come into Condemnation, but is paſſed from Death to Life*, Joh. 5. 24.

Let them that are ſo delivered ſpend their days on earth in praiſe and chearful obedience; and when they die, let them not ſhrink away from death, nor be afraid to take it by the cold hand, it can do them no harm. Yea, let them cloſe their dying Lips with, *Thanks be to God for Jeſus Chriſt.*

SERMON XXXIII.

JOHN III. 19.

And this is the Condemnation, that Light is come into the World, and Men loved Darkneſs rather than Light, becauſe their Deeds were evil.

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OUT of the fore-going Verſe it was fully proved in our laſt Sermon, that all Chriſtleſs and unregenerate Men are no better than dead Men, being *condemned already.* Our Saviour proceeds in this Verſe to aggravate the miſery of thoſe that refuſe and deſpiſe him; yet farther, and to let them know, that thoſe who remain in Unbelief, and the State of Unregeneracy, muſt expect ſome greater and ſorer wrath than other Men; not only a ſimple Condemnation, but an aggravated and peculiar Condemnation. *This is the Condemnation, that Light is come,* &c.

In the Words we find theſe Three Parts.

1. the Aggravation of Sin, by the abuſe of Goſpel-light, *Light is come,* &c.
2. The Aggravation of Miſery in proportion to that abuſe of Light, *This is the Condemnation.*
3. The Cauſe and Occaſion drawing Men into this Sin and Miſery, *Becauſe their deeds were evil.*

1. *Firſt*, We have here the aggravation of ſin by the abuſe of Goſpel-light, *Light is come.* By Light we are to underſtand the Knowledge, Diſcovery and Manifeſtation of Chriſt, and Redemption by him in the Goſpel. He is the Son of Righteouſneſs that ariſes in the Goſpel upon the Nations, *Mal.* 4. 1. When he came in the fleſh, then did *the day-ſpring from on high viſit us, Luke* 1. 78. And the Light may be ſaid to come two ways, either,

Firſt, In the means by which it is conveyed to us; or *Secondly*, in the efficacy of it upon our minds, when it actually ſhines into our Souls. Light may come among a People in the means, and yet they actually remain in darkneſs all the while. As it is in nature; the Sun may be up, and a very glorious Morning far advanced, whilſt many thouſands are drouzing upon their Beds with their Curtains drawn about them. Light in the *means*, we may call *potential Light.* Light in the *mind*, we may call *actual Light.* It is but ſeldom that Light comes in the means, and continues long among Men, but ſome Light muſt needs actually ſhine into their Souls alſo; but this actual Light is twofold,

1. Common and intellectual only to *Conviction*, or,
2. Special and efficacious Light, bringing the Soul to Chriſt, by real *Converſion.*

Call'd in 1 *Cor.* 4. 6. —— God *ſhining into the Heart.* Where ever Light comes in this laſt ſenſe, it is impoſſible that ſuch Men ſhould prefer darkneſs before it: but it may come in the means, yea, it may actually ſhine into the Conſciences of Men, by thoſe means, and convince them of their Sins, and yet Men may hate it, and chuſe Darkneſs rather than Light. And this is the ſenſe of this place, Light was come in the Goſpel-Diſpenſation among them; yea, it hath ſhined into many of their Conſciences, galled, and reproved them for ſin, but they hated it, and had rather be without ſuch a troubleſome Inmate. In a word, by the coming of Light, we are here to underſtand a more clear and open Manifeſtation of Chriſt by the Goſpel than ever was made to the world before; for we are not to think that there was no Light in the world 'till Chriſt came, and the Goſpel was publiſhed in the world by the Apoſtles Miniſtry. For *Abraham* ſaw Chriſt's day, *John* 8. 56. and all the faithful before Chriſt ſaw the Promiſes. (*i. e.*) their accompliſhment in Chriſt afar off, *Heb.* 11. 13. for it was with Chriſt, the Son of Righteouſneſs, as it is with the natural Sun, which illuminates the *Hemiſphere* before it actually riſes, or ſhews its body above the *Horizon*; but when it riſes and ſhews it ſelf, the Light is much clearer; ſo it was in this caſe. The greater therefore was their ſin, that rebelled againſt it, and preferred Darkneſs to Light; this was their ſin, with its fearful aggravation.

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Secondly, In a moſt juſt proportion to this ſin we have here the aggravated Condemnation of them who ſinned againſt ſuch clear Goſpel-light: *This is the Condemnation*, this is the Judgment of all Judgments, the greateſt and moſt intolerable Judgment; a ſeverer Sentence of Condemnation than ever did paſs againſt any others that ſinned in the times of Ignorance and Darkneſs; they that live and die impenitent and unregenerate, how few ſoever the means of Salvation have been which they have enjoyed, muſt be condemned; yea, the *Pagan* world who have no more but natural Light to help them, will be condemned by that Light; but *this is the Condemnation,* (*i. e.*) ſuch ſinning as this, is the cauſe of the greateſt condemnation, and ſoreſt puniſhment, as it's called, *Heb.* 10. 19. 2.

Thirdly, The Cauſe and Occaſion drawing Men into this ſin and miſery; *becauſe their deeds were evil,* (*i. e.*) the convincing Light of Truth put a great deal of vigour and activity into their Conſciences which they could not endure. The accuſations and condemnations of Conſcience are very irkſome and troubleſome things to Men; to avoid this, they were willing to be ignorant. An enlightned Conſcience gives an interruption alſo unto Men in their ſinful courſes and pleaſures; they cannot ſin at ſo eaſie a rate in the Light, as they did in Darkneſs; and this made them hate the Light as a very troubleſome thing to them. Thus you ſee what was the Sin, and what the Puniſhment, and what the Cauſe of both. 3.

Hence the Obſervation is.

Doct. *That the greater and clearer the Light is, under which the impenitent and unregenerate do live in this World; by ſo much greater and heavier will their Condemnation and Miſery be in the World to come.* Doct.

Mat. 11. 21, 22. *Wo unto thee, Chorazin, wo unto thee, Bethſaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloath and aſhes: but I ſay unto you, it ſhall be more tolerable for Tyre and Sidon at the day of judgment, than for you.* Two things require explication, in the doctrinal part of this point. *viz.*

1. How Light puts a deeper guilt and aggravation into Sin.
2. Why Sin, ſo aggravated, makes Men liable to greater Condemnation.

Firſt, We will enquire into the grounds and reaſons why greater and clearer Light greatens and aggravates proportionably the ſins that are committed under it; and it will appear that it doth ſo upon divers accounts. 1.

Firſt, All Light (eſpecially Evangelical-light) is a great preſervative from ſin, and an excellent means to prevent it: 'Tis the property of Light to inform the judgment, and rectifie the miſtakes and errors of it; and thereby to give check to the affections in the purſuit of ſinful deſigns and courſes: 'Tis a plain caſe, that many Men would never do as they do, if their underſtandings were better informed, 1 *Cor.* 2. 8. *Which none of the Princes of this world knew; for had they known it, they would not have* *crucified the Lord of Glory*: It was want of light and better information which drew them under that horrid and unparallel'd guilt. Our Saviour alſo ſuppoſes in the place before cited, That if *Tyre* and *Sidon* had enjoyed the ſame light and means of Grace that *Chorazin* and *Bethſaida* did; they would never have been ſo ſinful as they were: Light diſcovers danger, and thereby overaws and ſtops Men from proceeding farther in thoſe paths and courſes that will run them into it.

Secondly, Sinning under and againſt the light, ſuppoſes and involves in it a greater contempt and deſpite of God's Authority than ſinning in ignorance and darkneſs doth: Every Man that breaks the Law of God, doth not in the ſame degree deſpiſe and ſlight the authority of the Law-maker: But when a Man hath light to diſcover the evil and the danger of what he doth, and yet will dare to do it; what is this but the treading of God's Authority under foot? The caſting of his word behind our backs? Wilful ſinning is a deſpiteful ſinning againſt God, *Heb*, 10.26, it argues a low and vile eſteem of the Law of God which is reverent and holy: and by ſo much the more it maketh ſin to be exceeding ſinful.

Thirdly, Sinning under, and againſt the Light admits not of thoſe excuſes and pleas to extenuate the offence: which ſins of pure ignorance do. Thoſe that live without the ſound of the Goſpel may ſay, Lord, we never heard of Chriſt and the great Redemption wrought by him; if we had, we would never have lived and acted as we did: And therefore Chriſt ſaith, *Joh.* 15. 22. *If I had not come and ſpoken unto them, they had not had ſin; but now they have no cloak for their ſin.*

The meaning is, that if the Goſpel-light had not ſhined among them, their ſin had not been of that deep guilt that now it is: For now it is ſo foul and heinous by reaſon of the light under, and againſt which it is committed, that they have no pretence or excuſe to extenuate or mitigate it.

Fourthly, Evangelical light is a very rich favour and mercy of God to Men; one of the choiceſt gifts beſtowed upon the Nations of the World; and therefore it's ſaid, *Pſal* 147. 19, 20. *He ſheweth his word unto Jacob, his ſtatutes and his judgments unto Iſrael: He hath not dealt ſo with any Nation; and as for his judgments they have not known them.* Other Nations have Corn and Wine, Gold and Silver, abundance of earthly delights and pleaſures: But they have not a beam of heavenly light ſhining upon them. We may account this mercy ſmall, but God who is beſt able to value the worth of it, accounts it great, *Hoſ.* 8. 12. *I have written unto them the great things of my Law.* Chriſt reckoned *Capernaum* to be exalted unto Heaven by the Miniſtry of the Goſpel in that place. Now the greater the mercy is which the light of truth brings with it; by ſo much the more horrid and heinous muſt the abuſing and deſpiſing of it be.

Fifthly, Sinning againſt the light, argues a love to ſin, as ſin; to naked ſin without any diſguiſe or covert. It is nothing ſo bad for a Man to ſin through a miſtake of judgment, when he thinks that to be lawful which is indeed ſinful; he doth not now cloſe with ſin, as ſin; but he either cloſes with it as his duty, or at leaſt his liberty. 'Tis hard for Satan to perſuade many Men to embrace a naked Sin; and therefore he cloaths it in the habit of a duty or liberty, and thereby deceives and draws Men to the commiſſion of it. But if a Man have light ſhining into his Conſcience, and convincing him that the way he is in, is the way of ſin quite contrary to the revealed will of God; ſtripping the ſin naked before the eye of his Conſcience; ſo that he hath no covert or excuſe, and yet will perſiſt in it: This I ſay, argues a Soul to be in love with ſin, as ſin. Now as for a Man to love Grace, as grace, is a ſolid argument to prove the truth of his Grace; ſo on the contrary, for a Man to love ſin, as ſin, doth not only argue him to be in the ſtate of ſin, but to be in the fore-front, and among the higheſt rank of ſinners.

Maxima violatio conſcientiæ eſt maximum peccatum.

Sixthly, The greater and clearer the light is, under and againſt which Men continue in ſin, the more muſt the Conſciences of ſuch ſinners be ſuppoſed to be waſted and violated by ſuch a way of ſinning: For this is a ſure rule, that the greateſt violation of Conſcience is the greateſt ſin. Conſcience is a noble and tender part of the Soul of Man; it is in the Soul as the eye in the body, very ſenſible of the leaſt injury; and a wound in the Conſcience is like a blow in the eye: But nothing gives a greater blow to Conſcience, nothing ſo much waſtes it and deſtroys it as ſins againſt the light do: This puts a plain force upon the Conſcience, and gives a dreadful ſtab to that noble Power, God's Vicegerent in the Soul. And thus you ſee the firſt thing made good, that Light puts deep guilt and aggravation into ſin.

2. *Secondly*, In the next place let us examine why ſin ſo aggravated by the light, makes Men liable to the greater Condemnation: For that it doth ſo, is beyond all debate or queſtion, elſe the *Apoſtle Peter* would not have ſaid of thoſe ſinners againſt light as he doth, 2 *Pet.* 2. 21. *That it had been better for them not to have known the way of Righteouſneſs*: Nor would Chriſt have told the Inhabitants of *Chorazin*, or *Bethſaida*, that it ſhould be more tolerable for *Tyre* and *Sidon* in the day of judgment, than for them. There is a two-fold reaſon of this.

1. *Ex parte Dei*, on God's part.
2. *Ex parte Peccatoris*, on the Sinners part.

Firſt, *Ex parte Dei*, on God's part, who is the righteous Judge of the whole Earth; and will therefore render unto every Man according as his works ſhall be: For ſhall not the Judge of the whole Earth do right? He will judge the World in righteouſneſs, and righteouſneſs requires that difference be made in the puniſhment of Sinners, according to the different degrees of their ſins. Now that there are different degrees of ſin is abundantly clear from what we have lately diſcourſed under the former head; where we have ſhewed, that the light under which Men ſin, puts extraordinary aggravations upon their ſins; anſwerable whereunto will the degrees of puniſhment be awarded by the righteous Judge of Heaven and Earth. The *Gentiles* who had no other light but that dimn light of Nature, will be condemned for diſobeying the Law of God written upon their hearts: But yet the greater wrath is reſerved for them who ſin both againſt the light of Nature, and the light of the Goſpel alſo; and therefore it is ſaid, *Rom.* 2. 9. *Tribulation* *and anguiſh upon every ſoul of Man that doeth evil; of the Jew firſt, and alſo of the Gentile.* Impenitent Jews and Gentiles will all be condemned at the Bar of God: but with this difference to the Jew firſt, (*i. e.*) principally and eſpecially becauſe the light and mercy which he abuſed and violated, were far greater than thoſe beſtowed upon the Gentiles, *becauſe unto them were committed the Oracles of God*; and God had not dealt with any Nation as with that Nation. Indeed in the rewards of obedience the ſame reaſon doth not hold: He that came into the Vineyard at the laſt hour of the day, may be equal in reward with him that bare the heat and burthen of the whole day, becauſe the reward is of grace and bounty, not of debt and merit; but it is not ſo here, juſtice obſerves an exact proportion in diſtributing puniſhments according to the degrees, deſerts and meaſures of ſin; and therefore it is ſaid concerning *Babylon*, Rev. 18. 7. *How much ſhe had glorified her ſelf, and lived deliciouſly; ſo much torment and ſorrow give her.*

Secondly, *Ex parte Peccatoris*, upon the account of ſinners it muſt needs be, that the heavieſt wrath and moſt intolerable torments ſhould be the portion of them who have ſinned under and againſt the cleareſt light and means of Grace; for we find in the Scripture-account, that a principal and ſpecial part of the torment of the damned will ariſe from their own Conſciences, *Mark* 9. 44. *Where their Worm dieth not, and the Fire is not quenched:* And nothing is more manifeſt than this, that if Conſcience be the Tormentor of the damned, then ſinners againſt Light muſt needs have the greateſt Torments. For,

Firſt, The more knowledge any Man had in this world, the more was his Conſcience violated and abuſed here, by ſinning againſt it: And O what work will theſe violations and abuſes make for a *tormenting Conſcience* in Hell! With what rage and fury will it then avenge it ſelf upon the moſt ſtout, daring and impudent ſinner! The more guilt now, the more rage and fury then.

Secondly, The more knowledge or means of knowledge any Man hath enjoyed in this world, ſo much the more matter is prepared and laid up for Conſcience to *upbraid* him with in the place of Torments; and the upbraidings of Conſcience are a ſpecial part of the Torments of the damned. O what a Peal will Conſcience ring in the ears of ſuch ſinners! Did not I warn thee of the iſſue of ſuch ſins, undone wretch? How often did I ſtrive with thee, if it had been poſſible to take thee off from thy courſe of ſinning, and to eſcape this wrath? Did not I often cry out in thy boſom, ſtop thy courſe, ſinner? Hearken to my counſel, turn and live; but thou wouldſt not hearken to my voice. I forewarned thee of this danger, but thou ſlightedſt all my warnings; thy luſts were too ſtrong for my light; and now thou ſeeſt whither thy way tended, but alas too late!

Thirdly, The more knowledge or means of Knowledge any Man hath abuſed and neglected in this world, ſo many fair opportunities and great advantages he hath loſt for Heaven; and the more opportunities and advantages he hath had for Heaven, the more intolerable will Hell be to that man; as the Mercy was great which was offered by them, ſo the Torment will be unſpeakable that will ariſe from the loſs of them. Sinners, you have now a wide and open door, many bleſſed opportunities of ſalvation under the Goſpel, it hath put you in a fair way for everlaſting Happineſs. Many of you are not far from the Kingdom of God; there will be time enough in Hell to reflect upon this loſs. What think you, will it not be ſad to think there? O how fair was I once for Heaven, to have been with God and among yonder Saints! My Conſcience was once convinced, and my Affections melted under the Goſpel. I was almoſt perſwaded to be a Chriſtian indeed, the Bargain was almoſt made betwixt Chriſt and my Soul; there were but a few points in difference betwixt us; but wretch that I was, at thoſe points the Bargain ſtruck, and there the Treaty ended, to my eternal ruine. I could not deny my luſts; I could not live under the ſtrict Yoak of Chriſt's Government; but now I muſt live under the inſupportable wrath of the righteous and terrible God for ever; and this Torment will be peculiar to ſuch as periſh under the Goſpel. The Heathen who enjoyed no ſuch means, can therefore have no ſuch reflections; nay, the very Devils themſelves, who never had ſuch a Plank after their Shipwrack, I mean a Mediator in their Nature, or ſuch terms of reconciliation offered them, will not reflect upon their loſt opportunities of recovering as ſuch Sinners muſt, and will; this therefore *is the condemnation, that light is come into the world; but men loved darkneſs, rather than light.*

Infer. 1. *Hence it follows, that neither Knowledge, nor the beſt means of Knowledge are in themſelves ſufficient to ſecure men from wrath to come.* Light in it ſelf is a choice Mercy, and therefore the means that begat and encreaſed it, muſt be ſo too; but yet it is a Mercy liable to the greateſt abuſe, and the abuſe of the beſt Mercies brings forth the greateſt Miſeries. Alas, Chriſtians, your Duty is but half learnt when you know it; Obedience to Light makes Light a Bleſſing indeed, *Joh.* 13. 17. *If ye know theſe things, happy are ye if you do them.* Happineſs is not entailed upon ſimple knowing, but upon doing; upon obedience to our knowledge; otherwiſe he that increaſeth knowledge doth but increaſe ſorrow; *for that ſervant which knew his Lords will, and prepared not himſelf, nor did according to his will, ſhall be beaten with many ſtripes*, Luke 13. 47. *And to him that knoweth to do good, and doth it not, to him it is ſin*, Jam. 4. 17. We are bound with all thankfulneſs to acknowledge the Bounty of Heaven to this ſinful Generation, in furniſhing us with ſo many excellent means of Light beyond many other Nations and Generations that are paſt; but yet we ought to rejoice with trembling when we conſider the abuſes of Light in this wanton age, and what a diſmal event is like to happen unto many thouſands among us. I fear the time is coming when many among us will wiſh they had never ſet foot upon Engliſh Ground. God hath bleſſed this Nation with many famous burning and ſhining Lights; it was once ſaid to the honour of this Nation, *that the Engliſh Miniſtry was the World's Wonder*; and when a Man of another Nation began to preach methodically and convincingly, they were once wont to ſay, *We perceive this Man hath been in England*; the

Clerus Anglicanus ſtupor mundi.

Percipimus hunc hominem fuiſſe in Anglia.

greater will our account be for abuſing ſuch Light and rebelling againſt it; the clearer our Light is now, the thicker will the miſts of Darkneſs be hereafter; if we thus wantonize under it, and rebel againſt it. The Devils have more Light than we, and therefore the more Torment; of them it is ſaid, Jam. 2. 19. *The Devils alſo believe and tremble*; the Horror of their Conſciences is anſwerable to their Illumination, *they tremble*, the word ſignifies the rote of the Sea, or ſuch a murmuring dreadful noiſe, as the tempeſtuous Seas uſe to make when they break themſelves againſt the rocks.

Φρίσσουσι φρὶξ, *eſt maris agitatio.* Euſtach.

Infer. 2. *If the abuſe of light thus aggravates ſin and miſery, then times of great temptation are like to be times of deep guilt.* Wo to an inlightned knowing Generation when ſtrong temptations befal them. How do many in ſuch times impriſon the known truth, to keep themſelves out of Priſon? offer violence to their own Conſciences, to avoid violence from other hands? * *Plato* was convinced of the Unity of God, but durſt not own his own convictions; but ſaid it was a truth neither eaſy to find, nor ſafe to own. And even † *Seneca*, the renowned Moraliſt, was forced by temptation to diſſemble his conviction, of whom * *Auguſtin* ſaith, he worſhipped what himſelf reprehended; and did what himſelf reproved; and even a great *Papiſt* of latter times, was heard to ſay as he was going to Maſs, *Eamus ad communem errorem*, Let us go to the common Error. O how hard is it to keep Conſcience pure and peaceable in days of temptation! doubtleſs it is a Mercy to many weak and timorous Chriſtians to be removed by a ſeaſonable death out of harms way, to be diſbanded by a merciful Providence before the heat of the Battel. *Chriſt* and *Antichriſt* ſeem at this day to be drawing into the Field, a fiery Trial threatens the Profeſſors of this Age; but when it comes to a cloſe grapple indeed, we may juſtly tremble to think how many thouſands will break their way through the convictions of their own Conſciences to ſave their Fleſh. Believe it, Sirs, if Chriſt hold you to himſelf by no other tye than the ſlender thread of a ſingle conviction, if he have not Intereſt in your Hearts and Affections, as well as in your Underſtandings and Conſciences; if you be Men of great Light and ſtrong unmortified Luſts; if you profeſs Chriſt with your tongues, and worſhip the world with your hearts; a Man may ſay of you without the Gift of Prophecy, what the Prophet ſaid of *Hazael*; I know what ye will do in the day of Temptation.

* *Opificem univerſorum neque invenire facile, neque inventum in vulgus promulgare tutum.*

† *In animi Religione non habeat, ſed in actibus fingat.*

* *Colebat quod reprehendebat, agebat quod arguebat, quod culpabat, adorabat.*

Infer. 3.

Infer. 3. *If this be ſo, what a ſtrong Engagement lieth upon all enlightned Perſons to turn heartily to God, and reduce their Knowledge into Practice and Obedience?* The more Men know, the more violence they do to their own Conſciences in rebelling againſt the Light; this is to ſin with an high hand, *Num.* 15. 30. Believe it, Sirs, you cannot ſin at ſo cheap a rate as others do: Knowledge in a wicked man, like high mettle in a blind Horſe, doth but the ſooner precipitate him into ruin. You may know much more than others; but if ever you come to Heaven, it muſt be in the ſame way of Faith and Obedience, Mortification and Self-denial, in which the weakeſt Chriſtian comes thither; whatever knowledge you have, to be ſure you have no wiſdom, if you expect Salvation upon any other or eaſier terms, than the moſt illiterate Chriſtian finds it. It was a ſad Obſervation of the Father, *ſurgunt indocti & rapiunt cœlum*, the unlearned riſe and take Heaven. What a pity 'tis that Men of ſuch excellent Parts ſhould be enſlav'd to their luſts! that ever it ſhould be ſaid, *ſapientes ſapienter deſcendunt in Gehennam*, their Learning doth but hang in their light, it doth but blind them in ſpiritual things, and prepareth them for the greater miſery.

Infer. 4.

Infer. 4. *Hence it alſo follows, that the work of Converſion is a very difficult work; the ſoul is ſcarcely half won to Chriſt, when Satan is caſt out of the underſtanding by illuminations.* The Devil hath deeply intrenched himſelf, and ſtrongly fortified every faculty of the Soul againſt Chriſt. The Underſtanding indeed is the firſt entrance into the Soul, and out of that Faculty he is oftentimes expulſed by light and conviction, which ſeems to make a great change upon a Man. Now he becomes a Profeſſor; now he takes up the Duties of Religion, and paſſes up and down the World for a Convert; but alas, alas! all the while Satan keeps the Fort-royal, the heart and will in his own Poſſeſſion; and this is a work of more difficulty. The Weapons of that Warfare muſt indeed be mighty through God, which do not only caſt down imaginations, but bring every thought of the heart into Captivity to the obedience of Chriſt, 2 *Cor.* 10. 4, 5. While the heart ſtands out, though the underſtanding be taken in, the Soul remains in Satan's poſſeſſion; 'tis a greater Work (and we daily find it ſo) to win one heart, than to convince twenty underſtandings.

Infer. 5.

Infer. 5. *Hence alſo we may learn what ſtrength and power there is in the luſts of Mens hearts, which are able to bear down ſo ſtrong convictions of the Conſcience before them*; that's a great truth, tho' a very ſad one, Eccleſ. 8. 11. *The heart of the ſons of men is fully ſet in them to do evil.* O how common is it every day, and in every place to ſee Men hazarding their ſouls to ſatisfie their luſts! Every Man, ſaith the Prophet, *turneth to his courſe, as the horſe ruſheth into the battel*: The Horſe is a very fierce and warlike Creature, and when his Courage is rouzed by the ſound of Trumpets and ſhouts of Armies, he breaks headlong into the ranks of armed Men, though Death be before him. Such boiſterous and headlong Luſts are found in many enlight'ned Perſons; though their Conſciences repreſent Damnation before them, onward they will ruſh, though God be loſt, and a precious Soul undone for ever.

Infer. 6.

Infer. 6. To conclude, *As ever you will avoid the deepeſt guilt, and eſcape the heavieſt Condemnation, open your hearts to obey and practiſe whatſoever God hath opened your Underſtandings and Conſciences to receive of his revealed Will*; obey the Light of the Goſpel while you have opportunity to enjoy it; this was the great Counſel given by Chriſt, Joh. 12. 35, 36. *Yet a little while the light is with you, walk whilſt you have the light, leſt darkneſs come upon you.* The manifeſtation of Chriſt in the Goſpel is the Light of the World; all the Nations of the earth that want this Light, are benighted; and thoſe upon whom this Light is riſen, have but a ſhort time under it; *yet a little while the Light is with you*, and whatever Patience God may exerciſe towards poor ignorant Souls, yet commonly he makes ſhort work with the deſpiſers of this Light; the Light of the Goſpel is a ſhining Lamp, fed with golden Oil. God will not be at the expence of ſuch Light for them that do but trifle with it. The night is coming when no Man can work: There are many ſad ſigns upon us of a ſetting Sun; a night of Darkneſs approaching; many burning and ſhining Lights are extinguiſhed, and many put under a buſhel; your work is great; your time ſhort, this is the only ſpace you have for Repentance, *Rev.* 2. 21. If this opportunity of Salvation be loſt, it will never come again, *Ezek.* 24. 13. How pathetical was that lamentation which Chriſt made over *Jeruſalem*, Luke 19. 41, 42. *And when he was come near he beheld the City, and wept over it; ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes.* Chriſt is threatning theſe Nations with the removal of his Goſpel preſence; he hath found but cold entertainment among us. *England* hath been unkind to Chriſt; many thouſands there are that rebel againſt the Light; *that ſay unto God, depart from us, we deſire not the knowledge of thy ways.* Chriſt will not tarry where he is not welcome; who would, that hath any whither elſe to go? Obey the Light therefore leſt God put it out in obſcure Darkneſs.

SERMON XXXIV.

2 COR. IV. 3, 4.

But if our Goſpel be hid, it is hid to them that are loſt; in whom the God of this World hath blinded the minds of them which believe not, leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them.

Serm. 34. Text. The blinding Policies of Satan opened as the cauſe of Unbelief, and Forerunner of deſtruction.

THE Averſations of Men from Jeſus Chriſt their only remedy, is as much to be admired, as lamented; one would think the News of Deliverance ſhould make the Hearts of *Captives* leap for Joy. The tydings of a Saviour ſhould tranſport the Heart of a loſt Sinner. A Man would think a little *Rhetorick* might ſuffice to perſwade the naked Soul of a Sinner to put on the rich Robes of Chriſt's Righteouſneſs, which coſt him nothing but Acceptance; or the periſhing ſtarving Sinner to accept the Bread of God which cometh down from Heaven, and giveth Life unto the World. This is the great Deſign I have managed in this whole Diſcourſe; the Centre to which all theſe lines are drawn; many Arguments have been uſed; and many Ways attempted to prevail with Men to *apply* and put on Chriſt, and I am afraid all too little. I have but laboured in vain, and ſpent my ſtrength for nought; all theſe Diſcourſes are but the beating of the air, and few if any will be perſwaded to come unto Chriſt, who is clearly opened, and freely offered in the Goſpel to them. For alas, whilſt I am *reaſoning*, Satan is *blinding* their minds with falſe Reaſonings and contrary Perſwaſions; the God of this World turns away the Ears, and draws away the Hearts of almoſt the whole World from Chriſt; *the God of this World hath blinded the Minds of them which believe not, leſt the Light of the glorious Goſpel of Chriſt who is the image of God, ſhould ſhine unto them.* Satan is a great and jealous Prince; and is well aware, that ſo many of his Subjects as ſhall be brought to ſee the Miſery of their Condition, will never endure to abide any longer in Subjection to him; 'tis therefore his great Policy to put out their eyes, that he may ſecure their Souls; to darken their Underſtandings, that he may keep his Intereſt firm and intire in their Wills and Affections; and this makes *the effectual Application of Chriſt* ſo great a Difficulty; that upon the contrary, it is juſt Matter of Admiration that any Soul is perſwaded and prevailed with, to quit the Service of Satan, and come to Chriſt. And therefore in the laſt place, to diſcover the great Difficulty of Converſion, and ſhew you where it is that all our Endeavours ſtick and ſet, ſo that we can move the deſign no farther, with all our tugging and ſtriving, reaſoning and perſwading; as alſo to mourn over and bewail the Miſery of Chriſtleſs and unregenerate Souls, with whom we muſt part upon the ſaddeſt terms; I have choſen this Scripture, which is of a moſt awakening nature; if haply the Lord at laſt may perſwade any ſoul to come over to Chriſt thereby.

Theſe Words come into the *Apoſtles* Diſcourſe, by way of *Prolepſis*; he had been ſpeaking in the former *Chapter* of the tranſcendent Excellency of the Goſpel above the Law; and among other reſpects he prefers it to the Law in point of clearneſs. The Law was an obſcure and cloudy Diſpenſation, there was a Veil upon the Face of *Moſes*, and the Hearts of the people, that they could not ſee to the end of that which is aboliſhed; but under the Goſpel we all with open Face behold as in a Glaſs the Glory of the Lord. Againſt this Diſcourſe the *Apoſtle* foreſaw and obviated this Objection. If your Goſpel be ſo clear, what is the reaſon that many who live under the miniſtration of it (and they none of the meaneſt neither, for wiſdom and underſtanding) do yet ſee no Glory nor Excellency in it? To this he returns in the words I have read; *if our Goſpel be hid, it is hid to them that are loſt, whoſe eyes the God of this World hath blinded*, &c. *q. d.* 'Tis true, multitudes there are who ſee no Glory in Chriſt or the Goſpel, but the Fault is not in either; but in the Minds of them that believe not. The Sun ſhines forth in its Glory, but the Blind ſee no Glory in it; the Fault is not in the Sun but in the Eye. In the words themſelves we have three parts to conſider.

1. A dreadful Spiritual Judgment inflicted.
2. The wicked Inſtrument by whom it is inflicted.
3. The politick Manner in which he doth it.

Firſt, We have here a very dreadful Spiritual Judgment inflicted upon the Souls of Men, *viz.* the hiding of the Goſpel from them; if our Goſpel be hid. For theſe words εἰ δὲ ϗ ἔστι, are a Conceſſion, that ſo it is; a very ſad, but undeniable truth. Many there are that ſee no Beauty in Chriſt, nor neceſſity of him; though both are ſo plainly and evidently revealed in our Goſpel; *if our Goſpel be hid*; 'tis called *our Goſpel*; not as if *Paul* and the other Preachers of it were the *Authors* and Inventers of it; but our Goſpel, becauſe we are the Preachers and Diſpenſers of it. We are put in truſt with the Goſpel, and though we Preach it in the demonſtration of the Spirit and of Power, uſing all plainneſs of Speech to make men underſtand it; yet it is hid from many under our Miniſtry. 'Tis hid from their Underſtandings, they ſee no Glory in it; and hid from their Hearts, they feel no Power in it. Our goſpel notwithſtanding all our Endeavours is a hidden Goſpel unto ſome; this is the ſoreſt and moſt dreadful Judgment. 1.

Secondly, We have here an Account of that wicked Inſtrument by whom this Judgment is inflicted, *viz. Satan*, called here (by a *Mimeſis*) 2.

Mimeſis) *the God of this World*; not ſimply and properly, but becauſe he challenges to himſelf the Honour of a God; rules over a vaſt *Empire*, and hath multitudes of ſouls, even the far greater part of the World in Subjection, and blind Obedience to his Government.

3. *Thirdly*, Here alſo we have an Account of the politick manner of his Government, how he maintains his dominion among men, and keeps the World in quiet Subjection to him; namely, by blinding the Minds of all them that believe not; putting out the Eyes of all his Subjects, darkning that noble Faculty, the Mind or Underſtanding; the thinking, conſidering and reaſoning Power of the Soul which the *Philoſophers* truly call τὸ ἡγεμόνικον, the leading and directing Faculty; for it is to the Soul what Eyes are to the Body, and it is therefore called *the Eyes of the Underſtanding*, Eph. 1. 18. Theſe Eyes Satan blinds (*i. e.*) he darkens the Mind and Underſtanding with ignorance and error; ſo that when men come to ſee and conſider ſpiritual things, *they ſee indeed, but perceive not*, Iſa. 6. 9, 10. They have ſome general confuſed notions, but no diſtinct, powerful and effectual apprehenſions of thoſe things: And this is the way indeed, none like it, to bar men effectually from Jeſus Chriſt, and hinder the *application of the benefits of redemption* to their Souls. 'Tis true, the righteous God permits all this to be done by Satan upon the Souls of Men; but whereſoever he finally prevails thus to blind them, it is as the Text ſpeaks, ἐν τοῖς ἀπολλυμένοις *in them that are loſt*, or appointed of God unto perdition. The elect of God are all blinded for a time, but Chriſt applieth unto them his *Eye-ſalve*: Effectually opens the eyes of their underſtandings, and recovers them thereby out of Satans power and dominion: But as for thoſe who ſtill continue thus blinded, the *Symptoms* and *Characters* of eternal death appear upon their Souls; they are a company of loſt men.

Doct. *That the underſtandings of all unbelivers are blinded by Satans policies, in order to their everlaſting perdition.*

Four things muſt be opened in the Doctrinal part of this point.

Firſt, What the blinding of the underſtanding, or hiding of the Goſpel from the underſtanding is.

Secondly, I ſhall demonſtrate that the underſtandings of many are thus blinded, and the Goſpel hidden from them.

Thirdly, I ſhall ſhew what policies Satan uſes to blind the minds of Men.

Fourthly, That this blindneſs is the ſoreſt judgment, and in order to Mens everlaſting Perdition.

Fifthly, And then apply the whole.

Firſt, We ſhall enquire what the blinding of the mind, or hiding of the Goſpel from it, is. Two ſorts of Men are thus blinded in the World.

1. Thoſe that want the means of illumination.
2. Thoſe that have the means, but are denied the bleſſing and efficacy of them.

The former is the caſe of the *Pagan World*, who are in midnight darkneſs, for want of the Goſpel. The latter is the caſe of the *Chriſtian World*. The greateſt part of them that live within the ſound of the Goſpel, being blinded by the God of this World, Iſa. 6. 9, 10. *And he ſaid, Go, and tell this People; hear ye indeed, but underſtand not; & ſee ye indeed, but perceive not: Make the heart of this people fat, and make their ears heavy; and ſhut their eyes, leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert and be healed.* Thus when the Son of Righteouſneſs actually aroſe in the World, it is ſaid, *John* 1. 5. *The light ſhined in darkneſs, but the darkneſs comprehended it not.* So we may ſay of all that light which is in the underſtanding of all unbelievers, what *Job* ſpeaks of the Grave, *Job* 10. 22. *That the light there is as darkneſs.* But more particularly to open the nature of this Spiritual blindneſs, I will ſhew you,

1. What it is not oppoſed unto.
2. What it is oppoſed unto.

Firſt, Let us examine what Spiritual blindneſs, or the hiding of the Goſpel from the minds of Men is not oppoſed unto: And we ſhall find,

Firſt, That it is not oppoſed unto natural wiſdom; a Man may be of an acute and clear underſtanding; Eagle eyed to diſcern the myſteries of Nature, and yet the Goſpel may be hidden from him. Who were more ſagacious and quick-ſighted in natural things, than the heathen *Philoſophers*, renowned for Wiſdom in their Generation? Yet unto them the Goſpel was but *fooliſhneſs*, 1 *Cor.* 1. 20, 21. *S. Auguſtine* confeſſeth that before his Converſion, he was filled with offence and contempt of the ſimplicity of the Goſpel. *Dedignabar eſſe parvulus*, ſaith he; I ſcorn'd to become a Child again. And that great *Bradwardine*, the profound *Doctor*, who was learned *uſque ad ſtuporem*, even to a wonder; profeſſed that when he firſt read *Paul's Epiſtles*, he deſpiſed them, becauſe he found not in them *Metaphyſicum ingenium*, thoſe Metaphyſical Notions which he expected. Upon this account it was that Chriſt brake forth into that Pathetical gratulation of his Fathers love to the elect, *Mat.* 11. 25. *At that time Jeſus anſwered, and ſaid, I thank thee, O Father, Lord of Heaven and Earth; becauſe thou haſt hid theſe things from the Wiſe and Prudent and haſt revealed them unto Babes.*

Secondly, It is not oppoſed to all light and knowledge in Spiritual truths. A man may have a true underſtanding of the Scriptures, give an Orthodox expoſition of them, and enlighten the minds of others by them; and yet the Goſpel may be hidden from himſelf, *Matth.* 7. 22. *Many will ſay unto me in that Day, Lord, Lord, have we not propheſied in thy Name?* So *Rom.* 2. 19. *And are confident that thou thy ſelf art a guide of the blind, a light to them that ſit in darkneſs*, &c. A man may ſhew others the way to Chriſt and Salvation, whilſt both are hid from himſelf.

Thirdly, It is not oppoſed to all kind of influences upon the affections; for it is poſſible the Goſpel may touch the affections themſelves, and cauſe ſome ſweet Motions and Raptures in them; and yet be an hidden Goſpel to the Soul, *Heb.* 6. 5, 9.

Secondly, But if theſe three things may conſiſt with ſpiritual blindneſs, unto what then is it oppoſed? To which I anſwer, that Spiritual blindneſs ſtands only oppoſed unto that ſaving Manifeſtation of Jeſus Chriſt in the Goſpel, by the Spirit, whereby the Soul is regenerated, and effectually changed by a real Converſion unto God: Where ever the Goſpel thus comes in the demonſtration of the Spirit, and of Power; producing ſuch an effect as this in the Soul; it is no longer an hidden Goſpel to that Soul, though ſuch perſons do not ſee clearly all that glory which is revealed by the Goſpel; though they know but in part, and ſee darkly as through a Glaſs; yet the eyes of their underſtandings are opened, and the things which belong to their peace are not hidden from them.

Secondly, But though this be the happineſs of ſome Men, yet it is demonſtrable, that the eyes of many are blinded by the God of this World, and the Goſpel is an hidden Goſpel from them; for,

Firſt, Many that live under the Goſpel are ſo entirely ſwallowed up in the affairs of this World, that they allow themſelves no time to ponder the great concernments of their Souls in the World to come; and judge you, what ever the gifts and knowledge of theſe Men are, whether the God of this World hath not blinded their eyes. If it were not ſo, it were impoſſible that ever they ſhould thus waſt the moſt precious opportunities of Salvation, upon which their everlaſting well-being depends, and ſpend time at the door of Eternity, about trifles which ſo little concern them. Yet this is the caſe of the greateſt number that go under the Chriſtian name. The Earth hath opened her mouth, and ſwallowed up their time, thoughts, ſtudies, and ſtrength, as it did the bodies of *Corah*, and his *accomplices*. The firſt, the freeſt, and upon the matter, the whole of their time is devoted to the ſervice of the World; for even at that very time when they preſent their bodies before the Lord in the duties of his worſhip, their hearts are wandering after vanities, and *going after their covetouſneſs*, *Ezek.* 33. 31. Judge whether the God of this World hath blinded theſe Men or no, who can ſee ſo much beauty in the World, but none in Chriſt, and put ſuch an abſolute neceſſity upon the vanities of this World, but none upon their own Salvation. If this be not ſpiritual blindneſs, what is?

Secondly, The great ſtilneſs and quietneſs of Mens Conſciences under the moſt rouzing and awakening truths of the Goſpel, plainly proves that the God of this World hath blinded their eyes. For did Men ſee and apprehend the dangerous condition they are in, as the word repreſents it; nothing in the World could quiet them but Chriſt. As ſoon as Mens eyes come to be opened the next enquiry they make, is, *What ſhall we do to be ſaved*? It is not poſſible that a Man ſhould hang over Hell, ſee Chriſt and the hopes of Salvation going, and the day of patience ending, and yet be quiet. O it cannot be, that Conſcience ſhould let them be quiet in ſuch a caſe, if it where not blinded and ſtupified; but whilſt the God of this World, *that ſtrong man armed keepeth the houſe, all his goods are in peace*, *Luke* 11. 21. If once your eyes were opened by conviction, a Man may then ſay, Be quiet if you can; ſit ſtill, and let the hopes and ſeaſons of Salvation paſs quietly away if you can. Suppoſe one ſhould come into the Congregation, and whiſper but ſuch a word as this in your ear, your Child is fallen into the fire, and is dying, ſince you came from home; will it be in the power of all the friends you have, to quiet you, and make you ſit ſtill after ſuch an information? much leſs, when a Man apprehends his own Soul in immediate danger of the everlaſting burnings.

Thirdly, The ſtrong confidences and preſumptuous hopes Men have of Salvation, whilſt they remain in the ſtate of nature and unregeneracy, plainly ſhews their minds to be blinded by the policy of Satan. This preſumption is one of thoſe παραλογισμοι falſe reaſonings, by which Satan deludes the underſtanding, as the *Apoſtle* calls them, *Jam.* 1. 22. 'Tis the cunning Sophiſtry of the Devil, farthered by ſelf-love, *Prov.* 21. 2. *Every way of a man is right in his own eyes*, and partly by ſelf-ignorance, *Rev.* 3. 17. *Thou ſaidſt I am rich, and have need of nothing, and knoweſt not that thou art poor.* You have no fears, no doubts, no caſe to propound that concerns your future ſtate; and why ſo? but becauſe you have no ſight, your Conſciences are quieted becauſe your eyes are blinded.

Fourthly, The trifling of Men with the duties of Religion, plainly diſcovers the blinding power of Satan upon their minds and underſtandings, elſe they would never play and dally with the ſerious and ſolemn Ordinances of God, at that rate they do; if their eyes were once opened, they would be in earneſt in prayer, and apply themſelves with the cloſeſt attention of mind in hearing the Goſpel. There are two ſorts of thoughts about any Subject of Meditation. Some think at a diſtance, and others think cloſe to the Subject. Never do the thoughts of Men come ſo cloſe to Chriſt, to Heaven and to Hell, as they do immediately upon their Illumination. When *John's* Miniſtry enlightned the peoples minds, it is ſaid, *Mat.* 11. 12. *From the days of* John *the Baptiſt until now, the Kingdom of Heaven ſuffereth Violence, and the Violent take it by Force.* Surely theſe Men were more in good earneſt that would receive no repulſe, take no denial, but even force themſelves through all difficulties into Heaven; and ſo would it be with you. If the God of this World had not blinded your minds, you would never pray with ſo much unconcernedneſs, nor hear with ſo much Oſcitancy and Careleſneſs; pray, as if you prayed not, and hear as if you heard not. It is with many of our Hearts, as it was with *Ariſtotle*, who after a quaint Oration made before him, was asked how he liked it; Truly ſaid he, I did not hear it; for I was thinking all the while of another Matter.

Fifthly, This alſo is a plain Evidence, that the God of this world hath blinded many mens eyes among us, for that they fear not to commit great ſins, to avoid ſmall Hazards and Troubles, which all the World could never perſwade them to do, if they were not hoodwink'd by the God of this World. Thoſe that have ſeen ſin as ſin in the Glaſs of God's Law, *will chooſe as* Moſes *did, to ſuffer any Affliction with the people of God, rather than enjoy the Pleaſures of ſin, which are but for a ſeaſon. Heb.* 11. 25.

Thoſe that have ſeen and felt the evil of ſin in the deep troubles of their Spirits for it, will account all Reproaches, all Loſſes, all Sufferings from Men, to be but Flea-bitings to the burthen of ſin.

Sixthly, The pride and ſelf-conceitedneſs of man; thouſands who profeſs Chriſtianity, plainly ſhews their minds to be blinded by the *Sophiſtry of Satan*, and that they do not underſtand themſelves, and the woful ſtate of their own Souls. Thoſe that ſee God in the cleareſt light abhor themſelves in the deepeſt humility, *Iſai.* 6. 5. *Job* 42. 5. If ever the Lord had effectually opened your eyes by a clear diſcovery of your ſtate by nature, and the courſe of your life under the efficacy and influence of continual Temptations and Corruptions; how would your plumes fall? None in the World would rate you lower, than your ſelves would. By all which it appears, that multitudes are blinded by the God of this world.

3. *Thirdly*, In the third place, we are to conſider what Policies Satan uſeth to blind the Minds of them that believe not, and we ſhall find there are three ſorts of Policies practiſed by the God of this world upon the minds and underſtandings of Men, which he darkens, By

1. Hindering the Reception of Goſpel-light.
2. Obſtructing the Efficacy of it when received.
3. Making Miſapplications of it to other purpoſes.

Firſt, It is a great Policy of Satan to blind the Underſtandings of Men, by hindering and preventing the reception of Goſpel-light, which he doth eſpecially theſe five ways.

Firſt, By tempting the Diſpenſers of the Goſpel, to darken the truths thereof in their delivering of them, to ſhoot over the heads of their Hearers, in lofty Language and terms of Art, ſo that common Underſtandings can give no account when the Sermon is done, what the Preacher would have, but however commend him for a good Scholar, and an excellent Orator. I make no doubt but the Devil is very buſie with Miniſters in their Studies, tempting them by the pride of their own hearts to gratifie his Deſign herein, he teaches them how to paint the glaſs, that he might keep out the Light.

I acknowledge a proper, grave and comely ſtile, beſits the lips of *Chriſt's Ambaſſadors*, they ſhould not be rude and careleſs in their Language or Method. But this affectation of great ſwelling words of Vanity, is but too like the proud *Gnoſticks*, whom the *Apoſtle* is ſuppoſed to tax for this evil, *Jude* verſe 16. *This is to darken Counſel, by words without knowledge*, Job 31. 2. To amuſe and bemiſt poor ignorant ſouls, and nullifie the deſign of preaching; for every thing is accounted ſo far good, as it is good to the end it is ordained for. A Sword that hath an Hilt of Gold, ſet thick with Diamonds, is no good Sword if it hath no edge to cut; or want a good back to follow home the ſtroke. O that the Miniſters of Chriſt would chuſe rather ſound than great words, ſuch as are apt to pierce the heart, rather than ſuch as tickle the Fancy, and let people beware of furthering the Deſign of Satan againſt their own Souls, in putting a Temptation upon their Miniſters, by deſpiſing plain Preaching. The more popular plain, and intelligible our Diſcourſes are, ſo much the more probable they are to be ſucceſsful; that is the moſt excellent Oratory that perſwades Men to Chriſt.

Qui populariter, pueriliter, trivialiter, & ſimpliciſſime docent, optimi ad vulgus ſunt concionatores. Bucholtz.

Secondly, Satan hinders the acceſs of Light to the Underſtandings of Men, by imploying their Minds about impertinent things, while they are attending upon the Ordinances of God. Thus he tempted them in *Ezek.* 33. 31, 32. *And they come unto thee as thy people cometh, and they ſit before thee, as my people; and they hear thy Words, but they will not do them; for with their Mouth they ſhow much Love, but their heart goeth after their Covetouſneſs. And lo! thou art unto them as a very lovely Song of one that hath a pleaſant voice.* The modulation of the Prophet's voice was very pleaſing to their ears, but mean while their Fancies and Thoughts were wandring after their Luſts, their hearts were full of earthy Projects.

Thirdly, Satan hinders the acceſs of Light to the Underſtandings of Men by raiſing Objections, and picking Quarrels with the Word, on purpoſe to ſhake its Authority, and hinder the aſſent of the Underſtanding to it, and ſo the Word makes no more Impreſſion, than a Fable or *Romance* would do. And never did this deſign of Satan obtain more than in this Atheiſtical Age, wherein the main Pillars and Foundation of Religion are ſhaken in the minds of multitudes. The Devil hath perſwaded many, that the Goſpel is but a cunningly deviſed Fable; *Fabula Chriſti*, as that blaſpheming *Pope* called it: That Miniſters muſt ſay ſomewhat to get a Living. That Heaven and Hell are but Fancies, or at moſt, things of great Uncertainty and doubtful Credit. This being once obtained, the door of the Soul is ſhut againſt Truth. And this Deſign of Satan hath proſpered the more in this Generation, by the corrupt Doctrines of ſeducing Spirits, *which have overthrown the Faith of ſome*, 2 Tim. 2. 18. And partly from the ſcandalous Lives of looſe and vain Profeſſors, the Goſpel hath been brought into contempt; but eſpecially by Satan's artificial improvement of the corrupt Natures of Men, in an Age wherein Conſcience hath been ſo much debauched, and Atheiſm thereby ſpread as a gangreen in the Body *politick*.

Fourthly, Satan hinders the acceſs of Light, by helping erroneous Minds to draw falſe Concluſions and perverſe Inferences from the great and precious Truths of the Goſpel; and thereby bringing them under Prejudice and Contempt: Thus he aſſiſts the Errors of Mens Minds about the Doctrine of *Election*; when he either perſwades them, that it is an unreaſonable Doctrine, and not worthy of Credit, That God ſhould chuſe ſome, and refuſe others every way as good as thoſe he hath choſen; or if there be any Certainty in that Doctrine, then Men may throw the reins upon the neck of their Luſts, and live at what rate they liſt. For if God have choſen them to Salvation, their Wickedneſs ſhall not hinder it; and if he have appointed them unto Wrath, their diligence and ſelf-denial cannot prevent it.

Thus the Doctrine of Free Grace is by the like Sophiſtry of Satan turned into Laſciviouſneſs. If Grace abound, Men may ſin the more freely; and the ſhortneſs of our time upon Earth, which in its own Nature awakens all Men to diligence, is by the ſubtilty of Satan turned to a quite contrary purpoſe, *Let us eat and drink, for to morrow we ſhall die.*

Fifthly, Satan darkens the Minds of Men, and ſhuts them up againſt the Light, by blowing them up with Pride and Self-conceitedneſs, perſwading them that they know all theſe things already, and cauſing them to contemn the moſt weighty and precious Truths of God, as trite and vulgar Notions. The Word cannot be received without Meekneſs, and Humility of Mind, *Jam.* 1. 21. *Pſal.* 25. 8, 9. and Pride is the Nurſe of Ignorance, 1 *Tim.* 6. 4. 1 *Cor.* 8. 7. The Devil is aware of this, and therefore blows up the pride and conceitedneſs of Mens hearts all that he can: And this temptation of his generally prevails where-ever it meets with a knowing head, matched with a graceleſs and unſanctify'd heart. And thus we ſee by what wiles and policies Satan keeps out the Light, and prevents the acceſs of it to the minds of Men.

But if he miſs his Deſign here, and Truth gets into the mind; Then

Secondly, He labours to obſtruſt the *efficacy* and operation of the Light, that though it do ſhine into the underſtanding, yet it ſhall be impriſoned there; and ſend down no converting influences upon the will and affections: And this Deſign he promotes and manages divers ways.

Firſt, By haſtening to quench Convictions betime, and nip them in the bud. Satan knows how dangerous a thing it is, and deſtructive to his intereſt, to ſuffer Convictions to continue long; and therefore it is ſaid of him, *Mat* 13. 19. *When any one heareth the word of the Kingdom, and underſtandeth it not, then cometh the wicked one, and catcheth away that which was ſown in his heart.* Satan is compared in this Scripture to the Fowls of the Air, which pick up the Seed before it take any root in the Earth. The Devil is very jealous of this, and therefore labours all he can to deſtroy the word before it comes to operate upon the heart; which he doth ſometimes by the Cares of the World, and ſometimes by vain Companions, who prove meer quench-coals unto the beginning Convictions. One Sinner deſtroyeth much good.

Secondly, No ſooner doth the God of this World obſerve the Light of Truth begin to operate upon the heart, but he obſtructeth that Deſign by *procraſtinations* and delays, which delude and baffle the convinced Soul; he perſwades them if they will alter their courſe, it will be time enough hereafter, when ſuch incumberances and troubles in the world are over; if he prevail here, 'tis a thouſand to one but the work miſcarries. *James* 1. 23, 24. If the hearer of the Word be not a doer (*i. e.*) a preſent doer, while the impreſſions of it are freſh upon the Soul, *he doth but deceive himſelf.* For it is with the heart, as it is with melted wax, if the ſeal be clapt to it preſently, it will receive a fair impreſſion; but if it be let alone but for a little while, you can make none at all; it was therefore *David*'s great Care and Wiſdom to ſet about the work of Religion under the firſt *impetus* or vigorous motion of his heart and affections. *Pſal.* 119. 60. *I made haſte, and delayed not to keep thy Commandment.* Multitudes of Souls have periſhed by theſe delays. 'Tis a Temptation incident to all that are under beginning Convictions, eſpecially young Perſons, whom the Devil perſwades that it were no better than madneſs in them to abridge and deny themſelves ſo much delight and pleaſure, and ſteep their youthful thoughts in ſuch a melancholy Subject as Religion is.

Thirdly, If all this will not do, but Convictions ſtill continue and get ground in the Conſcience, then he endeavours to ſcare and fright them out of their Convictions, by repreſenting to them the inward terrors, troubles, and deſpairs into which they are about to plunge themſelves, and that henceforth they muſt never expect a pleaſant day or comfortable hour. Thus doth the God of this world blind the minds of them that believe not, both by hind'ring the acceſs of light to the mind, and the influence of it upon the heart.

3. *Thirdly*, There is yet one policy of Satan to keep Souls in darkneſs, and that is by the miſapplication of Truth; perſwading them, that whatſoever they read or hear of the miſery and danger of Chriſtleſs and unregenerate Perſons, doth not in the leaſt touch or concern them, but the more notorious and prophane part of the World; and by this policy he blinds the minds of all civil and moral Perſons. Thus the *Phariſees truſted in themſelves that they were righteous, and deſpiſed others.* And ſo the *Laodiceans* thought themſelves *rich, and increaſed with goods*; that is, in a very ſafe and good condition. Now there are divers things notably improved by Satan's Policy, in order to theſe miſapplications of Truth: As,

See my *Touchſtone* of Sincerity upon *Rev.* 3. 17, 18.

Firſt, The freedom of their lives from the moſt groſs pollutions of the World. *Mat.* 19. 20. *All theſe things have I kept from my youth up*: A civil, ſober courſe of life is a moſt effectual blind before the eyes of many a Man's Conſcience.

Secondly, It is the Policy of Satan to prevent Conviction by Conviction: I mean effectual Convictions, by Convictions that have been ineffectual, and are now vaniſhed away. Thus the Troubles that ſome Perſons have been under, muſt paſs for their Converſion, though the temper of their heart be the ſame it was: Their ineffectual Troubles are made uſe of by the Devil to blind them in the true knowledge and apprehenſion of their condition. For theſe Men and Women can ſpeak of the troubles they have had for ſin, and the many tears they have ſhed for it; whereby thorough Conviction is effectually prevented.

Thirdly, Gifts and Knowledge are improved by the Policy of Satan, againſt the true knowledge of Jeſus Chriſt, and our own eſtate by nature. As Conviction is improved by Satan's Policy againſt Conviction ſo is knowledge againſt Knowledge. This was the caſe of them, in *Rom.* 2. 17, 18. *Thou art called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God, and knoweſt his will, and approveſt the things that are excellent; being inſtructed out of the Law, and art confident that thou thy ſelf art a guide to the blind,* &c. And this is the temptation and deluſion of knowing Perſons, who are ſo far from being blind in their own account, that they account themſelves the Guides of the Blind: Yet who blinder than ſuch Men?

Fourthly, External Reformation is improved by the Policy of Satan againſt true Spiritual

Reformation, and paſſes current up and down the World. For Converſion, tho' it ſerves only to ſtrengthen Satan's intereſt in the Soul, *Mat.* 12. 44. and for want of a real change of heart, doth but increaſe their ſin and miſery, 2 *Pet.* 2. 20. This is the Generation that is pure in their own eyes, and yet are not waſhed from their filthineſs. The *cleanneſs* of their hands blind them in diſcovering the *foulneſs* of their hearts.

Fifthly, The Policy of Satan improves diligence in ſome Duties, againſt the convictions of other Duties. The external Duties of Religion, as hearing, praying, faſting, againſt the great Duties of repenting and believing. This was their caſe, *Iſai.* 58. 2, 3. *Yet they ſeek me daily, and delight to know my ways, as a Nation that did Righteouſneſs, and forſook not the Ordinances of their God. They ask of me the Ordinances of Juſtice, they take delight in approaching to God. Wherefore have we faſted, ſay they, and thou ſeeſt not? Wherefore have we afflicted our ſouls, and thou takeſt no knowledge?* Thus Duty is improved againſt Duty, the Externals againſt the Internals of Religion, and multitudes are blinded this way.

Sixthly, The Policy of Satan improves zeal againſt zeal; and thereby blinds a great part of the World: He allows Men to be zealous againſt a falſe Religion, if thereby he may prevent them from being zealous in the true Religion. He diverts their zeal againſt their own Sins, by ſpending it againſt other Mens. Thus *Paul* was once blinded by his own zeal for the Law, *Acts* 22. 3. And many Men at this day ſatisfie themſelves in their own zeal againſt the corruptions of God's Worſhip, and the Superſtitions of others, who never felt the power of true Religion upon their own hearts: A dangerous blind of Satan.

Seventhly, The Policy of Satan improves the eſteem and reſpect Men have from the People of God, againſt their great Duty and Intereſt to become ſuch themſelves, *Rev.* 3. 1. *Thou haſt a name that thou liveſt, but thou art dead.* It is enough to many Men that they obtain acceptation among the Saints, tho' they be none of that number; the good opinion of others begets and confirms their good opinion of themſelves.

Eighthly, The Policy of Satan improves ſoundneſs of *Judgment*, againſt ſoundneſs of *Heart*. An Orthodox head, againſt an Orthodox heart and life; Dogmatical Faith, againſt juſtifying Faith. This was the caſe of them before-mentioned, *Rom.* 2. 18, 19. Men ſatisfie themſelves, that they have a ſound underſtanding, tho' mean while they have a very rotten heart. 'Tis enough for them that their heads are regular, tho' their hearts and lives be very irregular.

Ninthly, The Policy of Satan improves the *Bleſſings* of God, againſt the *Bleſſings* of God, blinding us by the Bleſſings of Providence, ſo as not to diſcern the want of ſpiritual Bleſſings, perſwading Men that the Smiles of Providence in their Proſperity, Succeſs, and thriving Deſigns in the World, are good evidences of the Love of God to their Souls, not at all diſcerning how the Proſperity of Fools deceive them, and that Riches are often given to the hurt of the Owners thereof.

Tenthly, The Policy of Satan improves comforts againſt comfort, falſe and unground comforts under the Word, againſt the real grounds of comfort, lying in the Souls intereſt in Chriſt. Thus many Men finding a great deal of comfort in the Promiſes, are ſo blinded thereby, as never to look after Union with Chriſt, the only ſolid ground of all true comfort, *Heb.* 6. 5, 9.

And thus you ſee, how the God of this world blindeth the minds of them that believe not, and how the Goſpel is hid to them that are loſt.

Serm. 35.

SERMON XXXV.

Text.

2 COR. IV. 3, 4.

But if our Goſpel be hid, it is hid to them that are loſt; in whom the God of this World hath blinded the minds of them which believe not, leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them.

THE Words have been opened, and this Point obſerved:

Doct. Doct. *That the Underſtandings of all Unbelievers are blinded by Satan's Policies, in order to their everlaſting Perdition.*

We have ſhewn already what the blinding of the mind, or hiding of the Goſpel from it, is; it hath alſo been demonſtrated that the Goſpel is hid, and the minds of many blinded under it; you have alſo ſeen what Policies Satan uſes to blind the minds of Men, even in the cleareſt Light of the Goſpel. It remains now that I open to you the dreadful Nature of this Judgment of God upon the ſouls of Men, and then make Application of the whole.

There are many Judgments of God inflicted upon the Souls and Bodies of Men in this World; but none of them are ſo dreadful as thoſe Spiritual Judgments are, which God inflicts immediately upon the Soul: And among Spiritual Judgments, few or none are of more dreadful Nature and Conſequence, than this of Spiritual Blindneſs; which will appear by conſidering,

Firſt, the *Subject* of this Judgment, which is the Soul, and the principal Power of the Soul, which is the Mind and underſtanding Faculty; the Soul is the moſt precious and valuable part of Man, and the Mind is the ſuperior and moſt noble Power of the Soul;

it is to the Soul, what the Eye is to the Body, the directive Faculty. The bodily Eye is a curious, tender, and moſt precious part of the Body. When we would expreſs the Value of a thing, we ſay, we prize it as our Eyes. The Loſs of the Eyes is a ſore Loſs, we loſe a great part of the Comfort of this World by it. Yet ſuch an Affliction (ſpeaking comparatively) is but a trifle to this. If our bodily Eyes be blinded, we cannot ſee the Sun; but if our ſpiritual Eye be blinded, we cannot ſee God, we wander in the Paths of Sin, 1 *John* 2. 11. We are led blindfold to Hell by Satan, as the *Syrians* were into *Samaria*, 2 *Kings* 6. 19, 20. And then our Eyes like theirs will be opened to ſee our Miſery, when it is too late, *The Light of the Body is the Eye*, (ſaith Chriſt) *If therefore thine Eye be ſingle, thy whole Body ſhall be full of Light; but if thine Eye be evil, thy whole Body ſhall be full of Darkneſs. If therefore the Light that is in thee be Darkneſs, how great is that Darkneſs?* Mat.6.22,23. By the Eye he means the practical Judgment, the underſtanding Faculty, which is the Seat of Principles, the common Treaſury of rules for Practice, according unto which a Mans Life is formed, and his way directed. If therefore this Power of the Soul be darkned, how great muſt that darkneſs be! for now the Blind lead the Blind, and both fall into the Ditch. The blind Judgment miſguides the blind affections, and both fall into Hell. O what a ſad thing is it, that the Devil ſhould lead that, that leads thee! That he ſhould ſit at the *Helm*, and ſtear thy courſe to Damnation! The blinding of this Noble Faculty precipitates the Soul into the moſt dangerous Courſes, Perſecution by this means ſeems to be true zeal for God, *John* 16. 2. *They that perſecute you, ſhall think that they do God ſervice.* Paul *once thought verily with himſelf, that he ought to do many things contrary to the Name of Jeſus of Nazareth*, Acts 26. 9. (*i. e.*) He thought he had pleaſed God, when he was impriſoning and perſecuting his people; as many do at this day; it will make a Man to ſin conſcientiouſly, which is a very dangerous Way of ſinning, and difficult to be reclaimed.

Secondly, It is a dreadful Judgment if we conſider the *Object* about which the Underſtanding is blinded, which is Jeſus Chriſt, and Union with him; Regeneration and the Nature and Neceſſity thereof. For this Blindneſs is not univerſal, but reſpective and particular. A Man may have abundance of light and knowledge in things natural and moral; but ſpiritual things are hidden from his Eyes. Yea, a Man may know ſpiritual things in a natural way, which increaſeth his blindneſs; but he cannot diſcern them ſpiritually; this is a ſore Judgment, and greatly to be bewailed. *Thou haſt hid theſe things* (ſaid Chriſt) *from the wiſe and prudent, and haſt revealed them unto Babes*, *Mat.* 11. 25. Learned and knowing Men are ignorant of thoſe things, which very *Babes* in Chriſt underſtand. They are prudent in the Management of earthly affairs; but to ſave their own Souls they have no Knowledge. They are able with *Berengarius* to diſpute *De omni ſcibili*, of every thing inveſtigable by the Light of Nature; yea, to open the Scripture ſolidly, and defend the Doctrines and Truths of Chriſt againſt his Adverſaries ſucceſsfully; and yet blinded in the great myſtery of Regeneration. *Blindneſs in part* (ſaith the Apoſtle) *is happened unto Iſrael*; and that indeed was the principal part of Knowledge, *viz.* the Knowledge of Jeſus Chriſt and him crucified, we ſee farther than they. The literal Knowledge of Chriſt ſhines clearly in our Underſtanding. We are only blinded about thoſe things which ſhould give us ſaving Intereſt in him, about the *effectual Application* of Chriſt to our own Souls.

Thirdly, The dreadful Nature of this ſpiritual Blindneſs farther appears from the Conſideration of the ſeaſon in which it befals Men, which is the very time of God's Patience, and the only opportunity they have for Salvation; after theſe opportunities are over, their Eyes will be opened to ſee their Miſery, but alas, too late, too late. Upon this account Chriſt ſhed thoſe Tears over *Jeruſalem*, Luke 19. 42. *O that thou hadſt known, at leaſt in this thy day, the things that belong to thy peace; but now they are hid from thine Eyes.* Now the ſeaſon of Grace is paſt and gone, opportunities, are the golden Spots of time, and there is much time in a ſhort opportunity, as there are many pieces of Silver in one piece of Gold. Time ſignifies nothing, when Opportunities are gone, to be blinded in the very ſeaſon of Salvation, is the Judgment of all Judgments, the greateſt Miſery incident to Man; to have our Eyes opened, when the ſeaſons of Salvation are paſt, is but an Aggravation of miſery: There is a twofold opening of Mens Eyes to ſee their danger: *Viz.*

1. Graciouſly to prevent danger.
2. Judicially to aggravate miſery.

They whoſe Eyes are not opened graciouſly in this World to ſee their diſeaſe and remedy in Chriſt, ſhall have their Eyes opened judicially in the World to come, to ſee their diſeaſe without any remedy. If God open them now, it is by way of *Prevention*, if they be not opened untill then, it will produce *Deſperation*.

Fourthly, The horrible Nature of this Judgement farther appears, from the exceeding difficulty of curing it, eſpecially in Men of excellent natural Indowments and Accompliſhments, *John* 9. 40, 41. *And ſome of the Phariſes which were with him, heard theſe words, and ſaid unto him, Are we blind alſo? Jeſus ſaid unto them, If ye were blind, ye ſhould have no ſin; but now ye ſay we ſee, therefore your ſin remaineth*, *q. d.* The Pride and Conceitedneſs of your Hearts adds Obſtinacy and Incurableneſs to your Blindneſs, theſe are the *blind People that have Eyes*, Iſa.43.8. *In ſeeing they ſee not.* The Conviction of ſuch Men is next to an impoſſibility.

Fifthly, The Deſign and End of this Blindneſs under the Goſpel is moſt dreadful, ſo ſaith my Text, *The God of this World hath blinded the Minds of them which believe not, leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them.* Anſwerable whereunto are thoſe Words, *Iſa.* 6. 10. *Make the Heart of this people fat, and make their Ears heavy, and ſhut their Eyes; leſt they ſee with their Eyes, and hear with their Ears, and underſtand with their Hearts; and convert, and be heal-*

Ira eſt Dei non intelligere delicta, ne ſequatur pœnitentia, Cyp. Ep. . *Percuſſi ſunt animi cæcitate ut nec intelligant delicta, nec plangant; indignantis Dei major hæc eſt ira*, Cypr. *De lapſis*

ed. So that it is plain, this Blinding is a *Præludium* to damnation, as the covering of *Haman*'s Face was to his deſtruction. When the Lord hath no purpoſe of Grace and Mercy to a Mans Soul, then to bring about the damnation of that Man by a righteous Permiſſion; many occaſions of Blindneſs befal him, which Satan improves effectually unto his eternal ruine, among which fatal Occaſions, blind Guides, and ſcandalous Profeſſors are none of the leaſt, they ſhall be fitted with Miniſters ſuitable to their Humours, who ſhall ſpeak ſmooth things; *if a Man walk in the Spirit, and Falſhood* (i. e. by an ἓν διὰ δυοῖν ----- the ſpirit of Falſhood) *do lie, ſaying, I will propheſie to thee of wine and ſtrong drink, he ſhall even be the prophet of his people*; and the ſlips and falls of profeſſors ſhall do the Devil not a little ſervice in this his fatal deſign. *Mat.* 18. 7. *Wo to the World becauſe of offences:* This ſhall blind them, and harden them to purpoſe. Thus you ſee what a dreadful Judgment this is, a ſtroke of God upon the Soul which cuts off all the preſent comforts of Chriſt and Religion from it, takes away the bridle of reſtraint from ſin, and makes way for the final ruine of the Soul. A far greater Judgment it is, than the greateſt calamity or affliction, which can befal us in this World. If our names ſuffer by the greateſt reproaches, our bodies by the moſt painful diſeaſes, our eſtates by the greateſt loſſes; if God ſtrike every comfort we have in this World dead by affliction: All this is nothing compared with this blinding Judgment of God upon the Soul. For they may come from the tender love of God to us, *Heb.* 12. 6. But this is the effect of his wrath, they may cleanſe ſin. *Iſa.* 27. 9. But this increaſes it; they often prove occaſions of Converſion, *Job* 36.8,9. But this is the great obſtruction to it. In a word, they only wound the fleſh, and that with a curable wound; but this ſtabs the ſoul, and that with a mortal wound.

Uſe 1. *Infer.* 1. 1*ſt. Uſe of Information.*

Infer. 1. *If this be the caſe of the unbelieving world to be ſo blinded by the God of the world; how little ſhould we value the cenſures and ſlanders of the blind World?* Certainly they ſhould move no other affection but pity in our ſouls: if their eyes were opened, their mouths would be ſhut, they would never traduce Religion and the ſincere profeſſors of it as they do, if Satan had not blinded their minds: They ſpeak evil of the things they know not; their reproaches which they let fly ſo freely, are but ſo many arrows ſhot by the blind mans bow, which only ſtick in our cloaths, and can do us no hurt, except we thruſt 'em onward by our own diſcontent to the wounding of our ſpirits. *I could almoſt be proud upon it* (*ſaid* Luther) *that I have got an ill name among the worſt men.* Beware Chriſtians that you give them no occaſion to blaſpheme the name of your God, and then never trouble your ſelves however they uſe your names. If they tread it in the dirt now, God (as one ſpeaks) will take it up, waſh off all that dirt, and deliver it you again clear and ſhining. Should ſuch men ſpeak well of us, we might juſtly ſuſpect our ſelves of ſome iniquity which adminiſters to them the occaſion of it.

Superbus fio quod video nomen peſſimum mihi creſcere. Luther. *Gratias ago Deo meo, quod dignus ſum quem mundus oderit.* Hieron.

Infer. 2. *Infer.* 2. *How abſurd and dangerous muſt it be for Chriſtians to follow the examples of the blind world?* Let the blind follow the blind but let not thoſe whom God hath enlightned do ſo. Chriſtians, never let thoſe lead you, who are led blindfolded by the Devil themſelves. The holineſs and heavenlineſs of Chriſtians was wont to ſet the World a wondering that they would not run with them into the ſame exceſs of riot, 1 *Pet.* 4. 4. But ſure ſince God hath opened your eyes, and ſhewed you the dangerous courſes they walk in, it would be the greateſt wonder of all, if you ſhould be the companions of ſuch men, and tread in the ſteps of their examples. Chriſtian, as humble and lowly thoughts as thou haſt of thy ſelf, yet I would have thee underſtand thy ſelf to be too good to be the aſſociate of ſuch men. *Diſcamus ſanctam ſuperbiam, & ſciamus nos eſſe illis meliores.* If they will walk with you in the way of duty and holineſs, let them come and welcome: Receive them with both arms, and be glad of their company; but beware you walk not in their paths, leſt they be a ſnare unto you. Did they ſee the end of their way, they would never walk in it themſelves, why then will you walk with them, who do ſee it?

Infer. 3. *Infer.* 3. *If this be ſo, let Chriſtians be exact, and circumſpect in their walking, leſt they lay a ſtumbling block in the way of the blind.* 'Tis a great ſin to do ſo in a proper ſenſe, *Lev.* 19. 14. *Thou ſhalt not put a ſtumbling block before the blind.* And a far greater to do it in a *Metaphorical* ſenſe, *Rom.* 14. 13. 'Tis the expreſs will of God, *that no man put a ſtumbling block or an occaſion to fall in his brothers way.* 'Tis an argument of little regard to the honour of Chriſt, or the Souls of Men ſo to do. O profeſſors, look to your ſteps. The Devil deſires to make uſe of you for ſuch purpoſes. The ſins of thouſands of others who make no profeſſion of godlineſs, will never ſo fit his purpoſe for the blinding of thoſe mens eyes, as the leaſt ſlip or failing of yours will do. 'Tis the living bird that makes the beſt ſtale to draw others into the net: The groſſeſt wickedneſs of prophane ſinners paſſeth away in ſilence, but all the neighbourhood ſhall ring with your miſcarriages. A righteous man falling down before the wicked is a troubled *fountain, and a corrupt ſpring, Prov.* 25. 26. The ſcandalous falls of good men are like a bag of poiſon caſt by Satan into the ſpring from whence the whole town is ſupplied with water. You little know what miſchief you do, and how many blind ſinners may fall into hell by your occaſion.

Infer. *Infer.* 4. *How dangerous a thing is zeal in a wicked man?* 'Tis a ſharp ſword in a blind mans hand, or like high mettle in a blind horſe: How much hath the Church of God ſuffered upon this account, and doth ſuffer at this day? The World hath ever been full of ſuch blind and bluſtering zeal, which *like a hurrycane* overturns all that ſtands in its way: Yea, (as we noted before) it makes a man a kind of Conſcientious perſecutor. I confeſs it is better for the perſecutor himſelf to do it ignorantly, becauſe ignorance leaves him in a capacity for mercy, and ſets him a degree lower than the malicious enlightned perſecutor, 1 *Tim.* 1. 13. Elſe it were the dreadful caſe deſcribed in *Heb.* 10. But yet as it is, *John* 16. 2. theſe are the fierce and dreadful enemies of the Church of God. Such a man was *Paul*, a devout perſecutor, and ſuch perſecution God afterward ſuffered to befall himſelf. *Acts* 13. 50. *But the Jews ſtired up the devout and honourable Women, and the chief Men of that City; and raiſed perſecution againſt* Paul *and* Barnabas, *and expelled them out of their coaſts.* An erroneous Conſcience binds as well as an informed Conſcience, and where-ever God gives ſuch men opportunity to vent the ſpleen and rage of their hearts upon his people, they will be ſure to do it to purpoſe. With other men *Gamaliel's* counſel may have ſome influence, and they may be afraid leſt they be found fighters againſt God; but blind zeal ſpurs on, and ſaith as *Jehu* did, *Come, ſee my zeal for the Lord of Hoſts.* O blind ſinners, be ſure of your *Mark* before you diſcharge your *Arrows.* If you ſhoot at a wicked man (as you ſuppoſe him) and God finds one of his dear children wounded, or deſtroyed, what account will you give of that fact to God, when you ſhall come before his Judgment Seat?

Uſe 2. *2d. Uſe of Exhortation.*

This point is very improveable by way of *Exhortation.* Both,

1. Unto thoſe, who are blinded by the God of this World.
2. To thoſe that are enlightned in the knowledge of Chriſt, by the true God.

Firſt, To thoſe who are ſtill blinded by the God of this World, to whom the Lord hath not given unto this day, eyes to ſee their miſery in themſelves, or their remedy in Chriſt, ſo as to make an *effectual Application* of him to their own ſouls. To all ſuch my counſel is,

1. To get a ſenſe of your own blindneſs.
2. To ſeek out for a cure, whilſt yet it may be had.

Firſt, Labour to get a deep ſenſe of the miſery of ſuch a condition; for till you be awakened by conviction, you can never be healed. O that you did but know the true difference betwixt common and ſaving light; the want of this keeps you in darkneſs: You think becauſe you know the ſame things that the moſt ſanctified man doth, that therefore there is no difference betwixt his knowledge and yours; and are therefore ready to ſay to them as *Job* to his Friends. *Lo, mine eye hath ſeen all this, mine ear hath heard, and underſtood it: What ye know, the ſame do I know alſo; I am not inferiour unto you*, *Job* 13. 1, 2. But O that you would be convinced that your knowledge vaſtly differs from the knowledge of believers. Though you know the ſame things that they do, it is a knowledge of another kind of nature. You know ſpiritual things in another way, meerly by the light of reaſon aſſiſted and improved by the common light of the Goſpel: They know the ſame things by Spiritual Illumination, and in an experimental way. 1 *John* 2. 20. *Ye have an unction from the holy one, and ye know all things.* Their knowledge is practical, yours is idle. They are working out their Salvation by that light which God hath given them, *Pſal.* 111. 10. Their knowledge of God and Chriſt produces the fruits of faith, obedience, mortification, and heavenly mindedneſs in them: It hath no ſuch fruits in you; whatever light there be in your underſtandings, it makes no alteration at all upon your hearts. The light brings them to Heaven, *John* 17. 3. Yours ſhall be blown out by death, 1 *Cor.* 13. 8. and your ſelves left in the miſts of eternal darkneſs: Except your eyes be opened ſeaſonably by the anointing of the Holy Ghoſt. Conviction is a great part of your cure.

Secondly, Labour to get a remedy for this dangerous diſeaſe of your minds: *Awake to righteouſneſs and ſin not, for ſome have not the knowledge of God: I ſpeak this to your ſhame*, 1 *Cor.* 15. 34. Theſe things ſpeak incouragement to you: though it be a ſore Judgment that lies upon you, and very difficult to be removed: Yet remember Jeſus Chriſt is put into commiſſion by God the Father, to open the blind eyes, *Iſa.* 42. 6, 7. and this excellent *Phyſician* beſpeaks you for his Patients, *Rev.* 3. 18. *Anoint thine eyes* (ſaith he) *with eye-ſalve that thou mayeſt ſee.* Yea, the moſt enlightned Chriſtians were once as dark and blind in ſpiritual things as you are, and Chriſt hath cured them, *Eph.* 5 8. *Once were you darkneſs, now are ye light in the Lord.* Attend therefore upon the Ordinances of the Goſpel diligently; that's God's enlightning inſtrument, by which he couches thoſe *Cataracts* which blind the eyes of mens underſtandings, *Acts* 26. 18. And if ever you will have your eyes open'd, allow your ſelves time to ponder, and conſider what you hear. The duty of Meditation is a very enlightning duty: Above all, cry to the Lord Jeſus Chriſt as that poor man did, *Lord that mine eyes may be opened, that I may receive my ſight.* Say, Lord, this is my diſeaſe and danger, that in ſeeing I ſee not. Others ſee natural things in a ſpiritual way, whilſt I ſee ſpiritual things only in a natural way: Their light is operative upon their hearts, mine is but an idle impractical notion of Religion, which brings forth no fruit of holineſs. Their knowledge ſets their hands a work in duties of obedience: mine only ſets my tongue a work in diſcourſes of thoſe things which my heart never felt. Lord, open mine eyes and make me to ſee out of this obſcurity: All the light that is in me, is but darkneſs. O Lord enlighten my darkneſs, enlighten mine eyes, leſt I ſleep the ſleep of death.

Secondly, Let it be a word of counſel and exhortation to ſuch as once were blind, but do now ſee.

Firſt, I beſeech you bleſs God for the leaſt degree of Spiritual Illumination. *Truly light is ſweet, and it is a pleaſant thing for the eyes to behold the Sun*, *Eccleſ.* 11. 7. But Oh how ſweet is ſpiritual light! And what a pleaſant thing to behold the Son of Righteouſneſs! Bleſſed are your eyes, for they ſee God hath brought you out of darkneſs into marvellous light. And marvellous indeed it muſt needs be, when you conſider how many wiſe and prudent men are under the power of ſpiritual darkneſs, whilſt ſuch babes as you, are enlightned. *Mat.* 11. 25. It greatly affected the heart of Chriſt, O let it affect yours alſo.

Secondly, Labour to get a clearer ſight of ſpiritual things every day. For all ſpiritual light is encreaſing light, *which ſhineth more and more unto the perfect day*, *Pro.* 4. 18. O if a little ſpiritual light be ſo comfortable, what would more be? The wiſdom of God is *a manifold wiſdom*, *Eph.* 3. 16. The beſt of us ſee but little of it. Labour therefore to know ſpiritual things more *extenſively*, and more experimentally, *Phil.* 3. 8, 9. Be ſtill encreaſing in the knowledge of God.

Thirdly, Walk as men whoſe eyes are opened. *Once ye were darkneſs, now are ye light in the Lord; walk as children of the light*, *Eph.* 5. 8. Elſe your light will but aggravate your ſin. Remember how it diſpleaſed God, that *Solomons* heart was turned from the Lord God of *Iſrael which had appeared to him twice*, 1 *Kings* 11.9. Remember how angry God was with the *Heathens* for abuſing the dim common light of nature, *Rom.* 1. 21. How much more evil is it in you to abuſe the moſt precious light that ſhineth in this World? And what miſchievous effects the abuſe of your light will have upon this blind World. It was a ſmart rebuke given once by an *Atheiſt* to a good man, who being asked by him, how he could ſatiſfie his Conſcience to live as he did? nay rather ſaid the *Artheiſt*, I wonder how you can ſatiſfie your ſelf to live as you do; for did I believe as you do, that there is ſuch a Chriſt, and ſuch a glory as you believe there is; I would pray and live at another rate than you do.

The Concluſion.

And now reader, after all my diſcourſes of the method of Chriſt in *purchaſing* the great Salvation for us, and the way of the Spirit in *applying* it, and making it effectual to Gods Elect; thou haſt two wonders before thine eyes, either of which may aſtoniſh thy Soul in the conſideration of them. *Viz.*

1. The admirable Grace of God in preparing	this great ſalvation.
2. The deſperate wickedneſs of man in rejecting	

Firſt, Behold the riches of the goodneſs and mercy of God for preparing ſuch a remedy as this for loſt man. This is that which is juſtly call'd, *The great myſtery of Godlineſs*, 1 *Tim.* 3. 16. That myſtery which the *Prophets* enquired diligently after, yea, which the *Angels deſire to look into*, 1 *Pet.* 1.10,12. In this glorious myſtery of redemption that πολυποίκιλος σοφία manifold Wiſdom of God, or that Wiſdom which hath ſuch curious and admirable variety in it, is illuſtriouſly diſplayed, *Eph.* 4. 10. Yea, the contrivement of our Redemption this way, is the moſt glorious diſplay of Divine *Love* that ever was made, or can be made in this World to the children of men: For ſo the Apoſtle will be underſtood, when he ſaith, *Rom.* 3. 8. συνίστησι τὴν ἑαυτοῦ ἀγάπην——God hath ſet forth, or preſented his love to man in the moſt taking manner, in a way that commends it beyond all compare, to the acceptation of men. *This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the World to ſave ſinners*, 1 *Tim.* 1. 15. It might be juſtly expected, that when this glorious myſtery ſhould come to be publiſhed by the Goſpel in the ears of ſinners, all eyes ſhould be withdrawn from all other objects, and fixed with admiration upon Chriſt, all hearts ſhould be raviſhed with theſe glad tidings; and every man preſſing to Chriſt with greateſt zeal and diligence. But behold, inſtead thereof,

Secondly, The deſperate Wickedneſs of the World in rejecting the only remedy prepared for them. This was long ſince foretold by the Prophet, *Iſa.* 53. 3. *He is deſpiſed and rejected of Men, a Man of Sorrows and acquainted with Grief; and we hid as it were our Faces from him; he was deſpiſed, and we eſteemed him not:* His poor and mean Appearance, which ſhould endear him beyond all Conſiderations to the ſouls of Men (ſince it was for their Sakes, that he emptied himſelf of all his Glory,) yet this lays him under Contempt, he is looked on as the very off-caſt of men; when his own Love to Man had emptied him of all his riches, the wickedneſs of men loaded him with Contempt, and as it was propheſied of him, ſo it was, and at this day is ſadly verified all the World over; For,

חיר אישים *deſitio virorum.* *Nil habet infælix paupertas durius in ſe, quam quod ridiculos homines facit.* Juven.

Firſt, The *Pagan* World hath no Knowledge of him, they are loſt in darkneſs. *God hath ſuffered them to walk in their own Ways*, Acts 14. 16.

Secondly, The *Mahumetans* which overſpread ſo great a part of the World reject him, and inſtead of the Bleſſed Goſpel which they hiſs out with Abhorrence, embrace the blaſphemous and ridiculous *Alcoran*, which they confidently affirm to have come down from God immediately in that *Laylatto Hanzili*, (as they call it) the Night of Demiſſion, calling all Chriſtians *Cafirouna*, (i. e.) Infidels.

Thirdly, The *Jews* reject him with Abhorrence, and ſpit at his very Name, and being blindfolded by the Devil, they call *Jeſus Anathema*, 1 *Cor.* 12. 13. And in a blind Zeal for *Moſes*, blaſpheme him as an Impoſtor. *He came to his own, and his own received him not*, Joh. 1. 11.

Fourthly, The far greater part of the Chriſtianized World reject him; thoſe that are called after his Name, will not ſubmit to his Government. The *Nobles* of the World think themſelves diſhonoured by ſubmitting their Necks to his Yoke. The *Senſualiſts* of the World will not deny their Luſts, or forſake their Pleaſures, for all the treaſures of Righteouſneſs, Life and Peace, which his Blood hath purchaſed. The *Worldings* of the Earth prefer the dirt and dung of the World before him; and few there be among them that profeſs Chriſtianity, who love the Lord Jeſus in ſincerity. The only reaſon why they are called Chriſtians, is, becauſe by the advantageous caſt of Providence, they were born and educated in a Nation where Chriſtianity is profeſſed, and eſtabliſhed by the Laws of the *Country*; and if the Wind ſhould turn, and the publick Authority think fit to *eſtabliſh* another Religion; they can ſhift their Sayls, and ſteer a contrary Courſe.

Chriſti nomen induere, & non per Chriſti viam pergere, quid aliud eſt quam prævaricatio divini nominis? Cyp. de Zelo.

But, now Reader, let me tell thee, that if ever God ſend forth thoſe two grim *Sergeants*, his Law and thine own Conſcience, to arreſt thee for thy ſins, if thou find thy ſelf dragging away by them towards that Priſon from whence none return, that are once clapt up therein, and that in this unſpeakable diſtreſs Jeſus Chriſt manifeſt himſelf to thy Soul, and open thy heart to receive him, and become thy Surety with God, pay all thy debts, and cancel all thy Obligations, thou wilt love him at another rate than others do; his Blood will run deeper in thine Eyes, than it doth in the ſhallow Apprehenſions of the World; he will be *altogether lovely*, and thou wilt account all things but dung and droſs in compariſon of the Excellency of Jeſus Chriſt thy Lord. To work thy Heart to this Frame theſe things are written, which the Lord proſper upon thy Soul, by the bleſſing of his good Spirit upon them.

Bleſſed be God for Jeſus Chriſt.

FINIS.

Πνευματολογία·

A TREATISE OF THE SOUL of MAN.

To the much Honoured his dear Kinſman, Mr. **John Flavel**, *and Mr.* **Edward Criſpe**, *of* **London**, *Merchants*; *and the reſt of my worthy Friends in* **London, Ratcliſſe, Shadwel**, *and* **Lymehouſe**; *Grace, Mercy, and Peace.*

Dear Friends.

AMong all the Creatures in this lower World, none deſerves to be ſtiled *Great*, but *Man*; and in *Man* nothing is found worthy of that Epithet, but his *Soul.*

Nihil in terra magnum præter hominem, nihil in homine præter mentem. *Favorin.*

The Study and Knowledge of the *Soul* was therefore always reckon'd a rich and neceſſary Improvement of Time. All Ages have magnified theſe two Words, *Know thy Self*, as an *Oracle* deſcending from Heaven.

E Cœlo deſcendit γνῶθι σεαυτόν. Juvenal.

No Knowledge, ſaith *Bernard*, is better than that whereby we know our ſelves; leave other matters therefore, and ſearch thy ſelf; run through thy ſelf; make a ſtand in thy ſelf; let thy thoughts, as it were, circulate, begin and end in thy ſelf. Strain not thy thoughts in vain about other things, thy ſelf being neglected.

Nulla ſcientia melior illa qua homo novit ſeipſum: relinque ergo cætera, & teipſum diſcute: per te curre: in te conſiſte: à te incipiat cogitatio tua, & in te finiatur.

The ſtudy and knowledge of *Jeſus Chriſt* muſt ſtill be allow'd to be moſt excellent and neceſſary: But yet the Worth and Neceſſity of *Chriſt* is unknown to Men, till the value, wants, and dangers of their own *Souls* be firſt diſcovered to them.

The diſaffectedneſs and averſation of Men to the ſtudy of their own Souls, is the more to be admired; not only becauſe of the weight and neceſſity of it, but the alluring pleaſure and ſweetneſs that is found therein. What * *Cardan* ſpeaks is experimentally felt by many, that ſcarce any thing is more pleaſant and delectable to the Soul of Man, than to know what he is, what he may, and ſhall be; and what thoſe Divine and Supreme things are, which he is to enjoy after Death, and the Viciſſitudes of this preſent World. For we are Creatures conſcious to our ſelves of an immortal Nature, and that we have ſomething about us which muſt over-live this mortal Fleſh; and is therefore ever and anon ſome way or other hinting and intimating to us its expectations of, and deſignations for a better Life than that it now lives in the Body, and that we ſhall not ceaſe to *be*, when we ceaſe to *breath.*

* Quid jucundius quam ſcire quid ſimus, quid fuerimus, quid erimus, & cum his etiam divina atque ſuprema illa poſt obitum Mundique viciſſitudines.

And certainly, my Friends, Diſcourſes of the Soul and its Immortality; of *Heaven* and of *Hell*, the next and only Receptacles of unbodied Spirits, were never more ſeaſonable and neceſſary than in this Atheiſtical Age of the World, wherein all ſerious Piety and thoughts of Immortality are ridicul'd, and hiſſed out of the company of many: As if thoſe old condemned *Hereticks* the Θνητοψυχῖται, who aſſerted the corruptibility and mortality of the Soul as well as Body, had been again revived in our days.

And as the *Atheiſm* of ſome, ſo the *tepidity* and unconcerned careleſsneſs of the moſt, needs and calls for ſuch potent Remedies, as Diſcourſes of this kind do plentifully afford. I dare appeal to your charitable Judgments, whether the Converſations and Diſcourſes of the *Many*, do indeed look like a ſerious *purſuit* of Heaven, and a *flight* from Hell?

Long have my thoughts bended towards this great and excellent *Subject*, and many earneſt deſires I have had, (as I believe all thinking Perſons muſt needs have) to know what I ſhall be when I breath not. But when I had engaged my Meditations about it, two great rubs oppoſed the farther progreſs of my thoughts therein: Namely,

I. The difficulty of the Subject I had choſen: And,

II. The diſtractions of the Times in which I was to write upon it.

I. As for the Subject, ſuch is the ſubtilty and ſublimity of its Nature, and ſuch the knotty Controverſies in which it is involv'd, that it much better deſerves that *Inſcription*, than *Minerva*'s Temple at *Saum* did, * *Never did any Mortal reveal me plainly.*

Animam præſentem mentis acie vix, aut ne vix quidem, aſſequimur; ſed qualis ſit futura, quomodo indagabimus? Laborant hic maxima ingenia, & caligo conatus etiam generoſos non rarò eludit. *Joſ. Stern. de Morte, cap.* 20.

It is but little that the moſt clear and ſharp-ſighted do diſcern of their own Souls, now in the ſtate of *compoſition*; and what then can we poſitively and diſtinctly know of the Life they live in the ſtate of Separation? The darkneſs in which theſe things are involved, doth greatly exerciſe even the greateſt Wits, and frequently elude and fruſtrate the moſt generous attempts. Many great *Scholars*, whoſe natural and acquired abilities ſingularly furniſhed and qualified them to make a clearer diſcovery, have laboured in this Field *uſque ad ſudorem, & pallorem*, even to [redacted] paleneſs, and done little more but intangle themſelves and the Subject more than before. This cannot but diſcourage new attempts.

And yet without ſome knowledge of the *hability* and ſubjective capacity of our Souls to enjoy the good of the World to come, even in a ſtate of abſence from the Body, a principal relief muſt be cut off from them under the great and manifold trials they are to encounter in this evil World.

Sumite materiam veſtris, qui ſcribitis, æquam Viribus; & verſate diù quid ferre recuſent, Quid valeant humeri. *Horat.*

As for my ſelf, I aſſure you I am deeply ſenſible of the inequality of my Shoulders to this Burden; and have often thought (ſince I undertook it) of that grave and neceſſary Caution of the *Poet*, to wield and poiſe the burden as *Porters* uſe to do, before I undertook it. *Zuinglius* blamed *Caroloſtadius* (as ſome may do me) for undertaking the Controverſie of that Age, becauſe, ſaith he, *Non habet ſatis humerorum*; his Shoulders are too weak for it.

And yet I know Men's labours proſper not according to the art and elegancy of the Compoſure, but according to the Divine Bleſſing which pleaſeth to accompany them. *Ruffinus* tells us of a learned *Philoſopher* at the *Council* of *Nice*, who ſtoutly defended his *Theſis* againſt the greateſt Wits and Scholars there, and yet was at laſt fairly vanquiſhed by a Man of no extraordinary parts; of which Conqueſt the *Philoſopher* gave this candid and ingenuous account, *Againſt Words* (ſaid he) *I oppoſed Words, and what was ſpoken, I overthrew by the art of ſpeaking: But when inſtead of Words, Power came out of the Mouth of the Speaker, Words could no longer withſtand Truth; nor Man oppoſe the Power of God.*

O that my weak endeavours might proſper under the like influence of the Spirit upon the Hearts of them that ſhall read this inartificial, but well-meant Diſcourſe.

I am little concerned about the Contempts and Cenſures of faſtidious Readers. I have reſolv'd to ſay nothing that exceeds Sobriety, nor to provoke any Man, except my diſſent from his unproved Dictates muſt be his provocation.

Perhaps there are ſome doubts and difficulties relating to this Subject, which will never be fully ſolved till we come to Heaven. For Man by the Fall being

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* Τὸν ἐμὸν πέπλον οὐδεὶς πω θνητὸς ἀπεκάλυψεν.

leſs than himſelf, doth not underſtand himſelf, nor will ever perfectly do ſo, until he be fully reſtored to himſelf; which will not be whilſt he dwells in a Body of Sin and Death. And yet it is to me paſt doubt, that this as well as other Subjects might have been much more cleared than it is, if inſtead of the proud Contendings of maſterly Wits for Victory, all had humbly and peaceably applied themſelves to the impartial ſearch of Truth.

Truth, like an Orient Pearl in the bottom of a River, would have diſcovered it ſelf by its native luſtre and radiancy, had not the Feet of Heathen *Philoſophers*, cunning *Atheiſts*, and daring School *Divines* diſturb'd and foul'd the Stream.

II. And as the difficulties of the Subject are many, ſo many have been the Interruptions and Avocations I have met with whilſt it was under my hand: Which I mention for no other end but to procure a more favourable Cenſure from you, if it appear leſs exact than you expected to find it. Such as it is, I do with much reſpect and affection, tender it to your hands, humbly requeſting the Bleſſing of the Spirit may accompany it to your Hearts. If you will but allow your ſelves to think cloſe to the matter before you, I doubt not but you may find ſomewhat in it apt both to inform your Minds, and quicken your Affections. I know you have a multiplicity of buſineſs under your hands, but yet I hope your great concern makes all others daily to give place; and that how clamorous and importunate ſoever the Affairs of this World be, you both can and do find time to ſit alone, and bethink your ſelves of a much more important buſineſs you have to do.

My Friends, we are Borderers upon Eternity; we live upon the Confines of the Spiritual and Immaterial World. We muſt ſhortly be aſſociated with bodileſs Beings, and ſhall have (after a few days are paſt) no more concerns for Meat, Drink, and Sleep, buying and ſelling, Habitations and Relations, than the Angels of God now have. Beſide, we live here in a State of Trial. Man (as *Scaliger* fitly calls him) is *Utriuſque Mundi nexus*, one in whom both Worlds do meet; his Body participates of the lower, his Soul of the upper World. Hence it is he finds ſuch tugging and pulling, this way, and that way; upward and downward; both Worlds as it were contending for this invaluable prize, the precious Soul. All Chriſt's Ordinances are inſtituted, and his Officers ordained for no other uſe or end, but the Salvation of Souls: Books are valuable according to their Conducibility to this end. How rich a Reward of my Labours ſhall I account it, if this Treatiſe of the Soul may but promote the Sanctification and Salvation of any Reader's Soul!

To your hands I firſt tender it. It becomes your Property, not only as a Debt of Juſtice, the fulfilling of a Promiſe made you long ſince upon your joint and earneſt deſires for the publication of it; but as an acknowledgment of the many Favours I have receiv'd from you. To one of you I ſtand obliged in the Bond of Relation, and under the ſenſe of many Kindneſſes, beyond whatever ſuch a degree of Relation can be ſuppoſed to exact.

You have here a ſuccinct account of the Nature, Faculties, and Original of the Soul of Man, as alſo of its infuſion into the Body by God, without intitling himſelf to the guilt and ſin reſulting from that their Union.

You will alſo find the Breath of your Noſtrils to be the *Nexus*, *Tie*, or *Bond*, which holds your Souls and Bodies in a perſonal Union; and that whilſt the due Craſis and Temperament of the Body remains, and Breath continues, your Souls hang as by a weak and ſlender thred, over the ſtate of a vaſt Eternity in Heaven or in Hell: Which will inform you both of the value of your Breath, and the beſt way of improving it, whilſt you enjoy it.

The Immortality of the Soul is here aſſerted, proved, and vindicated from the moſt conſiderable Objections; ſo that it will evidently appear to you, by this Diſcourſe, you do not ceaſe to *be*, when you ceaſe to *breath*: And ſeeing they will over-live all Temporal Enjoyments, they muſt neceſſarily periſh, as to all their Joys, Comforts, and Hopes, (which is all the Death that can be incident to an Immortal Spirit) if they be not in the proper ſeaſon ſecured and provided of that never-periſhing food of Souls, God in Chriſt, their Portion for ever.

Here you will find the Grounds and Reaſons of that ſtrong Inclination which you all feel them to have to your Bodies, and the neceſſity (notwithſtanding that) of their divorce and ſeparation from their beloved Bodies; and that it would manifeſtly be to their prejudice if it ſhould be otherwiſe. And to overcome the unreaſonable Averſations of Believers, and bring them to a more becoming chearful ſubmiſſion to the Laws of Death, whenſoever the Writ of Ejection ſhall be ſerved upon them; you will here find a repreſentation of that Bleſſed Life, comely Order, and moſt delightful Imployment of the incorporeal People inhabiting the City of God; wherein, beſide thoſe ſweet Meditations which are proper to Feaſt your hungry *Affections*, you will meet with divers unuſual, though not vain or unuſeful Queſtions ſtated and reſolved; which will be a grateful entertainment to your inquiſitive and *ſearching Minds*.

'Tis poſſible they may be cenſured by ſome as undeterminable and unprofitable *Curioſities*; but as I hate a preſumptuous intruſion into *unrevealed Secrets*, ſo I think it a weakneſs to be diſcouraged in the ſearch of Truth, ſo far as it is fit to trace it, by ſuch damping and cauſeleſs Cenſures. Nor am I ſenſible I have in any thing tranſgreſſed the bounds of Chriſtian Sobriety, to gratifie the Palate of a nice and delicate Reader.

I have alſo here ſet before the Reader an *Idea* or repreſentation of the ſtate and caſe of damned Souls, that, if it be the Will of God, a ſeaſonable diſcovery of Hell may be the means of ſome Men's recovery out of the danger of it; and cloſed up the whole with a Demonſtration of the invaluable preciouſneſs of Souls, and the ſeveral dangerous ſnares and artifices of *Satan*, their profeſſed Enemy, to deſtroy and caſt them away for ever.

This is the deſign and general ſcope of the whole, and of the principal parts of this Treatiſe. And O that God would grant me my Heart's deſire on your behalf in the peruſal of it! Even that it may prove a ſanctified inſtrument in his hand both to prepare you for, and bring you in Love with the unbodied Life, to make you look with pleaſure into your Graves, and die by conſent of *Will*, as well as neceſſity of *Nature*. I remember Dr. *Stoughton* in a Sermon preached before King *James*, relates a ſtrange ſtory of a little Child in a Ship-wrack faſt aſleep upon its Mother's lap, as ſhe ſat upon a piece of the Wrack amidſt the Waves; the Child being awaked with the noiſe, asked the Mother what thoſe things were; ſhe told it, they were drowning Waves to ſwallow them up; the Child, with a pretty ſmilling Countenance, beg'd a ſtroke from its *Mother* to beat away thoſe naughty *Waves*, and chid them as if they had been its *Play-mates*. Death will ſhortly ſhipwrack your Bodies; your Souls will ſit upon your Lips, ready to expire, as they upon the Wrack ready to go down: Would it not be a comfortable and moſt becoming frame of Mind to ſit there with as little dread, as this little One did among the terrible Waves? Surely if our Faith had but firſt united us with Chriſt, and then looſed our Hearts off from this inchanting and enſnaring World, we might make a fair ſtep towards this moſt deſirable temper; but unbelief and earthly mindedneſs make us loth to venture.

I bluſh to think what bold adventures thoſe Men made, who upon the Contemplation of the Properties of a deſpicable Stone, firſt adventur'd quite out of ſight of Land under its conduct and direction, and ſecurely truſted both their Lives and Eſtates to it, when all the Eyes of Heaven were veil'd from them, amidſt the dark Waters, and thick Clouds of the Sky; when I either ſtart, or at leaſt give an unwilling ſhrug, when I think of adventuring out of ſight of this World, under the more ſure and ſteady direction and conduct of Faith and the Promiſes. To cure theſe Evils in my own and the Reader's Heart, theſe things are written, and in much reſpect and love tendered to your hands, as a Teſtimony of my Gratitude, and deep ſenſe of the many Obligations you have put me under. That the Bleſſing of the Spirit may accompany theſe Diſcourſes to your Souls, afford you ſome aſſiſtance in your laſt and difficult work of putting them off at Death with a becoming chearfulneſs, ſaying in that hour, Can I not ſee God till this Fleſh be laid aſide in the Grave? Muſt I die before I can live like my ſelf? Then die my Body, and go to thy duſt, that I may be with Chriſt. With this deſign, and with theſe hearty Wiſhes, dear and honoured Couſin, and worthy Friends, I put theſe Diſcourſes into your hands, and remain

Your moſt obliged

Kinſman and Servant,

Jo. Flavell.

THE PREFACE.

AMong many other Largeſſes and rich Endowments beſtowed by the Creator's Bounty upon the Soul of Man, *the* *Sentiments *and the Impreſſions of the World to come, and the ability of* Reflection and Self-intuition, *are peculiar, invaluable, and heavenly Gifts. By the former, we have a very great Evidence of our own immortality, and deſignation for nobler employments and enjoyments than this imbodied ſtate admits; and by the latter we may diſcern the agreeableneſs, or diſagreeableneſs of our Hearts, and therein the validity of our title to that expected Bleſſedneſs.*

*Demonſtravimus à communi omnium jam inde à condito orbe gentium ac populorum, præſertim bonorum & literatorum, conſenſione, animam humanam incorruptibilem & immortalem eſſe ; eóque, corrupto corpore, ipſam manere ſuperſtitem ; ut in ſempiternum aut pro benefactis à Deo coronetur, aut pro malefactis puniatur. *Zanch. de Animarum immortalitate*, p. 653.

But theſe heavenly Gifts are neglected and abuſed all the World over. Degenerate Souls are every where fallen into ſo deep an Oblivion of their excellent Original, Spiritual and Immortal Nature, and alliance to the Father of Spirits; that (to uſe the upbraiding expreſſion of a great † Philoſopher *) they ſeem to be buried in their Bodies, as ſo many ſilly Worms that lurk in their holes, and are loth to peep forth, and look abroad.*

† ἡ δὲ δειλὴ ψυχὴ καταρωρυγμένη ἐν σώματι ὡς ἑρπετὸν νωθὲς, εἰς φωλεὸν φιλεῖ τὸν φώλεον, &c. Max. Tyr. Diſſ. 41.

So powerfully do the Cares and Pleaſures of this World charm all (except a ſmall remnant of regenerate Souls) that nothing but ſome ſmart ſtroke of Calamity, or the terrible Meſſengers of Death can ſtartle them; (and even theſe are not always able to do it) and when they do, all the effect is but a tranſient glance at another, and an unwilling ſhrug to leave this World; and ſo to ſleep again: And thus the Impreſſions and Sentiments of the World to come (which are the natural growth and off-ſpring of the Soul) are either ſtifled and ſuppreſt, as in Atheiſts; *or born down by impetuous maſterly Luſts, as in* Senſualiſts

And for its ſelf-reflecting and conſidering Power, *is ſeems in many to be a power received in vain. It is with moſt Souls as it is with the Eye, which ſees not it ſelf, tho' it ſee all other Objects. There be thoſe that have almoſt finiſhed the courſe of a long Life (wherein a great part of their time hath* lain *upon their hands as a cheap and uſeleſs Commodity, which they knew not what to do with) who yet never ſpent one ſolemn, entire hour in diſcourſe with their own Souls. What ſerious Heart doth not melt into Compaſſion over the deluded multitude, who are mockt with Dreams, and perpetually buſied about Trifles? Who are(after ſo many fruſtrated attempts both of their own, and all paſt Ages) eagerly purſuing the fleeing ſhadows, who torture and rack their Brains to find out the Natures and Qualities of Birds, Beaſts, and Plants; indeed any thing rather than their own Souls, which are certainly the moſt excellent Creatures that inhabit this World. They know the true value and worth of other things, but are not able to eſtimate the dignity of that high-born Spirit which is within them. A Spirit which (without the addition of any more natural Faculties or Powers, if thoſe it hath be but ſanctified and devoted to God) is capable of the higheſt Perfections and Fruitions, even compleat conformity to God, and the ſatisfying Viſions of God throughout eternity. They herd themſelves with* Beaſts, *who are capable of an equality with* Angels. *O what compaſſionate tears muſt ſuch a conſideration as this draw from the eyes of all that underſtand the worth of Souls!*

Ita Dei eſt iſta vita mortalis, ubi homo vanitati ſimilis factus eſt ; & dies ejus velut umbra prætereunt. *Aug. de Civit. lib.* 21. c. 24.

As for me, it hath been my ſin, and is now the matter of my Sorrow, that whilſt Myriads *of Souls (of no higher Original than mine) are ſome of them beholding the higheſt Majeſty in Heaven, and others giving all diligence to make ſure their Salvation on Earth; I was carried away ſo many years in the courſe of this World (like a drop with the current of the Tide) wholly forgetting my beſt ſelf, my invaluable Soul; whilſt I prodigally waſted the ſtores of my time and thoughts upon Vanities, that long ſince paſſed away as the waters which are remembred no more.* * *It ſhall be no ſhame to me to confeſs this folly, ſince the matter of my Confeſſion ſhall go to the glory of my God. I ſtudied to know many other things, but I knew not my ſelf. It was with me as with a Servant to whom the Maſter commits two things,* viz. *the* Child, *and the* Child's Clothes; *the Servant is very careful of the Clothes, waſhes and bruſhes, ſtarches and ſteels them, and keeps them ſafe and clean; but the Child is forgotten and loſt. My Body which is but the Garment of my Soul, I kept and nouriſhed with exceſſive care; but my Soul was long forgotten, and had been loſt for ever, as others daily are, had not God rouz'd it by the Convictions of his Spirit out of that deep Oblivion and deadly Slumber.*

*Nec enim pudet ſanctos viros, poſtquam renovata corda fuerint per reſipiſcentiam, lapſus ſui & dedecoris ad Dei gloriam meminiſſe. Nihil nobis decedit, quod cedit in illius honorem qui prætaritis peccatis noſtris ab inferno nos transfert in Cœlum. *Brightman in Cantic. p.* 12.

When the God that formed it, out of free Grace to the work of his own hands, had thus recovered it to a ſenſe of its own worth and danger; my next work was to get it united with Chriſt, *and thereby ſe-*

cured from Wrath to come. Which I found to be a work of difficulty to effect, (if it be yet effected) and a work of time to clear, tho' but to the degree of good hope through Grace.

And ſince the hopes and evidences of Salvation began to ſpring up in my Soul, and ſettle the ſtate thereof, I found theſe three great words, viz. Chriſt, Soul and Eternity, to have a far different, and more awful ſound in my ear than ever they uſed to have. I looked on them from that time, as things of greateſt certainty, and moſt awful Solemnity. Theſe things have lain with ſome weight upon my thoughts, and I have felt at certain ſeaſons, a ſtrong inclination to ſequeſter my ſelf from all other Studies and ſpend my laſt days and moſt fixed Meditations upon theſe three great and weighty Subjects.

I know the ſubject matter of my Studies and Enquiries (be it never ſo weighty) doth not therefore make my Meditations and Diſcourſes upon it great and weighty: Nor am I ſuch a vain Opinionator as to imagine my Diſcourſes every way ſutable to the dignity of ſuch Subjects; No, no, the more I think and ſtudy about them, the more I diſcern the indiſtinctneſs, darkneſs, crudity, and confuſion of my own Conceptions, and expreſſions of ſuch great and tranſcendent things as thoſe: But, In magnis voluiſſe ſat eſt, I reſolved to do what I could; and accordingly ſome years paſt I finiſhed and publiſhed in two parts the Doctrine of Chriſt; and by the acceptation and ſucceſs the Lord gave that, he hath encouraged me to go on in this ſecond part of my Work, how unequal ſoever my Shoulders are to the burden of it.

The Nature, Original, Immortality, and Capacity of mine own Soul, for the preſent lodged in, and related to this vile Body, deſtinated to Corruption; together with its Exiſtence, Imployment, Perfection, Converſe with God, and other Spirits, both of its own, and of a ſuperiour Rank and Order, when it ſhall (as I know it ſhortly muſt) put off this its Tabernacle; Theſe things have a long time been the matters of my limitted deſires to underſtand, ſo far as I could ſee the Pillar of Fire (God in his Word) enlightening my way to the knowledge of them. Yea, ſuch is the value I have for them, that I have given them the next place in my eſteem, to the knowledg of Jeſus Chriſt, and my intereſt in him,

God hath formed me (as he hath other Men) a proſpecting Creature. I feel my ſelf yet uncentred, and ſhort of that ſtate of reſt and ſatisfaction to which my Soul in its Natural and Spiritual Capacity hath a Deſignation. I find that I am in a continual motion towards my everlaſting abode, and the expence of my time; and many Infirmities tell me I am not far from it: By all which I am ſtrongly prompted to look forward, and acquaint my ſelf as much as I can with my next place, ſtate, and imployment. I look with a greedy and inquiſitive eye that way.

Yet would I not be guilty of an unwarrantable Curioſity, in ſeaching into unrevealed things, how willing ſoever I am to put up my head by Faith into the World above, and to know the things which Jeſus Chriſt hath purchaſed and prepared for me, and all the reſt that are waiting for his Appearance and Kingdom. I feel my Curioſity checked and repreſſed by that elegant Paronomaſia, Rom. 12.3. Μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, In all things I would be wiſe unto Sobriety. I groan under the effects of Adam's itching Ambition to know, and would not by repeating his Sin increaſe my own Miſery: Nor yet would I be ſcared by his Example into the contrary evil of neglecting the means God hath afforded me, to know all that I can know of his revealed Will.

*The helps Philoſophy affords in ſome parts of this Diſcourſe, are too great to be deſpiſed, and too ſmall to be admired. I confeſs I read the Definitions of the Soul given by the antient Philoſophers, with a compaſſionate ſmile. When Thales calls it a Nature without Repoſe; Aſclepiades, an Exercitation of ſenſe; Heſiod, a thing compoſed of Earth and Water; Parmenides, a thing compoſed of Earth and Fire; Galen ſaith it is Heat; Hippocrates, a Spirit diffuſed throughout the Body; Plato, a ſelf moving Subſtance; Ariſtotle calls it, Entelechia, that by which the Body is moved: If my Opinion ſhould be asked, which of all theſe Definitions I like beſt? I ſhould give the ſame Anſwer which Theocritius gave to an ill Poet, repeating many of his Verſes, and asking which he liked beſt Thoſe (ſaid he) which you have omitted. Or if they muſt have the Garland as the Prize they have ſhot for, let them have it upon the ſame reaſon that was once given to him that always ſhot wide Difficilius eſt toties non attingere, Becauſe it was the greateſt difficulty to aim ſo often at the Mark, and never come near it. One word of God gives me more light than a thouſand ſuch laborious trifles. As Cæſar was beſt able to write his own Commentaries, ſo God only can give the beſt account of this his own Creature, on which he hath impreſſed his own Image.

*Cui enim veritas comperta ſine Deo? Cui Deus cognitus ſine Chriſto? Cui Chriſtus exploràtus ſine Spiritu? Cui Spiritus accommodatus ſine fide? Tert. de Anima.

Modern Philoſophers, aſſiſted by the Divine Oracles, muſt needs come cloſer to the Mark, and give us a far better account of the nature of the Soul. Yet I have endeavoured not to cloud this Subject with their Controverſies, or abſtruſe Notions; remembring what a ſmart, but deſerved check Tertullian gives thoſe, Qui Platonicum & Ariſtotelicum Chriſtianiſmum procudunt Chriſtianis. Words are but the Servants of Matter. I value them as Merchants do their Ships, not by the gilded Head and Stern, the neatneſs of their Mould, or curious Flags and Streamers, but by the ſoundneſs of their Bottoms, largeneſs of their Capacity, and richneſs of their Cargo and Loading. The quality of this Subject neceſſitates in many places the uſe of Scholaſtick Terms, which will be obſcure to the Vulgar Reader: but apt and proper words muſt not be rejected for their obſcurity, except plainer words could be found that fit the Subject as well, and are as fully expreſſive of the mater. The unneceſſary I have avoided, and the reſt explained as I could.

The principal fruits I eſpecially aim at, both to my own and the Reader's Soul, are, That whilſt we contemplate the freedom, pleaſure, and ſatisfaction of that Spiritual, Incorporeal People who dwell in the Region of Light and Joy, and are hereby forming to our ſelves a true Scriptural Idea of the bleſſed ſtate of thoſe diſembodied Spirits with whom we are to ſerve and converſe in the Temple-worſhip in Heaven; and come more explicitly and diſtinctly to underſtand the Conſtitution, Order, and delightful Imployment of thoſe our everlaſting Aſſociates: We may anſwerably feel the fond and inordinate love of this Animal Life ſubacted and wrought down; the frightful Vizard of Death drop off, and a more pleaſing Aſpect appear; that no upright Soul that ſhall read theſe Diſcourſes may henceforth be convuls'd at the name of Death, but chearfully aſpire, and with a pleaſant expectation wait for the bleſſed ſeaſon of its tranſportation to that bleſſed Aſſembly. 'Tis certainly our ignorance of the Life of Heaven, that makes us dote as we do upon the preſent Life. There is a gloom, a thick Miſt overſpreading the next Life, and hiding even from the eyes of Believers, the Glory that is there. We ſend forth our thoughts to penetrate this Cloud, but they return to us without the deſired Succeſs. We reinforce them with a ſally of new and more vigorous thoughts, but ſtill they come back in confuſion and diſappointment, as to any perfect account they can bring us from thence; tho the oftner and cloſer we think, ſtill the more we grow up into acquaintance with theſe excellent things.

Another benefit I pray for, and expect from theſe Labours, is, that by deſcribing the horrid ſtate of thoſe Souls which go the other way, and ſhewing to the Living the diſmal condition of Souls departed in their unregenerate ſtate, ſome may be awakened to a ſeaſonable and effectual Conſideration of their wretched Condition, whilſt they yet continue under the Means, and among the Inſtruments of their Salvation.

Whatever the fruits of this Diſcourſe ſhall be to others, I have cauſe to bleſs God for the advantages it hath already given me. I begin to find more than ever I have done, in the ſeparate ſtate of ſanctified Souls, all that is capable of attracting an intellectual Nature: and if God will but fix my mind upon this ſtate, and cauſe my pleaſed thoughts about it to ſettle into a ſteddy frame and temper, I hope I ſhall daily more and more depreciate and deſpiſe this common way of exiſtence in a Corporeal Priſon; and when the bleſſed ſeaſon of my departure is at hand, I ſhall take a chearful farewel of the greater and leſſer Elementary World, to which my Soul hath been confined, and have an abundant Entrance, through the broad gate of Aſſurance, unto the bleſſed unbodied Inhabitants of the World to come.

A

A Synopſis, or View of the Soul in the ſtate of Compoſition, in ſix Particulars, in this firſt Table of Life, VIZ.

The Soul of Man is conſidered in this Treatiſe two ways,
- Firſt, In the ſtate of Compoſition.
- Secondly, In the ſtate of Separation.

Pag.

- 1. In its general Nature, a Subſtance proved to be ſo,
  - 1. By its Creation 494
  - 2. By its ſingle Exiſtence. *ibid.*
  - 3. By its Suſtentation of the Body. *ibid.*
  - 4. By the ſubjecting of Habits and Affections in it. 495
- 2. In its Eſſential Properties, which are ſix.
  - 1. It is a vital Subſtance, whoſe Life is not from it ſelf, but
    - 1. It receives it from God. *ibid.*
    - 2. Communicates it to the Body. 496
  - 2. An immortal Subſtance, proved by eight Arguments.
    - 1. The Simplicity of its Nature. 522
    - 2. The Truth of God in his Promiſes and Threats. *ibid.*
    - 3. The Conſent of all Nations. 523
    - 4. Its everlaſting Habits, which are inſeparable. 524
    - 5. The peculiar Dignity of Man. 525
    - 6. His deſires of Immortality. 526
    - 7. Its returns after Death. *ibid.*
    - 8. The Abſurdities clogging the Negative. *ibid.*
  - 3. Endued with underſtanding, to which belong
    - 1. Thoughts to the Speculative. 497
    - 2. Conſcience to the Practical Underſtanding. *ibid.*
  - 4. And a *Will*, which glorieth in
    - 1. Its Liberty.
    - And
    - 2. Its Dominion, both
      - 1. Deſpotical. 499
      - 2. Political. *ibid.*
  - Yet both reſtrained in ſome Particulars.
    - 1. As to the Body. *ibid.*
    - 2. As to the Thoughts. *ibid.*
    - 3. As to the Conſcience. *ibid.*
  - 5. Affections and Paſſions, where is ſhewed
    - 1. Their riſe in the Soul. 500
    - 2. Their uſe to the Soul. *ibid.*
  - 6. Its inclination to the Body, which differenceth it from other Spirits. *ibid.*
- 3. Its excellent Original, about which we have
  - 1. Errors refuted, that it was not
    - 1. By Seminal Traduction. 501
    - 2. By Angelical Procreation. *ibid.*
    - 3. By Coætanous Creation. *ibid.*
  - 2. Its true Original aſſerted, by immediate Creation. 502
  - 3. Objections againſt this Aſſertion anſwered. 503
- 4. Its Union with the Body, *viz.*
  - 1. That God infuſed it, yet infuſed not ſin into it. 504
  - 2. Knit it to the Body by our Breath, about which four things are opened.
    - 1. What Breath is. 514
    - 2. Its Inſtruments. *ibid.*
    - 3. Its Feebleneſs. 515
    - 4. Its Improvements. *ibid.*
- 5. Its love to the Body, both in the
  - 1. Evidences of it, *viz.*
    - 1. Its care about it. 535
    - 2. Fears of it. *ibid.*
    - 3. Sympathy with it. *ibid.*
    - 4. Reluctancies at Death. 536
    - 5. Inclinations to Re-union. *ibid.*
  - And
  - 2. Cauſes.
    - 1. Propriety in it, as its Inſtrument
      - 1. Of Pleaſure. 537
      - 2. Of Service. *ibid.*
    - 2. Conſuetude with it, as its ancient Companion. *ibid.*
    - 3. Partnerſhip, both in Redemption and in Glory. *ibid.*
- 6. The neceſſity of its ſeparation, grounded upon
  - 1. The Law of God, whoſe equity is cleared with reſpect to
    - 1. The Godly. 546
    - 2. The Ungodly. *ibid.*
  - 2. The Providence of God moulding our frame ſuitably to the Law of our Mortality. *ibid.*

A View of the Soul as ſeparated, conſidered three ways in this Table of Death.

Pag.

- First, In its general Nature, as a Soul ſeparated, four ways, *viz.*
  - 1. The Nature of Separation, and that both
    - 1. Mental and Intellectual, the uſefulneſs of which is ſhewed. 553
    - 2. Real and Phyſical; and that either
      - 1. *In fieri*, its foregoing pains. ibid.
      - 2. *In facto eſſe*, its dividing ſtroke. 554
  - 2. The Notices and Signs of approaching Death, where
    - 1. The Reaſons againſt it are weighed. 571
    - 2. The Evidences for it are produced. ibid.
  - 3. The Changes made by ſeparation, both upon
    - 1. The Body viſibly. 554
    - 2. The Soul more conſiderably in ſeveral reſpects. 556
  - 4. The Soul's ability, both to exiſt and act when ſeparate, proved
    - 1. By its underſtanding ſome things now, without Phantaſms or help of the Body. 557
    - 2. The Abſurdities of the contrary Hypotheſis. ibid.
- Secondly, As a Soul in Chriſt, in eight Particulars, *viz.*
  - 1. The proper Seaſon of its ſeparation, which is not,
    - 1. Till the Work of Sanctification be wrought out upon it. 558
    - 2. Till the whole Work of Obedience be finiſhed by it. ibid.
    - 3. And then it goes with all its Graces and Comforts with it. ibid.
  - 2. The Miniſtry of Angels at the time of Separation,
    - 1. Not out of pure Neceſſity, as though it could not aſcend to God without them. 556
    - 2. But to grace and adorn that day. ibid.
  - 3. Their Reſidence after death opened, both
    - 1. Negatively
      - 1. They wander not up and down the World. 558
      - 2. They abide not about our Graves. 559
      - 3. They are not detained in Purgatory. ibid.
      - 4. They fall not into a Swoon, or ſleep. ibid.
    - 2. Poſitively, they aſcend to God immediately; for
      - 1. Heaven is ready for them. ibid.
      - 2. They are ready for it. ibid.
      - 3. Scriptures are for it. ibid.
      - 4. Nothing in Reaſon againſt it. ibid

This is not so certain

  - 4. The Life of holy ſeparate Souls, in reſpect of their
    - 1. Pleaſure, which tranſcends
      - 1. All the Senſitive Pleaſure here. 561
      - 2. All the Intellectual Pleaſure here. 562
      - 3. All the Spiritual Pleaſure here. ibid.
    - 2. Knowledge, which is
      - 1. More perfect in degree. 562
      - 2. More eaſie in its acquiſition. ibid.
    - 3. Communion with God, which
      - 1. Excels that here in ten Reſpects. 563
      - 2. Admires a double change. 565
  - 5. The *Idea* of a Soul in Glory. 568
  - 6. The Apparitions of departed Souls, where
    - 1. The Arguments for it are produced. 574
    - 2. Conceſſions about it laid down. 575
    - 3. Reaſons againſt it urged, and Objections anſwered. 577
  - 7. The Diſcourſe and Speech of the Spirits of the juſt.
    - 1. That they do converſe in Heaven. 578
    - 2. Yet without words or ſound. ibid.
    - 3. By an Act of the *Will*, which is
      - 1. More clear.
      - 2. More quick. 580
  - 8. Their deſires of Re-union, where
    - 1. The Reaſons againſt it are weighed. 581
    - 2. The Arguments proving it, produced. 582
- Thirdly, As a damned Soul, in two things.
  - 1. The *Idea* or Repreſentation of a damned Soul in reſpect of
    - 1. The Place where of its Torments. 598
    - 2. The Miſery what of its Torments. 599
    - 3. The Inſtrument of its Torments. 600
    - 4. The Aggravations of its Torments. 602
  - 2. The various Methods of deſtroying precious Souls, 619, &c.
    - 1. By Satan.
    - 2. By Men.
    - 3. By themſelves.

The only ſeaſon of Salvation noted and preſſed upon all. 621, &c.

A
TREATISE
OF THE
SOUL of MAN.

GEN. II. *Verſ.* 7.

And the Lord God formed Man out of the Duſt of the Ground, and breathed into his Noſtrils the Breath of Life; and Man became a living Soul.

THree things (ſaith * *Athanaſius*) are unknown to Men according to their Eſſence, *viz.* *God*, *Angels*, and the *Souls* of Men. Of the *Nature* of the divine and high-born Soul, we may ſay as the learned † *Whitaker* doth of the way of its Infection by *Original Sin*; It is eaſier ſought than underſtood, and better underſtood than explicated: And for its *Original*, the moſt ſagacious and renowned for Wiſdom amongſt the ‖ antient *Philoſophers* underſtood nothing of it. It is ſaid of *Democritus*, that there is * nothing in the whole Workmanſhip of Nature of which he did not write; and in a more lofty and ſwelling *Hyperbole*, they ſtile their Eagle-ey'd *Ariſtotle*, the Rule, yea, and Miracle of Nature; Learning it ſelf, the very Sun of Knowledge: Yet both theſe are not only ſaid, but proved by *Lactantius* to be learned Ideots. How have the Schools of *Epicurus*, and *Ariſtotle*, the *Carteſians*, and other Sects of *Philoſophers*, abuſed and troubled the World with a kind of *Philoſophical Enthuſiaſm*, and a great many ridiculous fancies about the Original of the Soul of Man! And when all is done, three words of God by the Pen of his inſpired *Moſes*, enlightens us more than all their ſubtil Notions of the accidental concretion of *Atoms*, their *materia ſubtilis*, and *Anima Mundi*, and the reſt of their unintelligible fancies, could ever do.

Veritatem quærit Philoſophia, invenit Theologia. *Jo. Pic. Miran.*

The account *Moſes* gives us in this Context of the *Origin* of the World, and of Man the *Epitome* of it, is full of Senſe, Reaſon, Congruity, and Clearneſs; and ſuch as renders all the Eſſays of all the Heathen Philoſophers to be vain, inevident, ſelf-repugnant, and inexplicable *Theories*.

The inſpired Penman gives us in this Context a compendious Narrative of the World's Creation, relating more generally the rude, inform, and indigeſted *Chaos*; and then more particularly the ſpecificating and diverſifying of the various beautiful Beings, thence educed by the motion of the Spirit of God upon the face of the Waters.

When the firſt Matter was (ſtrictly) created out of Nothing, the Spirit (as *Moſes* excellently expreſſes it, *chap.* 1. *v.* 2.) hovered, or moved over it as a Bird over her Eggs; and, as it were by way of *Incubation* cheriſhing and influencing it, did thereby draw forth all the Creatures into their ſeveral Forms, and diſtinct particular Natures, wherein we now with delight and admiration behold them.

ורוח ארהים מלחפחי על פני המים רחפ Motus, commotus, agitatus fuit: non ſimplicem motum denotat, ſed ejuſmodi quam Columba peragit, cum ovis ad excludendum pullos incubat. *Rab. Sol.*

In this manner and order was the ſtately Fabrick of the World produced and erected; but as yet it remained as a fair and well-furniſhed *Houſe* without an *Inhabitant*. God had imployed Infinite Wiſdom and Power about it, and engraven his Name upon the meaneſt Creature in it; but there was no Creature yet made (except Angels, the Inhabitants of another City) to read the Name, and celebrate the Praiſes of the Almighty Creator.

He therefore thought the World imperfect till there was a Creature made to contemplate, praiſe and worſhip the Maker of it: For this very uſe and purpoſe was Man created, not only to ſee, but conſider the things he ſaw; diſcourſe, and rationally collect out of them the things he ſaw not; and both praiſe and love the Maker for, and in, them all.

The Palaces of Princes are not beautified and adorned to the intent Men ſhould pay their reſpects and honours to the Walls but to ſhew the Grandeur and Magnificence of the King, to whoſe Perſon their Honour is due, as *Athenagoras* in his excellent *Apology* for the Chriſtians ſpeaks. The World is a glorious and magnificent Pile, raiſed deſignedly to exhibit the Wiſdom and Power of its Creator to the reaſonable Creature Man, that from him God might receive the glory of all his other Works *. Of this creature Man, the Maſter-piece of all the viſible World, (and therefore crowned King over it the firſt moment he was made, *Pſal.* 8. 5.) *Moſes* in the next place gives us the account, both of his *Original* whence he came, and of his *Dignity* what he is. *The Lord God formed Man out of the Duſt of the Ground, and breathed into his Noſtrils the Breath of Life; and Man became a living Soul.* Where we find,

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* Tria ſunt quæ ſecundum eſſentiam hominibus ſunt ἄγνωστα κ̀ ἀόρατα, Deus, Angelus, & Anima hominis. *Athanaſ.* in Tract. de defin.

† Quæri facilius eſt quam intelligi, & melius intelligitur quam explicatur.

‖ Plato *doubted*, Ariſtotle *denied, and* Galen *derided the Doctrine of the World's Creation.*

* Nihil eſt in toto opificio naturæ, de quo non ſcripſit Democritus. *And for* Ariſtotle, *they ſtiled him,* Regula naturæ, Naturæ Miraculum, Ipſa Eruditio, Sol Scientiarum, *Antiſtis* literarum & ſapientiæ. *Lactantius*, lib. 3. cap. 17, 18.

* Eſt ſanè pulcherrimus hic mundus, non ipſe tamen mundus, ſed artificioſus ille conditor adorandus eſt. Ut neque veſtro Imperio ſubditi, cum aliqua re indigent, ut aſſequantur; cum vos adierint; omiſſis vobis Dominis ac Principibus, nulloque affectis honore; ad Palatii veſtri magnificentiam ſe convertant: ſed Ædificii regii tam elegantem ſtructuram obiter prætereuntes, admirati vos ipſos ante, ſupraque omnia honorant. *Athen. Apol.*

The Original { I. Of the Body
II. Of the Soul } of Man.

I. The Original of the Body of Man: *Formed out of the Duſt of the Ground.* Duſt was its Original Matter: of Duſt it was made, and into Duſt it muſt be reſolved, *Gen.* 3. 19. The conſideration is humbling, and ſerves to tame the Pride of Man, who is apt to dote upon his own Beauty. Man's Body was was not made of heavenly Matter, as the radiant Sun, and ſparkling Stars: No, nor yet of the moſt precious and orient earthly Matter; God did not melt down the pure and ſplendid Gold and Silver, or powder the precious Pearls and ſparkling *Diamonds*; but he formed it of the vile and deſpicable Duſt.

עָפָר מִן הָאֲדָמָה: Pulverem tenuiſſimam, ad domandam ſuperbiam. *Fagius.*

We find that the ſprinkling of Duſt upon new Writing prevents many a foul *blot*: I am ſure, the ſprinkling of our Originary Duſt upon our minds by ſerious conſideration, is the way to prevent many a proud *boaſt*.

However, the baſeneſs of the Matter, and coarſeneſs of the Stuff, ſerves to ſet off the admirable skill of the moſt wiſe and powerful *Architect*, who out of ſuch mean and deſpicable Materials, has faſhioned ſo exact and elegant a Piece. *The Lord God formed Man out of the Duſt.*

The Lord God.] The Name of God is here ſet down at full, * to ſet forth the Dignity of *man*, the ſubject-matter wrought upon, as ſome conceive.

* יְהוָה אֱלֹהִים Dominus Deus. Nomen Dei hic plenum eſt, propter hominis dignitatem. *Nachm.*

Formed.] Faſhioned, or curiouſly moulded, and figured it. The Hebrew *Verb* primarily ſignifies to preſs, compreſs, or ſqueeze together; and by a *Metalepſis*, by preſſing and compreſſing to mould or faſhion, as the Potter doth his Clay. The *Pſalmiſt* uſeth another word to expreſs the artificial elegancy of the Body of Man. *Pſal.* 139. 15, 16. רֻקַּמְתִּי *acupictus ſum*, I am embroidered, painted, or flouriſhed as with a Needle: We render it, *curiouſly wrought*. Whatſoever beauty and comely proportion God hath beſtowed by Creation upon it, 'tis all anſwerable to that excellent *Idea*, or Model before conceived in his Mind and Purpoſe. All this care and coſt was beſtowed upon the Body of Man, which, when all is done, is but the *Caſe* in which that ineſtimable Jewel, the Soul, was to be lodged. This therefore I muſt lay aſide, and come to the more noble Subject,

Preſſit יָצַר Compreſſit, & per Metalepſin, premendo & comprimendo finxit, formavit.

Imaginem mente divina conceptam, quaſi manu format. *Fagius.*

II. *The Soul of Man*: About which we have before us four things to ponder in this Text, *viz.*

(1.) The Nature and Property,
(2.) The Deſcent, and Original,
(3.) The manner of Infuſion,
(4.) The *Nexus* or *Bond* that unites } the Soul of Man.

(1.) The *Nature* and *Property* of it, a *living Soul.* The word נֶפֶשׁ, as alſo the Chaldee *Naphſha*; and the Greek ψυχὴ have one and the ſame *Etymology*, all ſignifying to breathe, or reſpire; not that the breath is the Soul, but denoting the manner of its *Infuſion* by the Breath of God, and the means of its *continuation* in the Body, by the Breath of our Noſtrils. God's Breath infuſed it, and our Breath continues its union with the Body. It ſignifies here the the rational Soul: and the Hebrew word ש *a Soul*, hath a very near affinity with the word שָׁמַיִם the Heavens; and indeed there is a nearer affinity betwixt the things, *viz.* Soul and Heaven, than there is betwixt the Names.

The Epithet חַיָּה which we tranſlate *Living*, the *Arabick* renders *a rational Soul*; and indeed none but a Rational deſerves the name of a living Soul: for all other Forms or Souls which are of an earthly Extract, do both depend on, and die with the matter out of which they were educed, But this being of another nature, a ſpiritual and ſubſtantial Being, is therefore rightly ſtiled *a living Soul.*

The *Chaldee* renders it *a ſpeaking Soul.* And indeed it deſerves a remark, that the Ability of Speech is conferred on no other Soul but Mans. Other Creatures have apt and excellent Organs; Birds can modulate the Air, and form it into ſweet delicious Notes, and charming Sounds; but no Creature except Man, whoſe Soul is of an heavenly Nature and Extraction, can *articulate* the Sound, and form it into Words, by which the Notions and Sentiments of one Soul are in a noble, apt, and expeditious manner conveyed to the Underſtanding of another Soul. And indeed, what ſhould any other Creature do with the faculty or power of Speech, without a Principle of Reaſon to guide and govern it? It is ſufficient to them that they diſcern each others meaning by dumb Signs, much after the manner that we traded at firſt with the *Indians*: But Speech is proper only to the rational or living Soul; however we render it a *living*, a *rational*, or a *ſpeaking* Soul it diſtinguiſhes the Soul of Man from all other Souls.

(2.) We find here the beſt account that ever was given of the *Origin* of the Soul of Man, or whence it came, and from whom it derives its Being. O what a duſt and pudder have the Diſputes and Conteſts of *Philoſophers* raiſed about this matter! which is cleared in a few words in this Scripture; * *God breathed into his Noſtrils the breath of Life, and Man became a living Soul*: which plainly ſpeaks it to be the immediate effect of God's creating power. Not a reſult from the Matter; no, no, reſults flow *è ſinu materiæ*, out of the Boſom of Matter; but this comes *ex halitu divino*, from the Inſpiration of God. That which is born of the Fleſh,

* Sufflavit ad oſtend dum animam hominis extrinſeco eſſe per crea nem, ſimulque creando pori infuſam. *Poli Sy in locum.*

Fleſh, is Fleſh; but this is a Spirit deſcending from the Father of Spirits. God formed it, but not out of any pre-exiſtent Matter, whether *Celeſtial* or *Terreſtrial*; much leſs out of himſelf, as the * *Stoicks* ſpeak; but out of nothing. An high-born Creature it is, but no Particle of the Deity. The indiviſible and immutable Eſſence of God is utterly repugnant to ſuch Notions: and therefore they ſpeak not ſtrictly or warily enough, that are bold to call it a *Ray*, or an *Emanation* from God.

* *The* Stoicks, *ſaith* Simplicius, *call the Soul* Μέρος ἢ μέλος τοῦ θεοῦ, pars vel membrum Dei: *and* Seneca, Deum in humano corpore hoſpitantem; *which comes near to* Θεὸς ἐν σαρκὶ φανερωθείς.

A Spirit it is, and flows by way of creation, immediately from the Father of Spirits; but yet 'tis a Spirit of another, inferiour rank, and order.

(3.) We have alſo the account of the way and *manner* of its *infuſion* into the Body, *viz.* by the ſame Breath of God which gave it its Being. It is therefore a rational, ſcriptural, and juſtifiable expreſſion of S. *Auguſtine*, *Creando infunditur, & infundendo creatur*; It is infuſed in creating, and created in infuſing; though Dr. *Brown* * too ſlightingly calls it a meer *Rhetorical Antimetatheſis.* Some of the Fathers, as *Juſtin*, *Ireneus*, and *Tertullian*, were of Opinion, That the Son of God aſſumed a humane ſhape at this time, in which afterward he often appeared to the Fathers, as a *Prelude* to his true and real Incarnation; and took Duſt or Clay in his hands, out of which he formed the Body of Man, according to the Pattern of that Body in which he appeared: And that being done, he afterwards by breathing infuſed the Soul into it. But I rather think, it's an *Anthropopathy*, or uſual figure in ſpeech, by which the Spirit of God ſtoops to the imbecility of our underſtandings. *He breathed into his noſtrils the breath of life*; Heb. *lifes.* But this plural word חיים notes rather the twofold Life of Man, in this World, and in that to come; or the ſeveral Faculties and Powers belonging to one and the ſame Soul, *viz.* the *intellective, ſenſitive*, and *vegetative* Offices thereof; than that there are more Souls than one, eſſentially differing, in one and the ſame Man; for that, as* *Aquinas* truly ſaith, is impoſſible. We cannot trace the way of the Spirit, or tell in what manner it was united with this Clod of Earth. But it is enough, that he who formed it, did alſo unite or marry it to the Body. This is clear, it came not by way of natural reſultancy from the Body, but by way of Inſpiration from the Lord; not from the warm Boſom of the *Matter*, but from the Breath of its *Maker*.

* Religio Medici, *Sect.* 36.

* Impoſſibile eſt in uno omine eſſe plures animas er eſſentiam differentes; d una tantum eſt anima, uæ vegetativæ, & ſenſitiæ, & intellectivæ, officiis ngitur. *Aquin.* 12. *Q.* 26. rt. 2.

(4.) Laſtly, we have here the *Nexus, Copula*, Tie or Band, by which it is united with the Body of Man, *viz. the breath of his* (*i. e.* of Man's) *noſtrils.* It is a moſt aſtoniſhing Myſtery, to ſee Heaven and Earth married together in One Perſon; the Duſt of the ground and an immortal Spirit claſping each other with ſuch dear embraces and tender love; ſuch a noble and divine Gueſt, to take up its reſidence within the Mud-walls of Fleſh and Blood. Alas! how little Affinity, and yet what dear Affection is found betwixt them!

Now that which ſo ſweetly links theſe two different Natures together, and holds them in Union, is nothing elſe but the Breath of our Noſtrils as the *Text* ſpeaks: It came in with the Breath; whileſt Breath ſtays with us, it cannot go from us; and as ſoon as the Breath departs, It departs alſo. All the rich *Elixirs* and *Cordials* in the World cannot perſuade it to ſtay one minute after the Breath is gone. One puff of Breath will carry away the wiſeſt, holieſt, and moſt deſirable Soul that ever dwelt in Fleſh and Blood. When our Breath is *corrupt*, our Days are *extinct*, Job 17. 1. *Thou takeſt away their breath, they die, and return to their duſt*, Pſal. 104. 29.

Out of the Text thus opened ariſe two Doctrinal Propoſitions, which I ſhall inſiſt upon, *viz.*

Doct. I. *That the Soul of Man is of Divine Original, created and inſpired immediately by the Lord.*

Doct. II. *That the Souls and Bodies of Men are link'd or knit together by the feeble Band of the Breath of their Noſtrils.*

In the Proſecution of theſe two Propoſitions many things will come to our hands, of great uſe in Religion; which I ſhall labour to lay as clearly and orderly in the Reader's Underſtanding, and preſs as warmly upon his heart as I can. And firſt of the firſt;

Doct. I.

That the Soul of Man is of Divine Original, created and inſpired immediately by the Lord.

In this firſt Propoſition *two* things are to be diſtinctly pondered, *viz.*

I. The Nature
II. The Original } of the *Soul.*

Or *what* it is, and from *whence* it came.

I. The Nature of the Soul.

I. The firſt thing which arreſts our thoughts, and requires their immoration and exerciſe, is the *Nature of the Soul*, or what kind of Being it is.

Thoſe that are moſt curiouſly inquiſitive into all other Beings, and put Nature upon the rack to make her confeſs her Secrets, are in the mean time found ſhamefully ſlight and negligent in the ſtudy of themſelves. Few there are that can prevail with themſelves to ſit down and think cloſe to ſuch Queſtions as theſe are: *What manner of Being is this Soul of mine? Whence came it? Why was it infuſed into this Body? And where muſt it abide, when Death hath diſlodg'd it out of this frail Tabernacle?* There is a natural averſation in Man to ſuch Exerciſes of Thoughts as theſe, although in the whole Univerſe of Beings in this lower World, a more noble or deſirable Creature is not to be found *.

* Cui igitur de Anima unquam diſputàrunt, ii certê non de re inani, & quæ nihil præter nomen habeat, ſed de re graviſſima, maximique momenti, quâ nihil ſub cœlo præſtantius, diſputâſſe judicandi ſunt. *Zanch. de Anima, lib.* 2. *pag.* 555.

The Soul is the moſt wonderful and aſtoniſhing piece of Divine Workmanſhip: 'Tis no *Hyperbole* to call it the Breath of *God*, the beauty of *Man*, the Wonder of *Angels*, and the Envy of *Devils*. One Soul is of more value than all the Bodies in the World.

The Nature of it is ſo ſpiritual and ſublime, that it cannot be perfectly known by the moſt acute and penetrating Underſtanding, aſſiſted in the ſearch by all the aids Philoſophy can contribute.

It is not my deſign in this Diſcourſe to treat of the ſeveral Faculties and Powers of the Soul, or to give you the Riſe, Natures, or Numbers of its Affections and Paſſions: but I ſhall confine my Diſcourſe to its *general Nature*, and Original. And ſeeing none can ſo well diſcover the Nature of it, as He who is the *Author* of it, as * *Tertullian* ſpeaks, I therefore juſtly expect the beſt Light from his Word, though I will not neglect any other aid he is pleaſed elſewhere to afford.

* Si quid de Anima examinandum eſt, ad Dei regulas dirigat: certè nullum alium potiorem animæ Demonſtratorem, quàm Auctorem, &c. *Tertul. de Anima.*

† The Soul is variouſly denominated from its ſeveral Powers and Offices, as the Sea from the ſeveral Shoars it waſhes. I will not ſpend time about the ſeveral names by which it is known to us in Scripture, but give you that Deſcription of it, with which my Underſtanding is moſt ſatisfied, which take thus:

* Dum vivificat Corpus, anima eſt; dum vult, animus; dum ſcit, mens; dum recolit, memoria; dum rectum judicat, ratio; dum ſpirat, Spiritus. *Iſidor. Etym. v.*

The Deſcription of the Soul.

The Soul of Man is a vital, ſpiritual, and immortal Subſtance, endowed with an Underſtanding, Will, and various Affections; created with an inclination to the Body, and infuſed thereinto by the Lord.

IN this Deſcription we have the two general parts into which I diſtributed this Diſcourſe; *viz.* its general *Nature*, and Divine *Original*. The Nature of the Soul is expreſſed to us in theſe following Terms.

1. A Subſtance.

I. *It is a* Subſtance.

That is to ſay, not a *Quality*, or an *Accident* inhering in another Being, or Subject; as whiteneſs doth in the Snow: but a Being † by it ſelf. Qualities and Accidents have no exiſtence of their own, but require another Being or Subject to their exiſtence; but the Soul of Man is a ſubſtantial Being of it ſelf, which will evidently appear upon the following grounds.

† Anima eſt *Ens per ſe*, (i.e.) non eſt in aliquo per modum partis, aut formæ, à quo in ſuo eſſe dependeat. *Colleg. Conimb. in lib.* 11.

(1.) Becauſe it is in a ſtrict and proper ſenſe created by God. *He formeth* or createth *the Spirit in Man*, Zech. 12. 1. To him we are adviſed to *commit it, as to a faithful Creator*, 1 Pet. 4. 19. The ſubſtantial Nature of the Soul is implied in the very Notion of its Creation; for ‖ whatſoever is created, is a *Subſtance*, an *Ens per ſe*. Accidents are not ſaid to be created, but concreated; the *craſis* of Humours, and *reſults* of Matter, are not Subſtances created, but things riſing in a natural way from created Subſtances. They flow from, and, as to their very Eſſence, depend upon pre-exiſtent Matter; but the Soul was created out of nothing, and infuſed into the Body after it was formed, and organized; which evidenceth its ſubſtantial Nature.

‖ Quicquid à Deo proprie creatum eſt, ſubſtantia eſt: accidentia enim non dicuntur creari, ſed concreari, *Polani Syntag. p.* 319.

(2.) This evidenceth the Soul to be a *Subſtance*, that it can and doth exiſt and ſubſiſt by it ſelf alone, when ſeparated from the Body by death. Luke 23. 43. *To day ſhalt thou* (i. e. thy Soul) *be with me in Paradiſe*; and *Mat.* 10. 28. *Fear not them that kill the Body, but are not able to kill the Soul.* Were the Soul but an Accident, a Quality, a Reſult, he that kills the Body muſt needs kill the Soul too; as he that caſts a Snow-ball into the fire, muſt needs deſtroy the whiteneſs with the Snow. Accidents fail and periſh with their Subjects: but ſeeing it's plain in theſe and many other Scriptures, the Soul doth not fail with the Body; nothing can be more plain and evident, than that it is of a ſubſtantial Nature.

When the *Spaniards* came firſt among the poor *Indians*, they thought the Horſe and his Rider to be one Creature; as many ignorant ones think the Soul and Body of Man to be nothing but *Breath* and *Body*: whereas indeed they are two diſtinct Creatures, as vaſtly different in their Natures, as the *Rider* and his *Horſe*, or the *Bird* and his *Cage*. While the Man is on Horſeback, he moves according to the motion of the Horſe; and whileſt the Bird is incaged, he eats, and drinks, and ſleeps, and hops, and ſings in his Cage. But if the Horſe fail, and die under his Rider, or the Cage be broken, the Man can go on his own feet, and the Bird enjoy himſelf as well, yea better, in the open Fields and Woods, than in the Cage: Neither depend, as to Being or Action, on the Horſe or Cage.

(3.) Both *Scripture* and *Philoſophy* conſent in this, that the Soul is the chief, moſt noble, and principal part of Man, from which the whole Man is, and ought to be denominated. So *Gen.* 46. 26. *All the Souls that came with* Jacob *into* Egypt, (*i. e.*) all the Perſons; as the Latins ſay, *tot capita*, ſo many Heads, or Perſons. The Apoſtle in 2 *Cor.* 5. 8. ſeems to exclude the Body from the Notion of *Perſonality*, when he ſaith, *We are willing rather to be abſent from the Body, and to be preſent with the Lord*: That *We*, a Term of *Perſonality*, is there given to the *Soul* excluſively of the *Body*; for the Body cannot be abſent from it ſelf: but *We*, that is, the Souls of Believers, may be both abſent from it, and preſent with Chriſt.

To this we may add 2 *Cor.* 4. 16. where the Soul is called the *Man*, and the *inner Man* too, the Body being but the external face or ſhadow of the Man. And to this *Philoſophy* agrees. The beſt *Philoſophers* are ſo far from thinking that the Body is the ſubſtantial part of Man, and the Soul a thing dependent on it; that contrarily they affirm, that the Body depends upon the Soul, * and that it is the Soul that conſerves and ſuſtains it; and that the Body is in the Soul, rather than the Soul in the Body,

* Anima corpus animatum conſervat, & ſuſtentat; ubi autem illa reliquit corpus, perit animatum corpus, & animalis ratio. Anima non eſt in corpore, tanquam in loco, cùm à loco circumſcribi nequeat; tota per totum meat corpus, & non eſt pars in qua non tota adſit: non enim à corpore tenetur, ſed ipſa tenet corpus. Neque eſt in corpore ut in vaſe, vel in utre ſed potius in ipſa eſt corpus. *Nyſſen. de Anima lib.* 2. *c.* 1. οὐκ ἔςιν Ἄνθρωπος τὸ ὁρώμενον. Anima cujuſque eſt quiſque.

dy. And that which is ſeen is not the Man, but that is the Man which is inviſible. That the Body might be killed, and the Man not hurt; meaning the Soul, which only deſerves the name of Man. Now if it be the chief Part of Man, and that which is only worthy the name of a Man, and from which therefore the whole is and ought to be denominated a Man: If it be ſo far from depending on the Body, or being contained within the Body, that the Body rather depends on it, and is in it; then ſurely the Soul muſt be what we deſcribe it to be, a ſubſtantial *Being*.

(4.) It is paſt all controverſie, that the Soul is a *Subſtance*, becauſe it is the Subject of Properties, Affections, and Habits; which is the very ſtrict and formal Notion of a *Subſtance*. All the Affections and Paſſions of Hope, Deſire, Love, Delight, Fear, Sorrow, and the reſt, are all rooted in it, and ſpring out of it; and ſo for *Habits*, *Arts*, and *Sciences* *; 'tis the Soul in which they are lodged and ſeated. Having once gotten a promptitude to act, either by ſome ſtrong, or by ſome frequently repeated actings, they abide in the Soul, even when the Acts are intermitted; as in ſleep, a Navigator, Scribe, or Muſician, are really *Artiſts*, when they are neither ſailing, writing, or playing; becauſe the Habits ſtill remain in their Minds, as is evident in this, that when they awake they can perform their ſeveral Works, without learning the Rules of their Art anew.

* Anima ſubjectum eſt ἠθικῶν omnium virtutum & vitiorum, ſcientiarum & artium. *Buchan. loc. com. p.* 86.

2. A Vital Subſtance.

II. *The Soul is a vital Subſtance*; i. e.

A Subſtance which hath an eſſential Principle of Life in it ſelf; a living, active Being. A *living* Soul, ſaith *Moſes* in the Text; and hereby it is diſtinguiſhed from, and oppoſed to Matter or Body. The Soul moves it ſelf and the Body too; it hath a ſelf-moving Virtue or Power in it ſelf; whereas the Matter or Body is wholly paſſive, and is moved and acted, not by it ſelf, but by this vital Spirit. *Jam.* 2. 26 *The Body without the Spirit is dead.* It acts not at all, but as it is acted by this inviſible Spirit. This is ſo plain, that it admits of ſenſible Proof and Demonſtration. Take meer Matter, and compound or divide it, alter it and change it how you will, you can never make it ſee, feel, hear, or act vitally without a quickning and actuating Soul: Yet we muſt ſtill remember, that this active, vital Principle, the Soul, tho' it hath this vital Power in it ſelf, it hath it not from it ſelf, but in a conſtant receptive dependence upon God, the firſt Cauſe both of its Being and Power.

.A Spi- tual ub- ance.

III. *It is a Spiritual Subſtance.*

All Subſtances are not groſs, material, viſible and palpable Subſtances, but there are ſpiritual and immaterial, as well as corporeal Subſtances diſcernable by ſight or touch. To deny this, were to turn a downright *Sadduce*, and to deny the exiſtence of Angels and Spirits, *Acts* 23. 8. The word *Subſtance*, as it is applied to the Soul of Man, puzzles and confounds the dark Underſtandings of ſome, that know not what to make of an immaterial Subſtance; whereas in this place it is no more than * *ſubſtare accidentibus*, (i. e.) to be a Subject in which Properties, Affections and Habits are ſeated and ſubjected. This is a ſpiritual Subſtance, and is frequently in Scripture called a Spirit; *Into thy hands I commit my Spirit*, Luke 23. 46. *Lord Jeſus receive my Spirit*, Acts 7. 59. and ſo frequently all over the Scriptures. And the Spirituality of its Nature appears, (1.) By its deſcent in a peculiar way from the Father of Spirits. (2.) In that it rejoiceth in the eſſential Properties of a Spirit. (3.) That at Death it returns to that great Spirit who was its Efficient and Former.

* *A Subſtance in this uſe of the word, is that which depends not in reſpect of its Being upon any other fellow Creature, as Accidents and Qualities do, whoſe Being is by having their in-being in another fellow Creature as their Subject; but this Being,* the Soul, *exiſts in it ſelf.*

(1.) It deſcends in a peculiar way from the Father of Spirits, as hath been ſhewn in the opening of this Text: God ſtiles himſelf its Father, *Heb.* 12. 9. its Former, *Zech.* 12. 1. 'Tis true, he giveth to all living things ζωὴν καὶ πνοὴν, Life and Breath, *Acts* 17. 25. Other Souls are from him, as well as the rational Soul; but in a far different way and manner. They flow not immediately from him by Creation, as this doth. It is ſaid, *Let the Earth bring forth the living Creature after its kind*; but *God created Man in his own Image*: Which ſeems plainly to make a ſpecifical difference betwixt the reaſonable and all other Souls.

Gen. 1. 24, 27.

(2.) It rejoiceth in the eſſential Properties of a Spirit: for it is an incorporeal Subſtance, as Spirits are. It hath not *partes extra partes*, extenſion of Parts; nor is it diviſible, as the Body is. It hath not Dimenſions and Figures, as Matter hath; but is a moſt pure, inviſible, and (as the acute and judicious Dr. *More* expreſſeth it) indiſcerpible Subſtance. It hath the Principle of Life and Motion in it ſelf, or rather, it is ſuch a Principle it ſelf, and is not moved as the dull and ſluggiſh Matter is, *per alind*, by another. Its efficacy is great, though it be unſeen, and not liable to the Teſt of our Touch, as no ſpiritual Subſtances are. *A Spirit* (ſaith Chriſt) *hath not Fleſh and Bones*, Luke 24. 39. We both grant and feel, that the Soul hath a love and inclination to the Body, (which indeed is no more than it is neceſſary it ſhould have;) yet can we no more infer its Corporiety from that love to the Body, than we can infer the Corporiety of Angels from their affection and benevolent love to Men. It is a Spirit of a Nature vaſtly different from the Body in which it is immerſed. *There is* (ſaith a learned Author) *no greater Myſtery in Nature, than the Union betwixt the Soul and Body: That a Mind and Spirit ſhould be ſo tied and link'd to a Clod of Clay, that while that remains in a due temper, it cannot by any art or power free it ſelf!-- What ſo much a-kin are a Mind and a piece of Earth, a Clod and a Thought, that they ſhould be thus affixed to one another?*

Mr. How's *Fun. Serm. p.* 9, 1[illegible]

Certainly, the heavenly pure Bodies do not differ ſo much from a Dunghil, as the Soul and Body differ: they differ but as more pure and leſs pure Matter; but theſe, as material and immaterial. If we conſider wherein conſiſts the Being of a Body, and wherein that of a Soul, and then compare them, the matter will be clear.

We cannot come to an apprehenſion of their Beings, but by conſidering their primary Paſſions and Properties, whereby they make diſcovery of themſelves. The firſt and primary affection of a Body * (as is rightly obſerved) is that extenſion of Parts whereof it is compounded, and a capacity of diviſion, upon which, as upon the fundamental mode, the particular Dimenſions (that is, the Figures) and the local motion do depend.

* *Philoſophical Eſſay*, p. 2. §. 2. p. 39.

Again, for the Being of our Souls, if we reflect upon our ſelves, we ſhall find that all our knowledge of them reſolves into this, that we are Beings conſcious to our ſelves of ſeveral kinds of Cogitations; that by our outward ſenſes we apprehend bodily things preſent, and by our imagination we apprehend things abſent; and that we oft recover into our apprehenſion things paſt and gone, and upon our perception of things, we find our ſelves variouſly affected.

Let theſe two Properties of a Soul and Body be compared, and upon the firſt view of a conſidering mind it will appear, that Diviſibility is not Apprehenſion, or Judgment, or Deſire, or Diſcourſe: That to cut a Body into ſeveral parts, or put it into ſeveral ſhapes, or bring it to ſeveral motions, or mix it after ſeveral ways, will never bring it to apprehend, or deſire. No man can think the combining of Fire, and Air, and Water, and Earth, ſhould make the lump of it to know or comprehend what is done to it, or by it. We ſee manifeſtly, that upon the diviſion of the Body, the Soul remains entire and undivided. It is not the loſs of a Leg, or Arm, or Eye, that can maim the Underſtanding, or the Will, or cut off the Affections.

Nay, it pervades the Body it dwells in, and is whole in the whole, and whole in every * part, which it could never do if it ſelf were material. Yea, it comprehends in its Underſtanding, the Body or Matter in which it is lodged; and more than that, it can and doth form conceptions of pure ſpiritual and immaterial Beings, which have no Dimenſions or Figures; all which ſhews it to be no corporeal, but a ſpiritual and immaterial Subſtance.

* *Underſtand it negatively, that the Soul is not in the parts of the Body* per partes, *part in one part, and part in another, ſeeing it is indiviſible, and hath no parts.*

(3.) As it derives its Being from *the Father of Spirits* in a peculiar way, and rejoiceth in its ſpiritual Properties: ſo at death it returns to *that great Spirit* from whence it came. It is not annihilated, or reſolved into ſoft Air, or ſuck'd up again by the Element of Fire, or catch'd back again into the Soul of the World, as ſome have dreamed; but it returns to God who gave it, to give an account of it ſelf to him, and receive its Judgment from him. *Then ſhall the Duſt return to the Earth as it was, and the Spirit ſhall return to God who gave it*, Eccleſ. 12. 7. Each part of Man to its like, Duſt to Duſt, and Spirit to Spirit. Not that the Soul is reſolved into God, as the Body is into Earth; but as God created it a rational Spirit, conſcious to it ſelf of moral good and evil, ſo when it hath finiſh'd its time in the Body, it muſt appear before the God of the Spirits of all Fleſh, its Arbiter, and final Judge.

By all which we ſee, that as it is elevated too high on the one hand, when it is made a *Particle of God himſelf*; not only the Creature, but a part of God, as **Plutarch*, and †*Philo-Judæus*, and others have term'd it; (a Spirit it is, but of another and inferiour kind:) So it is degraded too low, when it is affirmed to be Matter, tho' the pureſt, fineſt, and moſt ſubtile in Nature; which approacheth neareſt to the Nature of a Spirit. A Spirit it is, as much as an Angel is a Spirit, tho' it be a Spirit of another *ſpecies*. This is the name it is known by throughout the Scriptures. In a word, it is void of mixture and compoſition; there are no jarring Qualities, compounded Elements, or diviſible Parts in the Soul, as there are in Bodies; but it is a pure, ſimple, inviſible and indiviſible Subſtance, which proves its Spirituality, and brings us to the fourth particular, *viz.*

IV. *It is an Immortal Subſtance.*

4. An Immortal Subſtance.

The ſimplicity and ſpirituality of its Nature, of which I ſpake before, plainly ſhews us, that it is in its very Nature deſigned for Immortality; for ſuch a Being or Subſtance as this hath none of the ſeeds of Corruption and Death in its Nature, as all material and compounded Beings have. It hath nothing within it tending to diſſolution: No jarring Elements, no contrary Qualities are found in Spirits, as there are in other Creatures of a mixed Nature. *Phyſicians* and *Philoſophers* have diſputed and contended eagerly about the true cauſes of natural Death *; and whileſt they have been contending about the way, they have come to the end. The ingreſs of the Soul is obſcure, and its egreſs not clear. But this ſeems to be the thing in which they generally center, that the expence and deſtruction of the † natural Moyſture, or radical Balſam, as others call it, which is as the Oil that maintains natural heat, or the Bridle that reſtrains that flame of Life from departing (as others expreſs it); this is the cauſe of natural Death. Others || aſſign the unequal reparation of the parts of the Body, as the cauſe of Death. But be it one or other, 'tis evident the Soul, which conſiſts neither of contrariant Qualities, nor of diſſimilar Parts, muſt

* Anima autem mentis particeps facta, non ſolum Dei opus eſt, verum etiam pars; neque ab eo, ſed de eo & ex eo facta. *Plut. de Qu. Platon.*

† Quomodo credibile videtur tam exiguam mentem humanam membranulà cerebri, aut corde, haud amplis ſpaciis incluſam, tantam Cœli mundique magnitudinem capere, niſi illius divinæ fœliciſque animæ particula eſſet indiviſibilis? *Philo.*

* Litigamus de via, interim ad terminum rapimur.

† Δεῖ γὰρ λαβεῖν ὅτι τ ζῶόν ἐστι φύσει ὑγρὸν κ θερμόν. καὶ τὸ ζῆν τοιοῦτ Τὸ δὲ γῆρας ψυχρὸν, κ ξηρόν. καὶ τὸ τεθνηκ φαίνεται γὰρ οὕτως. Ariſt. d long. & brev. vit.

Tum flammat & mica calidum nativum corpori noſtri in humido primige nio, ejus humidi ſubſtan tia conſumitur, non ali ter, quàm in lampade o leum à flamma exhau tur. *Heurnius* Aphor. Tam diu durat vigor vit quam diu ſtat calidum n tivum, donec ad morte fuerit deventum. Et qua tum à calido & humido r ceditur, tantus ad morte fit acceſſus. *J. Bapt. Mont* Ortus noſtri primordi caloris & humoris nat habent ſummum comp mentum, &c. *Fernelius liber de ſpir. & cal.*

|| Vergente æta inæqualis admodum fit reparatio; aliæ partes reparantur ſatis f liciter, ſed aliæ ægre, & in pejus. Ut ab eo tempore corpora huma ſubire incipiunt tormentum illud *Mezentii*, ut viva in amplexu m tuorum immoriantur, *Verulam. in additu Hiſt. vit. & mort.*

be above the reach and ſtroke of Death. For if the Soul die, it muſt be either from ſome Seeds and Principles of Death and Corruption within it ſelf, or by ſome deſtructive Power without it ſelf. In it ſelf you ſee there is no ſeed or principle of Death; and if it be deſtroyed by a Power without it ſelf, it muſt be either by the ſtroke of ſome Creature, or from the hand of God that firſt formed and created it: But the hand and power of no Creature can deſtroy it; Creature-power reaches no farther than the Body, *Matth.* 10. 28. *they cannot kill the Soul.* And though the Almighty Power of God that created it out of nothing, can as eaſily reduce it to nothing; yet he will never do ſo. For beſides the deſignation for Eternity, which is diſcernible in its very Nature, (as before was obſerved) and which ſpeaks the intention of God to perpetuate his threatnings of eternal Wrath, and promiſes of everlaſting Life, reſpectively made to the Souls of Men, as they ſhall be found in Chriſt or out of Chriſt, puts it beyond all doubt that they ſhall never die; as will be more fully evidenced in the following Diſcourſe.

An Im-
ortal
ub-
ance,

Well then, I hope ſo far our way is clear in the ſearch of the Nature of the Soul, that it is a *Subſtance*, a *ſpiritual* Subſtance, and being ſo, it is alſo an *immortal Subſtance*. No doubt remains with me as to either of theſe. Let us then proceed to the conſideration of its Faculties and Powers, by which it may be yet more fully known, and we ſhall find that,

Endued with Underſtanding.

V. *It is a vital, ſpiritual, and immortal Subſtance, endued with an Underſtanding.*

This is the noble leading Faculty of the Soul: we are not diſtinguiſhed from *Brutes* by our *Senſes*, but by our *Underſtanding.* As Grace ſets one Man above another, ſo Underſtanding ſets the meaneſt Man above the beſt of Brutes. Strange and wonderful things are performed by the natural inſtinct and ſagacity of Beaſts; but yet, what is ſaid of one, is true of them all, *God hath not imparted Underſtanding to them*, Job 39. 17. This is a Jewel which adorns none but rational Creatures, Men and Angels.

What the Underſtanding is.

It is a Faculty of the reaſonable Soul, by which a Man apprehends and judgeth all intelligible things.

The *Object* of its *every Being*, ſo far as it is true in it ſelf, and apprehenſible by Man. It hath a twofold uſe in the Life of Man, *viz.*

(1.) To *diſtinguiſh* Truth from Error and Falſhood. By this Candle of the Lord, lighted up in the Soul of Man, he may diſcern betwixt Duty and Sin, Good and Evil: 'Tis the Eye of the Soul, by which it ſeeth the way in which we ſhould go, and the dangerous Precipices that are on either ſide. It is the Soul's *Taſter*, and diſcerns wholſom Food from baneful Poyſon. *Job* 12. 11. *Doth not the ear* (*i. e.* the Underſtanding by the *ear*) *try words, as the mouth taſteth meat?* It brings all things, as it were, in the lump before it, and then ſorts them, and orderly ranks them into their proper *Claſſes* of *lawful* and *unlawful*, neceſſary and indifferent, *expedient* and *inexpedient*, that the Soul may not be damnified by miſtaking one for another. And this Judgment of Diſcretion every Man muſt be allowed for himſelf. No Man is obliged to ſhut the eyes of his own Underſtanding, and follow another Man blindfold.

(2.) *To direct* and guide us in our practice. This Faculty is by *Philoſophers* rightly called τὸ ἡγεμονικόν, *the leading Faculty*, becauſe the Will follows its practical Dictates. It ſits at Helm, and guides the Courſe of the Soul: Not impelling or rigorouſly enforcing its Dictates upon the Will; for the Will cannot be ſo impoſed upon; but by giving it a directive Light, or pointing as it were with its Finger, at what it ought to chuſe, and what to refuſe.

To this Faculty belong two other excellent and wonderful Powers of the Soul, *viz.*

1. Thoughts.
2. Conſcience.

What a *Thought* is.

1. The power or ability of Cogitation: *Thoughts* are properly the actings and agitations of the Mind, or any actual Operation of the Underſtanding. They are the muſings of the Mind, which are acted in the ſpeculative part of the Underſtanding. It is obſervable that the * Hebrew word שׂוּחַ *ſuach*, which is uſed for Meditation, or thinking, ſignifies both to think and to ſpeak in the Mind. When the Underſtanding or Mind revolves and meditates the things that come into it, that very Meditation is an inward ſpeaking, or a hidden word in the heart. *Deut.* 15. 9. *Beware leſt there be a thought in thy wicked heart*, as ſome render it: In the Hebrew it is דָבָר עִם לְבָבְךָ *a word in thy heart:* ſo Matth. 9. 3, 4. εἶπον ἐν αὐτοῖς, *they ſpake within themſelves*, i. e. *they thought in their hearts.* The Objects preſented to the Mind are the Companions with whom our Hearts talk and converſe.

Διάνοια cogitatio eſt mentis agitatio, *Paſor.* vel actio mentis, *Zanch.*

* שׂוּחַ cum puncto ſiniſtro, locutus eſt ore, aut corde & διαλογίζομαι eſt ſermocinari intra ſe, (*i. e.*) apud ſe, in animis ſuis.

Mat. 21. 25.

Thoughts are the Figments and Creatures of the Mind: they are formed within it in multitudes innumerable. The power of cogitation is in the Mind, yea in the Spirit of the Mind. * The Fancy indeed, whilſt the Soul is embodied, ordinarily and for the moſt part preſents the appearances and likeneſſes of things to the Mind; but yet it can form thoughts of things which the Fancy can preſent no Image of, as when † the Soul thinks of God, or of it ſelf. This power of cogitation goes with the Soul, and is rooted in it, when it is ſeparated from the Body; and by it we ſpeak to God, and converſe with *Angels*, and other Spirits in the unbodied State, as will be more fully opened in the proceſs of this Diſcourſe.

* Phantaſia menti offert phantaſmata. *Picol.*

† *When we think of God, ſaith* Max. Tyr Diſſ. 1. *we muſt think of nothing material*, μήτε μέγεθος, μήτε χρῶμα, μήτε ἄλλο τι ὕλης πάθος.

What *Conſcience* is.

2. The *Conſcience* belongs alſo to this Faculty; for it being the Judgment of a Man upon himſelf, with reſpect or relation to the Judgment of God, it muſt needs belong to the underſtanding part or faculty. *Thoughts* are formed in the *ſpeculative*, but *Conſci-*

Judicium appello conſcientiam, ut ad intellectum eam pertinere oſtendam. *Ames.*

ence belongs to the practical Underſtanding. It is a very high and awful Power; it is *ſolo Deo minor*, and rides (as *Joſeph* did) in the ſecond Chariot; the next and immediate Officer under God. He ſaith of Conſcience with reſpect to every man, as he once ſaid of *Moſes* with reſpect to *Pharaoh*, *See, I have made thee a God to Pharaoh*, Exod. 7. 1. The voice of Conſcience is the voice of God, for it is his Vicegerent and Repreſentative. *What it binds on earth, is bound in heaven; and what it looſeth on earth, is looſed in heaven.* It obſerves, records, and bears witneſs to all our actions; and acquits or condemns as in the name of God for them. Its Conſolations are moſt ſweet, and its Condemnations moſt terrible; ſo terrible, that ſome have choſen Death, which is the King of Terrours, rather than to endure the ſcorching heat of their own Conſciences. The greateſt deference and obedience is due to its Commands, And a man had better * endure any Rack or Torture in the World, than incur the Torments of it. It accompanies us as our Shadow, wherever we go; and when all others forſake us, (as at Death they will) Conſcience is then with us, and is never more active and vigorous than at that time. Nor doth it forſake us after Death; but where the Soul goes, it goes, and will be its companion in the other World for ever. How glad would the Damned be, if they might but have left their Conſciences behind them when they went hence! But, as *Bernard* rightly ſays, † It is both Witneſs, Judge, Tormentor and Priſon; it accuſeth, judgeth, puniſheth, and condemneth.

* Quas non oportet mortes præeligere, quod non ſupplicium potius ferre; imò in quam profundam inferni Abyſſum non intrare, quàm contra conſcientiam atteſtari? *Zuingl.*

† Ipſa judicat, ipſa imperat, ipſa obſervat, ipſa judicat, ipſa tortor, ipſa carcer. *Bern. lib. de Conſc. c.* 9.

And thus briefly of the Underſtanding, which hath many Offices, and as many Names from thoſe Offices.

It is ſometimes called *Wit*, *Reaſon*, *Underſtanding*, *Opinion*, *Judgment*. And why we beſtow ſo many Names upon one and the ſame Faculty, the learned *Author* of that ſmall, but excellent ‖ Tract *de Anima* gives us this true and ingenious account.

‖ Noſce Teipſum, p. 48, 49.

The Wit, *the Pupil of the Soul's clear eye,*
And in man's world the only ſhining Star,
Looks in the Mirror of the Phantaſie,
Where all the gatherings of the Senſes are;
And after by diſcourſing to and fro,
Anticipating and comparing things,
She doth all univerſal Natures know,
And all Effects *into their* Cauſes *brings.*
When ſhe rates things, and moves from ground to ground,
The name of Reaſon *ſhe obtains by this:*
But when by Reaſon ſhe the Truth hath found,
And ſtandeth fix'd, ſhe Underſtanding *is.*
When her Aſſent ſhe lightly doth incline
To either part, ſhe is Opinion *light:*
But when ſhe doth by Principles define
A certain Truth, ſhe hath true Judgments *ſight.*

And as from Senſes, Reaſon's Work doth ſpring,
So many Reaſons Underſtanding gain;
And many Underſtandings Knowledge bring,
And by much Knowledge Wiſdom we obtain.

VI. God hath endued the Soul of Man not only with an *Underſtanding* to diſcern and direct, but alſo with a *Will* to govern, moderate, and over-rule the actions of Life.

6. Endued with a *Will*.

The Will is a Faculty of the rational Soul, whereby a man either chuſeth or refuſeth the things which the Underſtanding diſcerns and knows.

What the Will is.

This is a very high and noble Power of the Soul. The Underſtanding ſeems to bear the ſame relation to the Will, as a grave Councellor doth to a great *Prince*. It glories in two excellencies, *viz.*

1. Liberty.
2. Dominion.

1. It hath Freedom and Liberty; it cannot be compelled and forced: Coaction is repugnant to its very Nature. In this it differs from the Underſtanding, that the Underſtanding is wrought upon *neceſſarily*, but the Will acts *ſpontaneouſly*. This Liberty of the Will reſpects the choice or refuſal of the means for attaining thoſe ends it proſecutes, according as it finds them more or leſs conducible thereunto. The Liberty of the Will muſt be underſtood to be in things *natural*, which are within its own proper ſphere, not in things *ſupernatural*. It can move or not move the *Body* as it pleaſes, but it cannot move towards *Chriſt* in the way of Faith as it pleaſeth; it can open or ſhut the Hand or Eye at its pleaſure, but not the Heart. True indeed, it is not compelled or forced to turn to God by ſupernatural Grace, but in a way ſuitable to its Nature, it is determined and drawn to Chriſt, *Pſal.* 110. 3. It is drawn by a mighty Power, and yet runs freely; Cant. 1. 4. *Draw me, we will run after thee.*

'Ελευθερ ἐξουσία αὐ- τοπραγίας. Zeno.

Efficacious Grace, and victorious Delight, is a thing very different from compulſive force. ‘*Pelagius* (as a late * Author ſpeaks) at firſt gave all to Nature, acknowledged no neceſſity of Divine Grace; but when this proud Doctrine found little countenance, he called Nature by the name of Grace; and when that Deceit was diſcovered, he acknowledged no other Grace but outward Inſtruction, or the benefit of external Revelation, to diſcourſe and put Men in mind of their Duty. Being yet driven farther, he acknowledged the Grace of Pardon; and before a Man could do any thing acceptably, there was a neceſſity of the remiſſion of Sin, and then he might obey God perfectly. But that not ſufficing, he acknowledged another Grace, *viz.* the Example of Chriſt, which doth both ſecure our Rule, and encourage our Practice. And laſt of all, his Followers owned ſome kind of internal Grace, but they made that to conſiſt in ſome Illumination of the Underſtanding, or moral Perſuaſion, by probable Arguments, to excite the Will, and this not abſolutely neceſſary, but only for facilitation, as an horſe to a Journey, which otherwiſe a man might go a-foot. Others grant the ſecret Influences of God's Grace, but make the Will of Man a co-ordinate cauſe with God, namely, that God doth propound the

* *Dr.* Manton *in* Pſa 119. v. 3

‘ the Object, hold forth inducing Conſiderations; give ſome remote Power and Aſſiſtance; but ſtill there is an indifferency in the Will of Man, to accept or refuſe as liketh him beſt. Thus have they been forced to quit and change their ground; but ſtill the Pride of Nature will not let men ſee the neceſſity of divine efficacious Influences upon the Will, and the conſiſtency thereof with natural Liberty.

7. Its Dignity conſiſts in its *Dominion* as well as in its Liberty. The Will hath an *Empire* and Sceptre belonging to it; yea, a double Empire, for it rules,

Imperium { 1. Deſpoticum. 2. Politicum.

1. Over the Body, *imperio deſpotico*, by way of abſolute Command.
2. Over the other Powers and Paſſions of the Soul, *imperio politico*, by way of *ſuaſion*.

(1.) The Will, like an abſolute Sovereign* reigns over the Body, (*i. e.*) its external Members, by way of abſolute Command. It ſaith, as the *Centurion* did, I am in Authority, and God hath put the many Members of the Body in ſubjection to me: I ſay to one, Move, and it moves; to another, Stop, and it ſtops; and to a third, Do this, and it doth it. The obſequious Members, like ſo many ſervants, have their eyes waiting on the Imperial Commands of the Will, and it is admirable to behold with what diſpatch and ſpeed they execute its Commands, as if their obedient motions were rather concomitant than ſubſequent Acts to the Will's Mandates. Let it but command to have the Windows of the Body open or ſhut, and it's done in a moment, in the twink of an eye; and ſo for the reſt of the external Senſes and Members, they pay it moſt ready Obedience. Yet when I ſay, the Will hath a *deſpotical* and abſolute Sovereignty over the Members, it muſt be underſtood with a double limitation. *Firſt*, They are only at its beck for uſe and ſervice, it can uſe them whil'ſt well, and rightly diſpoſed; but it cannot perpetuate them, or reſtore them when indiſpoſed. If the Soul Will the health and life of the Body never ſo intenſely and vehemently, it cannot keep off Death one moment the longer from it. And, *ſecondly*, Its Sovereignty no way intrenches upon, nor interferes with the Dominion of Providence over the Members of the Body, and the various motions of them. God hath reſerved a Sovereign *negative voice* to himſelf, whatever Decrees the Will paſſes. *Jeroboam* ſtretches out his hand againſt the Man of God to ſmite him, but God puts a *Remora* in the very inſtant to the loco-motive Faculty, that tho' he would never ſo fain, he could not pull in his hand again to him, 1 *Kings* 13. 4. The Will commands the ſervice of the Tongue, and chargeth it to deliver faithfully ſuch or ſuch words, in which, it may be, the ruine of good men may be imported; and when it comes to do its Office, the Tongue falters, and contrary to the command of the Will, drops ſome word that diſcovers and defeats the deſign of the Will, according to that in *Job* 12. 20. *He removeth away the ſpeech of the truſty.* This is its deſpotical and ſovereign Power over the external Members of the Body.

(2) It hath a *political* Power over the Faculties and Paſſions of the Soul, not by way of abſolute Command, but by way of *ſuaſion* and *inſinuation*. Thus it can oft-times perſuade the underſtanding and thoughts to lay by this or that ſubject, and apply themſelves to the ſtudy of another. It can bridle and reſtrain the Affections and Paſſions, but yet it hath no abſolute Command over the Inner, as it hath over the outward Man. Its weakneſs and inability to govern the inner Man, appears in two things more eſpecially remarkable, *viz.* 1. It cannot with all its power and skill command and fetch off the thoughts from ſome Subjects which are ſet on at ſome times with extraordinary weight upon the Soul. However the Thoughts may obſequiouſly follow its beck at ſome times, yea, for the moſt part; yet there are caſes and ſeaſons, in which its Authority and Perſuaſions cannot diſengage one Thought:

As (1.) When God hath to do with the Soul in the work of Converſion, when he convinceth of Sin and Danger, and ſets a Man's Evil in order before his eyes: theſe are terrible repreſentations, and fain would the carnal Will diſengage the Thoughts from ſuch ſad Subjects, and ſtrives by all manner of Perſuaſions and Diverſions ſo to do; but all to no purpoſe. *Pſal.* 51. *v.* 3. *My ſin is ever before me.* The Thoughts are fix'd, and there is no removing of them. It may give them a little interruption, but they return with the more impetuous violence. And inſtead of gaining them off, they at laſt (or rather God by them) gains over the Will alſo.

(2.) When *Satan* hath to do with the Soul in the way of *Temptation* and helliſh *Suggeſtion*: Look as the carnal Will oppoſed it ſelf to the Thoughts in the former caſe to no purpoſe; ſo the ſanctified Will oppoſes it ſelf to them in this caſe, oft-times with as little effect or ſucceſs, as he that oppoſeth his weak Breath to the ſtrong Current of a mighty River. Well were it, if the ſanctified Will were now the Maſter of the Phantaſie, and could control the Thoughts of the Heart; but, like a mad Horſe, the *Fancy* takes the Bit in its teeth, and runs whither it pleaſeth; the Will cannot govern it. Think quite another way, ſaith the *Will*; turn thy Thoughts to other things: but much the near, the Soul turneth a deaf ear to its Councels. 2. It cannot quiet and compoſe a raging Conſcience, and reduce it at its pleaſure to Reſt and Peace. This is the peculiar Work of God. He only that ſtills the ſtormy Seas, can quiet the diſtreſſed and tempeſtuous Soul. The impotence of the Will in this caſe is known to all that have been in thoſe Deeps of Trouble. And this is the miſery of the *Devil* and the *Damned*, that tho' they would never ſo fain, yet they cannot get rid of thoſe tormenting impreſſions made upon them by their own trembling and condemning Conſciences. There would not be ſo many pale, ſweating, afrighted Conſciences on Earth, and in Hell, if the Will had any command or power over them.

* Homo non agit ex neceſſitate naturæ, ſed liberè, ſc. modo rationali, hoc eſt modo imperii. Ad imperium requiritur dictamen ultimum intellectus practici, & ſtante efficaciâ imperii, voluntas liberè movetur. *Camel. de Volun. p.* 50.

Tam frigida mens eſt
Criminibus; *tacitâ ſudant præcordia culpâ.*

'Tis an horrible ſight to ſee ſuch a trembling upon all the Members, ſuch a cold ſweat upon the panting boſom of a ſelf-condemned and wrath-preſaging Soul, in which it can by no means relieve or help it ſelf. Theſe things are exempt from the Liberty and Dominion of the Will of Man; but notwithſtanding theſe exemptions, it is a noble Faculty, and hath a vaſtly-extended Empire in the Soul of Man; it is the door of the Soul, at which the Spirit of God knocks for entrance. When this is won, the Soul is won to Chriſt; and if this ſtand out in rebellion againſt him, he is barr'd out of the Soul, and can have no ſaving Union with it. The truth of Grace is to be judged and diſcerned by its compliance with his call, and the meaſure of Grace to be eſtimated by the degree of its ſubjection to his Will.

7. Furniſhed with various Affections and Paſſions.

VII. The Soul of Man is not only endued with an *Underſtanding*, and *Will*, but alſo with *various Affections* and *Paſſions*, which are of great uſe and ſervice to it, and ſpeak the excellency of its Nature. They are originally deſigned and appointed for the happineſs of Man, in the promoting and ſecuring its chiefeſt Good, to which purpoſe they have a natural aptitude: For the true Happineſs and Reſt of the Soul not being in it ſelf, nor in any other Creature but in God, the Soul muſt neceſſarily move out of it ſelf, and beyond all other created Beings, to find and enjoy its true felicity in him. The Soul, conſidered at a diſtance from God, its true Reſt and Happineſs, is furniſhed and provided with *Deſire* and *Hope* to carry it on, and quicken its motion towards him. Theſe are the Arms it is to ſtretch out towards him, in a ſtate of abſence from him. And ſeeing it is to meet with many Obſtacles, Enemies, and Difficulties in its courſe, which hinder its motion, and hazard its fruition of him, God hath planted in it *Fear*, *Grief*, *Indignation*, *Jealouſie*, *Anger*, &c, to grapple with, and break through thoſe intercurrent difficulties and hazards. By theſe Weapons in the hand of Grace, it conflicts with that which oppoſes its paſſage to God, as the Apoſtle expreſſeth that holy fret and paſſion of the *Corinthians*, and what a fume their Souls were in by the gracious motion of the iraſcible Appetite; 2 Cor. 7. 11. *For behold this ſelf-ſame thing, that ye ſorrowed after a godly ſort*; *what carefulneſs it wrought in you, yea, what clearing of your ſelves, yea, what indignation, yea, what fear, yea, what vehement deſire, yea, what zeal, yea, what revenge?* Much like the rageing and ſtruggling of Waters, which are interrupted in their courſe by ſome *Dam* or *Obſtacle*, which they ſtrive to bear down, and ſweep away before them.

Paſſio animæ nihil aliud eſt, quam motus appetitivæ virtutis in proſecutione boni, vel fuga mali.

But the Soul conſidered in full Union with, and fruition of God, its ſupreme Happineſs, is accordingly furniſhed with the Affections of *Love*, *Delight*, and *Joy*; whereby it reſts in him, and enjoys its proper Bleſſedneſs in his preſence for ever. Yea, even in this life theſe Affections are in an imperfect degree exerciſed upon God, according to the prelibations and enjoyments it hath of him by Faith in its way to Heaven. In a word,

The true uſes and moſt excellent ends for which theſe Affections and Paſſions are beſtowed upon the Soul of Man, are to qualifie it, and make it a fit ſubject to be wrought upon in a moral way of Perſuaſions and Allurements, in order to its Union with Chriſt, (for by the Affections, as Mr. *Fenner* rightly obſ rves, the Soul becomes marriageable, or capable of being eſpouſed to him;) and being ſo, then to aſſiſt it in the proſecution of its full enjoyment in Heaven, as we heard but now.

But alas! how are they corrupted and inverted by ſin! The *concupiſcible* Appetite greedily faſtens upon the Creature, not upon God; and the *iraſcible* Appetite is turned againſt Holineſs, not Sin. But I muſt inſiſt no farther on this Subject here, it deſerves an entire Treatiſe by it ſelf.

8. And an inclination and love to the Body.

VIII. The Soul of Man hath in the very Frame and Nature of it, an inclination to the Body. There is in it a certain *Pondus* or Inclination which naturally bends or ſways it towards Matter, or a Body. There are three different Natures found in living Creatures, *viz.*

1. The Brutal.
2. The Angelical.
3. The Humane.

(1.) The Soul of a *Brute* is wholly confined to, and dependent on the Matter or Body with which it is united. It is dependent on it both *in eſſe & in operari*, in its being and working; it is but a material Form, which riſes from, and periſheth with the Body. *The Soul of a Brute* (ſaith a great Perſon) *is no other than a fluid bodily Subſtance, the more lively, ſubtil, and refined part of the Blood (called Spirit) quick in motion, and from the* Arteries *by the branches of the* Carotides *carried to the Brain*; *and from thence conveyed to the* Nerves *and* Muſcles, *moves the whole frame and maſs of the Body*; *and receiving only certain weak impreſſions from the Senſes, and of ſhort continuance, hindred and obſtructed of its work and motion, vaniſhes into the ſoft Air.*

Lord Chief *Juſtice* Hale *in his Treatiſe de* Anima, p. 56.

(2.) An Angel is a Spirit free from a Body, and created without an appetite or inclination to be embodied. The *Stoicks* call the Angels οὐσίας ψυχικὰς, ſouly ſubſtances; and the *Peripateticks*, *formas abſtractas*, abſtract forms. They are Spirits free from the fetters and clogs of the Body. * An Angel is a perfect Soul, and an humane Soul is an imperfect Angel. Yet Angels have no ſuch rooted diſaffection and abhorrence of a Body, but that they have, and can, in a ready Obedience to their Lord's Commands, and delight to ſerve him, aſſume Bodies for a time, to converſe with Men in them, (*i. e.*) Aerial Bodies in the figure and ſhape of humane Bodies. So we read, *Gen.* 18. 2. *Three Men* (*i. e.* Angels in Humane ſhape and appearance) ſtood by *Abraham*, and talked with him; and at CHRIST's Sepulchre, Luke 24. *there appeared two Men in ſhining Garments.* But They abide in theſe Bodies, as We do in an Inn, for a Night, or ſhort Seaſon: They dwell not in them

* Angelus eſt anima perfecta, & anima eſt Angelus imperfectus. *Bel. de aſcen. mentis.*

as our Souls in thoſe houſes of Fleſh, which we cannot put on and off at pleaſure, as they do; but as we walk in our Garments, which we can put off without pain.

(3.) The humane Soul is neither wholly tied to the Body, as the brutal Soul is, nor created without inclination to a Body, as Angels are; but loves, and inclines to it, tho' it can both live and act without it, when it is parted from it at Death. The proof of this Aſſertion, and the Reaſons why God created it with ſuch an inclination, will in their proper place be more fully ſpoken to in the following Diſcourſe. All that I ſhall add is, That in this, as well as in ſome other reſpects, our Souls are made *a little lower than the Angels*; but when they are uncloathed of the Body, and have received it again in a new Edition, a ſpiritual body, then they ſhall be ἰσάγγελοι, equal unto Angels in the way and manner of life and action.

Thus I have, as briefly as I can, diſpatch'd the firſt thing propounded, *viz.* the *Nature* of the Soul, in the explication of theſe ſeven particulars: It is a *Subſtance*, a vital, *ſpiritual*, and immortal *Subſtance*, a *Subſtance* endued with *Underſtanding*, *Will*, *Affections*, and an *Inclination* to the Body. And now we are come to the

II. The Soul's Original and Deſcent.

II. Branch, viz. *Its Original and Infuſion.*

I. As to its *Original*, I have deſcribed it to be immediately from God, in the way of *Creation*: an honour done to no other living Creature except Angels. The World hath been troubled with a great many extravagant and wild Notions about the Original of the Soul of Man: (a certain Mark and Argument of its Apoſtacy from God). * *Solinus* writes of one, who by a wound in the hinder part of his head, fell into ſuch a degree of Ignorance and Oblivion, that he forgot his own Name, and could not tell whether he had any Name at all. But oh! what a ſtunning blow did Man receive by the Fall, that he ſhould forget the very Author of his Being, and rather claim Alliance, and derive the Being of his Soul from any thing than God; tho' it bears the very Marks and Characters of its divine Author and Father upon it! The principal errors about the *Origin* of the Soul (for that wild Notion of *Epicurus* hath been laid ſo flat by the Pens of many Learned Men, that it is a vanity to ſtrike one blow more at it) may be reduced to theſe three heads.

(1.) Some affirm it to be by way of † *Traduction*, or natural generation from the Parents to the Child. This Opinion is very ancient, *Tertullian* and divers of the *Weſtern Fathers* cloſed with it, as judging it the beſt expedient to ſolve the difficulties of the Soul's taint and defilement with Original Sin. But *Antiquity* is no Paſſport for Errors. The gray Hairs of Opinions (as one well notes) are then honourable, when they are found in the way of Truth. * Doctor *Brown* tells us, *He ſhould rather incline to the* Creation, *than the* Traduction *of the Soul, tho' either Opinion* (ſaith he) *will conſiſt well enough with Religion, did not one Objection haunt him, and this is a Concluſion from the equivocal and monſtrous productions by unnatural Copulations; as of a Man and Beaſt: for if the Soul of Man* (ſaith he) *be not tranſmitted and transfuſed in the Seed, why are not thoſe productions meerly Beaſts, but have alſo an impreſſion and tincture of Reaſon in as high a meaſure as it can evidence it ſelf in thoſe improper Organs?*

* Paſs over all this Opinion

Which way the *Doctor*'s judgment had inclined in this Controverſy, had been of no great conſideration to the determination of it; though it is pity we ſhould loſe his conſent and company, for the ſake of ſuch a beaſtly Objection as this, which haunts his mind: for if there be any ſuch creatures, that ſeem to have a tincture of Reaſon, it is but a tincture, and a ſeeming, not a real tincture neither, which many other Brutes have.

The Doctor is too well acquainted with Philoſophy, and a Man of too much Reaſon to allow himſelf to think that ſuch a production, as he ſpeaks of, hath two Natures and eſſential Forms in one Body, as of a *Man* and a *Horſe*. He knows that every Entity hath but one ſpecifical Eſſence, and can have no more except he will place one and the ſame thing under divers ſpecies in the predicament of Subſtance. And as there cannot be two diſtinct forms, ſo neither can there be a mixtion of them in the *Centaur* or monſtrous Birth: For *ex duobus entibus per ſe, non fit unum ens per ſe.* But he confeſſeth this *Objection* was bred among the Weeds and Tares of his own Brain, (a rank ſoil no doubt) and I am pretty confident he had weeded it out in his latter years; for I find this notion of *Centaurs* (that is, half Horſes, half Man) put into its proper Place among his Vulgar Errors, *Book* 1. *chap.* 4. And ſo I ſuppoſe that rub being out of the way, he returned again to us.

(2.) A ſecond opinion was, that they were *procreated* by *Angels*; and that which gave the ground (ſuch as it is) to this Opinion, or Fancy, is the ſimilitude or reſemblance which is found betwixt Angels and the Souls of Men. But this Fancy needs not any induſtry to overthrow it; for though it be certain there is a ſimilitude and reſemblance * betwixt Angels and Souls, both being immaterial and ſpiritual Subſtances, yet Angels neither propagate by generation, nor is it in their power to create the leaſt Fly or Worm in the world, much leſs the Soul of Man, the higheſt, nobleſt, and moſt excellent Being. Great power they have, but no creating power, that is God's incommunicable property; and procreate our Souls they did not, for they are Spirits, yet Spirits of another *ſpecies*.

The coetaneous creation of Souls rejected.

(3.) A third ſort there are who deny not that Souls are created Subſtances, and proceeded from God; but affirm withal, that he created them *ſimul, & ſemel*, together and at once, as the *Angels* were, and not one by one, as Men are born into the World. Of this opinion was *Plato*, who thought

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* *Solinus* refert de quodam, quod accepto vulnere in occipitio, ad tantam devenit ignorantiam, ut neſciret ſe habuiſſe nomen. *Auguſto dun.* de Philoſoph. Mundi, lib. 4. c. 24.

† Datur agens Phyſicum quod aliud eſſe non poteſt quam parens; qui ei ſeminis animam e materiæ ſinu eliciat.

* Religio Medici, Sect. 36.

* Perfectum eſt quod aliud ſibi ſimile producit, ſed immateriales ſubſtantiæ multo perfectiores ſunt quam corporatæ: ergo cum hic alias ſibi ſecundum ſpeciem ſimiles efficiant, potiori ratione poterunt Angeli ſubſtantiam aliquam incorpoream inferioris naturæ procreare, id eſt, Animam humanam. *D. Dionyſ cap.* 4. *de divinis nominibus.*

* all humane Souls to be created together before their Bodies, and placed in ſome glorious and ſutable Manſions, as the Stars, till at laſt growing weary of Heavenly, and falling in love with Earthly things,for a puniſhment of that Crime, they were caſt into Bodies,as into ſo many Priſons. *Origen* ſuck'd in this notion of the preexiſtence of Souls. And upon this ſuppoſition it was that *Porphyry* tells us, in the life of *Plotinus*, he bluſhed as often as he thought of his being in a Body, as a Man that had lived in reputation and honour, bluſhes when he is lodged in a Priſon. The ground on which the *Stoicks* bottomed their Opinion was, the great dignity and excellency of the Soul, which inclined them to think they had never been degraded and abaſed as they are by dwelling in ſuch vile Bodies, but for their faults; and that it was for ſome former ſin of theirs, that they ſlid down into groſs matter, and were caught into a vital union with it: Whereas, had they not ſinned they had lived in celeſtial and ſplendid habitations more ſutable to their dignity.

But this is a pure creature of fancy: for, (1.) no Soul in the World is conſcious to it ſelf of ſuch a preexiſtence, nor can remember when it was owner of any other habitation than that it now dwells in. (2.) Nor doth the Scripture give us the leaſt hint of any ſuch thing. Some indeed would catch hold of that expreſſion, *Gen.* 2. 2. *God reſted the ſeventh day from all the works which he had made:* And it is true, he did ſo, the work of Creation was finiſhed and ſealed up, as to any new *ſpecies* or kind of Creatures to be created; no other ſort of Souls will ever be created, than that which was at firſt: But yet God ſtill creates individual Souls (*My father worketh hitherto, and I work*) of the ſame kind and nature with *Adam*'s Soul. And (3.) for their detruſion into theſe bodies as a puniſhment of their ſins in the former ſtate; if we ſpeak of ſin in *Individuals*, or particular Perſons; the Scripture mentions none, either original, or actual, defiling any Soul in any other way but by its union with the Body. Preexiſtence therefore is but a Dream.

But to me it's clear, that the Soul receives not its Being by Traduction or Generation; for that which is generable, is alſo corruptible: but the ſpiritual immortal Soul (as it hath been proved to be) is not ſubject to Corruption. Nor is it imaginable how a Soul ſhould be produced out of matter, which is not endued with Reaſon: Or how a bodily Subſtance can impart that to another, which it hath not in it ſelf. If it be ſaid, the Soul of the Child proceeds from the Soul of the Parents, that cannot be; for ſpiritual Subſtances are impartible, and nothing can be diſcinded from them. * And it is abſurd to think the Soul of *Adam* ſhould ſpring from one Original, and the Souls of all his Off-ſpring from another, whilſt both his and theirs are of one and the ſame nature and *ſpecies.* To all which let me add, that as this aſſertion of their Creation is moſt *reaſonable*, ſo it is moſt *ſcriptural.* It is reaſonable to think and ſay, † that no active Power can act beyond or above the proper ſphere of its activity and ability. But if the Soul be elicited out of the power of Matter, here would be an Effect produced abundantly more noble and excellent than its Cauſe. And as it is moſt reaſonable, ſo it is moſt ſcriptural. To this purpoſe divers Teſtimonies of Scripture are cited and produced by our Divines, amongſt which we may ſingle out theſe four, which are of ſpecial remark and uſe; *Heb.* 12. 9. *Furthermore, we had fathers of our fleſh which corrected us and we gave them reverence; ſhall we not much rather be in ſubjection to [the Father of Spirits] and live?* Here God is called the Father of Spirits, or of Souls, and that in an emphatical *Antitheſis*, or contradiſtinction to our natural Fathers, who are called the Fathers of our Fleſh, or Bodies only. The true ſcope and ſenſe of this Text is with great judgment and clearneſs given us by that learned and judicious Divine Mr. * *Pemble*, in theſe words: [Nothing is more plain and emphatical than this *Antitheſis*, We receive our fleſh and body from our Parents, but our Souls from God: if then we patiently bear the chaſtiſements of our parents, who are Authors of the vileſt part, and have the leaſt right or power over us, with how much more equal a mind ſhould we bear his chaſtiſements, who hath the ſupreme right to us, as he is the Father and only giver of that which is moſt excellent in us *viz.* our Souls or Spirits?] Here it ſeems evident, that our Souls flow not to us in the material Channel of fleſhly generation or deſcent, as our Bodies do, but immediately from God their proper Father, in the way of Creation. Yet he begets them not out of his own Eſſence or Subſtance, as Chriſt his natural Son is begotten, but ἐκ μὴ ὄντων, out of nothing that had been before, as *Theodoret* well expreſſeth it. Agreeable hereunto is that place alſo in † *Zech.* 12. 1. *The Lord which ſtretcheth forth the Heavens, and layeth the foundations of the Earth, and formeth the ſpirit of Man within him:* Where the forming of the ſpirit or ſoul of Man is aſſociated with thoſe two other glorious effects of God's creating power, namely, the expanſion of the Heavens, and laying the foundations of the Earth; all three are here equally aſſumed by the Lord, as his remarkable and glorious works of Creation. He that created the one, did as much create the other.

Now the two former we find frequently inſtanced in Scripture, as the effects of his creating Power, or works implying the Almighty power of God; and therefore are preſented as ſtrong props to our Faith, when it is weak and ſtaggering, for want of viſible matter of incou-

* *Plato* in *Timæo* finxit Deum omnes animas humanas ante corpora ſimul creaſſe, & in comparibus ſtellis conſtituiſſe: tum eas cœleſtium rerum tædio, & terrenarum amore captas, ut tanti ſceleris pœnas luerent, in corpora tanquam in carcerem conjectas.

† Nulla virtus activa agit ultra ſuum genus, ſed Anima intellectiva excedit totum genus corporeæ naturæ, cum ſit ſubſtantia ſpiritualis, &c. *Connubr.*

* Pemble de Origine Animæ *p.* 59. Nihil apertius & ἐμφατικώτερον iſta Antitheſi, Carnem corpuſque a parentibus, animas a Deo accipimus; Quod ſi vilioris partis Authores, & qui minus in nos juris habent, patientèr caſtigantes ferimus; quam æquiore animo feremus eum qui ſupremum in nos jus obtinet, utpote partis, quæ in nobis eſt præſtantiſſima, unicus Dator, Conditorque?

† Teſtimonium ſatis clarum, quo docemur, pari paſſu hæc tria ambulare; expanſionem cœli, fundationem terræ, & formationem animæ rationalis,

* Abſurdum eſt aliunde eſſe animam noſtram, aliunde animam Adæ; cum omnes ſunt ejuſdem ſpeciei. *Zanch.*

incouragement *Iſa.* 40.22. and 42.5. *Jer.*10.12. *Job* 9. 8. *Pſal.* 104, 2. q. d. Are my people in Captivity, and their Faith nonpluſt and at a loſs, becauſe there's nothing in ſight that hath a tendency to their deliverance, no prepared matter for their Salvation? Why, let them conſider who it was that created the Heavens, and the Earth, yea and their Souls alſo, which are ſo perplexed with doubts, out of nothing; the ſame God that did this, can alſo create Deliverance for his People, tho' there be no preexiſtent matter towork it out of.

Add to this that excellent place of *Solomon* in *Eccleſ.* 12. 7. *Then ſhall the duſt return to the Earth, as it was; and the Spirit to God who gave it.* Where he ſhews us what becomes of Man, and how each part, of which he conſiſts, is beſtowed and diſpoſed of after his Diſſolution, by Death. And thus he ſtates it: Theſe two conſtitutive parts of Man are a *Soul*, and a *Body*: Theſe two parts have two diſtinct Originals: The Body as to its material cauſe is *Duſt*; the Soul in its nature is a *Spirit*, and as to its Origin, it proceeded from the *Father of Spirits*: 'tis his own creature in an immediate way. *He gave it*: he gave it the being it hath by Creation, and gave it to us (*i. e.*) to our Bodies by Inſpiration. Now *qualis Geneſis, talis Analyſis*: When death diſſolves the union which is betwixt them, each part returns to that from whence it came, duſt to duſt, and the Spirit to God that gave it. The Body is expreſſed by its material cauſe, Duſt; the Soul only by its *efficient* cauſe, as the gift of God, becauſe it had no material cauſe at all, nor was made out of any preexiſtent matter, as the Body was. And therefore *Solomon* here ſpeaks of God, as if he had only to do with the Soul, leaving the Body to its material and inſtrumental cauſes, with whom he concurs by a general influence. 'Tis God, not Man alone; or God by Man, that hath given us theſe Bodies: but 'tis not Man but God alone, who hath given us theſe Souls. He therefore paſſeth by the Body, and ſpeaks of the Soul as the gift of God, becauſe that part of Man, and that only flows immediately from God, and at death returns to him that gave it. All theſe expreſſions, The *Father of Spirits, the former* of the Spirit in Man, the Giver of the Spirit, how agreeable are they to each other, and all of them to the point under hand, that the Soul flows from God by immediate Creation? You ſee it hath no principle out of which (according to the order of nature) it did ariſe, as the Body had: and therefore it hath no principle into which (according to the order of nature) it can be returned, as the Body hath: but returns to God its efficient cauſe, if reconciled, to a Father, not only by Creation but Adoption; if unreconciled, as a creature guilty of unnatural Rebellion againſt the God that formed it, to be judged.

Reſolvit Solomon utramque hominis partem in ſua prima principia. Ut ergo corpus in terram unde ſumptum eſt reſolvit; ita etiam ſi anima ex ſubſtantia cœleſti, vel ex anima (ut Plato ait) mundi eſſet facta, in eam reſolviſſet Solomon. Cum vero ſimpliciter de ipſa dicit, eam redituram ad Deum qui dedit illam; docet eam è nihilo in quod reſolvi non poſſit, creatam eſſe. *Zanch.*

II. God created and infuſed it into the Body with an inherent inclination and affection to it. The nature of the Soul and Body are vaſtly different, there is no affinity or ſimilitude betwixt them; but it is in this caſe, as in that of Marriage. Two Perſons of vaſtly different Educations, Conſtitutions and Inclinations, coming under God's Ordinance, into the neareſt relation to each other, find their affections knit and endeared by their Relation to a degree beyond that which reſults from the union of Blood: So it is here. Whence this affection riſes, in what acts it is diſcovered, and for what reaſon implanted, will be at large diſcovered in a diſtinct branch of the following Diſcourſe, to which it is aſſigned. Mean while I find my ſelf concerned to vindicate what hath here been aſſerted from the Arguments which are urged againſt the immediate creation and infuſion of the Soul, and in defence of the opinion of its Traduction from the Parents. To conceal, or diſſemble theſe Arguments and Objections, would be but a betraying of the truth I have here aſſerted, and give occaſion for ſome jealouſy, that they are unanſwerable. To come then to an iſſue, and firſt.

Anima, quæ eſt corporis organici perfectio, corpus neceſſarium eſt; non eſt enim forma ſeparata (*i. e.*) proprie forma eſt; itaque materiam requirit, uſqe adeo, ut anima a corpore ſejuncta, σχέσιν tamen & inclinationem retineat ſuam, quam corporis reſurrectio conſequitur *Cameronis prælect. in Matth. p.* 124.

Object. I.

Obj. 1. It is urged, that it is manifeſt in it ſelf, and generally yielded, that the Souls of all other creatures come by Generation, and therefore it's probable that humane Souls flow in the ſame Channel alſo,

Sol. There is a ſpecifick difference betwixt rational Souls, and the Souls of all other Creatures, and therefore no force at all in the conſequence. A material form may riſe out of matter; but a ſpiritual rational Being (as the Soul of Man is) cannot ſo riſe, being much more noble and excellent than Matter is.

What Animal is there in the world, out of whoſe Soul the acts of Reaſon ſpring, and flow, as they do out of human Souls? Are they capable of inventing, (or which is much leſs) of learning the Arts and Sciences? Can they correct their ſenſes, and demonſtrate a Star to be far greater than the whole Earth, which to the eye ſeems no bigger than the rowel of a Spur; Do they foreknow the poſitions, and combinations of the Planets, and the eclipſes of the Sun and Moon many years before they ſuffer them? And if they cannot perform theſe acts of Reaſon, as it is ſure they cannot, how much leſs can they know, fear, love, or delight in God, and long for the enjoyment of him! Theſe things do plainly evince humane Souls to be of another *ſpecies*, and therefore of an higher Original than the Souls of Brutes. If all have one common Nature and Original, why are they not all capable of performing the ſame rational and religious Acts?

Object. 2. But tho' it ſhould be granted that the Soul of the firſt Man was by immediate Creation and Inſpiration from God, yet it follows not, that the Souls of all his Poſterity muſt be ſo too. God might create him with a power of begetting other Souls after his own Image. The firſt Tree was created with its Seed in it ſelf to propagate its kind, and ſo might the firſt Man.

Trees *Sol.*

Sol. 1. Trees, Animals, and ſuch-like, were not created immediately out of nothing, as the Soul of Man was; but the Earth was the pre-exiſtent Matter out of which they were produced, by the word of God's Bleſſing and Power; but Man's Soul was immediately breathed into him by God, and had no pre-exiſtent Matter at all: And beſides, all humane Souls being of one *Species*, have therefore one and the ſame Original: the Soul of the pooreſt Child is of equal Dignity with the Soul of *Adam*. And if we conſult *Job* 33. 4. we ſhall find *Elihu* giving us there the ſame account, and almoſt in the ſame words, of the Original of *his* Soul, that *Moſes* in my Text gives us of the Original of *Adam*'s Soul: *The Spirit of God hath formed me, and the Breath of the Almighty hath given me Life.*

Sol. 2. But it is evident, Souls ſpring not from the Parent, as one Plant or Animal doth from another: for they have their Seed in themſelves apt and proper to produce their Kind; but the Seed of Souls is not to be found in Man: It is not to be found in his Body; for then (as was ſaid before) a ſpiritual and nobler Eſſence muſt be produced out of a material and baſer Matter, (*i. e.*) the Matter muſt give to the Soul that which it hath not in it ſelf; Nor is it to be found in his Soul; for the Soul being a pure, ſimple, and indiviſible Being, can ſuffer nothing to be diſcinded from it towards the production of another Soul. A Spirit, as the Soul is, is *Subſtantia ſimplex & impartibilis*; an uncompounded and indiſcerpible or impartible Being. Nor can it ſpring partly from the Body, and partly from the Soul, as from concauſes; for then it ſhould be partly corporeal, and partly incorporeal, as its cauſes are. So that there is no Matter, Seed, or Principle of Souls found in Man; and to be ſure (as *Baronius* ſtrongly argues) [*] he cannot produce a Soul without pre-exiſtent Matter; for that were to make him Omnipotent, and aſſign a creating Power to a Creature. Beſides that which is generable is alſo corruptible, as we ſee Trees, Animals, *&c.* which are produced that way, to be; but the Soul is not corruptible, as hath in part been already proved, and will more fully in the following Diſcourſe. So that *Adam*'s Soul and the Souls of his Poſterity ſpring not from each other, but all from God by Creation.

Obj. 3. If the Soul be created and infuſed immediately by God, either it comes out of his hands pure, or impure, If pure, how comes it to be defiled and tainted with ſin? If impure, how do we free God from being the Author of ſin?

Sol. If the queſtion be, whether Souls be pure or impure as ſoon as they are united with their Bodies? the Anſwer is, They are impure, and tainted as ſoon as united: For the union conſtitutes a Child of *Adam*, and conſequently a ſinful impure Creature. But if it reſpect the condition and ſtate in which God created them, I anſwer with *Baronius* [†] They are created neither *morally* pure, nor impure; they receive neither purity nor impurity from him, but only their naked Eſſence, and the natural Powers and Properties flowing therefrom. He inſpires not any impurity into them; for he cannot be the Author of ſin, who is the Revenger of it. Nor doth he create them in their original purity and rectitude; for the ſin of *Adam* loſt that, and God juſtly with-holds it from his Poſterity. Who wonders (ſaith* one) to ſee the Children, the Palaces, and Gardens of Traitors to droop and decay, and the Arms of his Houſe, and Badge of his Nobility, to be defaced and reverſed? That which is abuſed by Man to the diſhonour of God, may juſtly be deſtroyed (I add in this caſe, or *with-held*) by God, to the detriment of Man. *Adam* voluntarily and *actually* deprived himſelf, and *meritoriouſly* deprived all his Poſterity of that original Righteouſneſs and Purity in which he was created. As an holy God he cannot inſpire any Impurity, and as a juſt and righteous God he may and doth with-hold, or create them void and deſtitute of that Holineſs and Righteouſneſs which was once *their* Happineſs and Glory.

Jenkins on Jude, Vol. 1. p. 559.

Obj. 4. But how come they then to be defiled and tainted with Original Sin? It's confeſſed God did not impure them, and the Body cannot; for it being Matter, cannot act upon a Spirit; yea, of it ſelf it's a dead lump, and cannot act at all.

Sol. What if this be one of thoſe Myſteries reſerved for the World to come, about which we cannot in this ſtate ſolve every difficulty that may be moved? muſt we therefore deny its Divine Original? What if I cannot underſtand ſome Myſteries, or anſwer ſome Queſtions about the *Hypoſtatical Union* of the Two Natures in the wonderful Perſon of our *Emmanuel*? muſt I therefore queſtion whether he be Θεάνθρωπος, God-Man? We muſt remain ignorant of ſome things about our own Souls, till we come into the condition of the Spirits of juſt Men made perfect. Mean time I think it much more our concernment to ſtudy how we may get Sin out of our Souls, than to puzzle our Brains to find how it came into them.

Man ſince the Fall, bein less than himſelf, underſtand not himſelf; nor will be fu ly, till he be fully reſtored himſelf in Glory. Norton Orth. Evang. *p.* 337.

But that the *Objector* may not take this for an handſome ſlide or go by to this great Objection, I return to it in a few Particulars.

(1.) That I think not Original Sin follows either part ſingly; it comes in neither by the Soul alone, nor by the Body alone apart from the Soul; but upon the Union and Conjunction of both in One Perſon. 'Tis the union of theſe Two which conſtitutes a Child of *Adam*, and as ſuch only we are capable of being infected with his Sin.

The Soul (ſay ſome) in moment of its Creation Infuſion by God, being uni with the Body by the plaſ and formative Virtue of paternal Seed; the Pa may be truly ſaid to gene the Man, tho' he do not duce the Form: becauſe per Generation conſiſts in Union, and not the Produ on of Parts. So that Orig Sin is not propagated from dy to body, nor yet from to Soul, but from man to

(2) And whereas it is ſo confidently aſſerted in the Objection, That Sin cannot come into the Soul by or from the Body, becauſe it being Matter, cannot act upon a Spirit: I ſay,

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[*] Pater neque producit animam filii ex aliqua re præexiſtente; neque producit eam ex nulla re præ-exiſtente; hoc enim eſt creare: ergo nullo modo eam producit. *Baronius diſſert. ſecunda de Origine Animæ, p.* 120.

[†] Animæ noſtræ à Deo creante neque accipiunt puritatem, ſeu juſtitiam; neq; impuritatem & propenſionem ad malum: Sed tantum eſſentiam ſpiritualem, & proprietates ab eſſentia dimanantes. *Baron. exercit. p.* 103.

this is *gratis dictum*, eaſily ſpoken, but difficultly proved. Cannot the Body act upon, or influence the Soul? Pray then how comes it to paſs that ſo many Souls become fooliſh, forgetful, injudicious, &c. by their union with ill diſpoſed Bodies? Nothing is more ſenſibly plain and evident, than that there is a reciprocal Communication betwixt the Soul and Body. The Body doth as really (tho' we know not how) affect the Soul with its diſpoſitions, as the Soul influences it with life and motion. The more excellent any form is, the more intimate is its union and conjunction with the matter. The Soul of Man hath therefore a more intimate and perfect union with the Body, than Light hath with the Air; which is made by ſome the beſt Emblem and Similitude to ſhadow forth this union. But the union betwixt them is too intimate to be conceived by the help of any ſuch Similitudes. That this Infection is by way of *Phyſical agency*, as a ruſty Scabbard infects and defiles a bright Sword when ſheathed therein; I will not confidently affirm, as ſome do. It may be by way of *Natural Concomitancy*, as *Eſtius* will have it; or to ſpeak, as Dr. *Reynolds* (modeſtly, and as becomes Men that are conſcious of darkneſs and weakneſs) by way of ineffable reſultancy and emanation.

(3.) In ſum, Original Sin conſiſts in *two* things. *viz.*

1. In the privation of that original Rectitude which ought to be in us.

2. In that habitual Concupiſcence which carrieth nature to inordinate motions

This Privation and inordinate Inclination, make up that Original corruption, the riſe whereof we are ſearching for: And to bring us as near it as we can come, without a daring intruſion into unrevealed Secrets, our ſolid *Divines* proceed by theſe ſteps in anſwering this Objection.

(1.) It it be demanded, how it comes to paſs that an *Infant* becomes guilty of *Adam*'s ſin; The anſwer is, becauſe he is a Child of *Adam* by natural generation.

(2.) But why is he deprived of that Original rectitude in which *Adam* was created! They anſwer, becauſe *Adam* loſt it by his ſin, and therefore could not tranſmit what he had loſt to his poſterity.

(3.) But how comes he to be inclined to that which is evil? Their anſwer is, becauſe he wants that Original rectitude: For whoſoever wants Original rectitude, naturally inclines to that which is evil. And ſo the propenſion of Nature to that which is evil, ſeems to be by way of Concomitancy, with the defect or want of Original Righteouſneſs.

And thus I have given ſome account of the Nature and Original of the Soul of Man, tho' alas! my dim eyes ſee but little of its excellency and glory. Yet by what hath been ſaid, it appears the Maſterpiece of all God's works of Creation in this lower World.

But becauſe I ſuſpect the Deſcription I have given to it will be obſcure and cloudy to vulgar Readers of a plain and low capacity, by reaſon of divers *Philoſophical* terms which I have been forced to make uſe of; and reckoning my ſelf a Debtor to the weak and unlearned, as well as others, I will endeavour to ſtrip this Deſcription of the Soul, for their ſakes, out of thoſe artificial terms which darken it to them, and preſent it once more in the moſt plain and intelligible *Epitome* I am capable to give it in; that ſo the weaker underſtanding may be able to form a true notion of the Nature and Original of the Soul in this manner.

The Soul a Subſtance,

This Soul of mine is a true and real Being; not a fancy, a conceit, a very nothing. It hath a proper and true Being in it ſelf, whether I conceit it or not. Nor indeed can I conceive of it, but by it. It is not ſuch a thing as whiteneſs is in Snow, a meer accident, which depends upon the Snow in which it is, for the Being it hath: and muſt periſh as ſoon as the Snow is diſſolved: my Soul doth not ſo depend upon my Body, or any other fellow-creature for its Being; but is as truly a Subſtance as my Body is, tho not of ſo groſs and material a kind and nature. My Soul can and will ſubſiſt and remain what it is, when my Body is ſeparated from it; but my Body cannot ſubſiſt and remain what it now is, when my Soul is ſeparated from it. So that I find my Soul to be the moſt ſubſtantial and noble part of me; it is not my Body, but my Soul which makes me a Man. And if this depart, all the reſt of me is but a dead log, a lump of inanimate clay, a heap of vile duſt and corruption. From this independent ſubſiſtence it hath in it ſelf, and the dependence its properties and affections have upon it, I truly apprehend and call it a *Subſtance*.

but a Spiritual Subſtance.

But yet when I call it a Subſtance, I muſt not conceive of it as a groſs material palpable ſubſtance, ſuch as my Body is, which I can ſee and feel: No, there are *ſpiritual Subſtances* as well as groſs, viſible, *material Subſtances*. An Angel is a ſpiritual *Subſtance*, a real Creature, and yet imperceptible by my ſight or touch; ſuch a ſubſtance is my Soul. Spiritual Subſtances are as real, and much more excellent than bodily Subſtances are. I can neither ſee, hear, nor feel it; but I both ſee, hear, and feel by it,

A Vital Subſtance.

My Soul is alſo a vital Subſtance. It is a principle of Life to my Body. It hath a Life in it ſelf, and quickens my Body therewith. My Soul is the ſpring of all the actions and motions of Life which I perform. It hath been an error taken in from my childhood, That Senſe is performed in the outward Organs, or members of my Body, as touching in the Hand, ſeeing in the Eye, hearing in the Ear, &c. in them, I ſay, and not only by them; as if nothing were required to make Senſe, but an *Object* and an *Organ*. No, no, it is not my Eye that ſeeth, nor my Ear that heareth, nor my Hand that toucheth, but my Soul in and by them performs all this. Let but an *Apoplex* hinder the operations of my Soul in the Brain, and of how little uſe are my Eyes, Ears, Hands or Feet to me? My Life is originally in my Soul, and ſecondarily by way of communication in my Body. So that I find my Soul to be a *vital*, as well as a *ſpiritual Subſtance*.

An Immortal *Subſtance,*

And being both a vital and ſpiritual Subſtance, I muſt needs conclude it to be an immortal Subſtance. For in ſuch a pure, ſpiritual Nature, as my Soul is, there can be found no ſeeds or principles of Death. Where there is no Compoſition, there will be no Diſſolution. My Body indeed, having ſo many jarring Humours, mixed Elements, and contrary Qualities in it, muſt needs fail and die at laſt: But my Soul was formed for Immortality, by the ſimplicity and ſpirituality of its Nature. No Sword can pierce it from without, nor Oppoſition can deſtroy it from within; Man cannot, and God will not.

endued with *Underſtanding, Will,* and *Affections.*

And being an immortal Spirit, fitted and framed to live for ever, I find that God hath anſwerably endued and furniſhed it with an *Underſtanding, Will,* and *Affections,* whereby it is capable of being wrought upon by the Spirit in the way of Grace and Sanctification in this World, in order to the enjoyment of God, its chief happineſs in the World to come.

By this its *Underſtanding,* I am diſtinguiſhed from, and advanced above all other Creatures in this World. I can apprehend, diſtinguiſh, and judge of all other intelligible Beings. By my *Underſtanding* I diſcern Truth from Falſehood, Good from Evil; it ſhews me what is fit for me to chuſe, and what to refuſe.

To this faculty or power of *Underſtanding,* my Thoughts and Conſcience do belong; the former to my *ſpeculative,* the latter to my *practical Underſtanding.* My Thoughts are all formed in my Mind or Underſtanding in innumerable multitudes and variety. By it I can think of things preſent, or abſent; viſible, or inviſible; of God, or my ſelf; of this, or the World to come.

To my *Underſtanding* alſo belongs my *Conſcience,* a noble, divine, and awful Power: By which I ſummon and judge my ſelf, as at a ſolemn *Tribunal;* bind and looſe, condemn and acquit my ſelf and actions, but ſtill with an eye and reſpect to the Judgment of God. Hence are my beſt Comforts, and worſt Terrors.

This *Underſtanding* of mine is the Director and Guide of my *Will;* That is as the *Councellor;* This as the *Prince:* it freely chuſeth and refuſeth as my Underſtanding directs and ſuggeſts to it. The Members of my Body, and Paſſions of my Soul, are under its Dominion: the former are under its abſolute Command, the latter under its Suaſions and Inſinuations, tho' not abſolutely and always with effect and ſucceſs.

And both my *Underſtanding* and *Will,* I find to have great influence upon my *Affections.*

Theſe Paſſions and *Affections* of my Soul are of great uſe and dignity. I find them as manifold as there are conſiderations of Good and Evil. They are the ſtrong and ſenſible motions of my Soul, according to my apprehenſions of Good and Evil. By them my Soul is capable of Union with the higheſt Good. By Love and Delight I am capable of enjoying God, and reſting in Him as the Centre of my Soul. This noble *Underſtanding, Thoughts, Conſcience, Will, Paſſions,* and *Affections,* are the principal Faculties, Acts, and Power of this my high and heaven-born Soul. And being thus richly endowed and furniſhed,

Created and infuſed with an inclination to the Body.

I find it could never riſe out of Matter, or come into my Body by way of natural Generation; the Souls of Brutes, that riſe that way, are deſtitute of Underſtanding, Reaſon, Conſcience, and ſuch other excellent Faculties and Powers as I find in my own Soul. They cannot know, or love, or delight in God, or ſet their Affections on things ſpiritual, inviſible, and eternal, as *my Soul* is capable to do; it was therefore created and infuſed immediately into this Body of mine by the Father of Spirits, and that with a ſtrong inclination and tender affection to my Fleſh, without which it would be remiſs and careleſs in performing its ſeveral Duties and Offices to it, during the time of its abode therein.

Fearfully and wonderfully therefore am I made, and deſigned for nobler ends and uſes, than for a few days to eat, and drink, and ſleep, and talk, and die. My Soul is of more value than ten thouſand Worlds. *What ſhall a Man give in exchange for his Soul?*

[illegible]

USE I.

FROM the ſeveral Parts and Branches of this Deſcription of the Soul, we may gather the choice Fruits which naturally grow upon them in the following *Inferences* and Deductions of Truth and Duty. For we may ſay of them all, what the *Hiſtorian* doth of *Paleſtine,* that there is *nihil infructuoſum, nihil ſterile,* no Branch or Shrub is barren, or unfruitful. Let us then ſearch it Branch by Branch; and,

Inference I.

I. The Soul a ſubſtantial Being.

FROM the ſubſtantial Nature of the Soul, which we have proved to be a Being diſtinct from the Body, and ſubſiſting by it ſelf, we are informed, *That great is the difference betwixt the Death of a Man, and the Death of all other Creatures in the World.* Their Souls depend on, and periſh with their Bodies; but Ours neither reſult from them, nor periſh with them. My Body is not a Body, when my Soul hath forſaken it; but my Soul will remain a Soul, when this Body is crumbled into Duſt. Men may live like Beaſts, a meer ſenſual Life; yea, in ſome ſenſe, they may die like Beaſts, a ſtupid death; but in this there will be found a vaſt difference: Death kills both parts of the Beaſts, deſtroys Matter and Form; it toucheth only One part of Man; it deſtroyeth the Body, and only *diſlodgeth* the Soul, but cannot *deſtroy* it.

Tanta prærogativa ma nifeſte teſtatur ipſius ani mam, pénes quam ratio principatus eſt, non eſſe materialem & caducam, ſe ſuperioris cujuſdam atque eminentis naturæ, à cond tione reliquarum anima rum longè diſtantem. *Co nimb. Diſp. de Anima ſepa* p. 584.

In ſome things *Solomon* ſhews the Agreement betwixt Our Death and Theirs, *Eccleſ.* 3. 19, 20, 21. *That which befalleth the Sons of Men, befalleth the Beaſts; even one thing befalleth them. As the one dieth, ſo dieth the other; all go to one place; all are of the Duſt, and*

and all turn to Duſt again. We breathe the ſame common Air they breathe; we feel the ſame Pains of Death they feel; our Bodies are reſolved into the ſame Earth theirs are. Oh! but in this is the difference, *The Spirit of Man goeth upward, and the Spirit of a Beaſt goeth downward to the Earth.* Their Spirits go two ways at their diſſolution; the one to the Earth, and the other to God that gave it, as he ſpeaks, *Chap.* 12. 7. Tho' our Reſpiration and Expiration have ſome agreement, yet great is the odds in the Conſequences of Death to the one and the other. They have no Pleaſures nor Pains beſides thoſe they enjoy or feel now; but ſo have We; and thoſe eternal and unſpeakable too. The Soul of Man, like the Bird in the ſhell, is ſtill growing and ripening in Sin or Grace, till at laſt the ſhell breaks by Death, and the Soul flees away to the place it is prepared for, and where it muſt abide for ever. The Body, which is but its ſhell, periſheth; but the Soul lives when it is fallen away.

Concretum, fuit, & diſcretum eſt; reditiq; unde venerat: terra deorſum, ſpiritus ſurſum. *Epicha.*

How doth this Conſideration expoſe and aggravate the folly and madneſs of the ſenſual World, who herd themſelves with Beaſts, tho' they have Souls ſo near of kin to Angels! The Princes and Nobles of the World abhor to aſſociate themſelves with *Mechanicks* in their ſhops, or to take a place among the ſottiſh Rabble upon an Ale-bench; they know and keep their diſtance and *decorum*, as ſtill carrying with them a ſenſe of Honour, and abhorring to act beneath it: But we equalize our high and noble Souls in the manner of Life with the Beaſts that periſh. Our Tables differ little from the *Crib* at which they feed; or our Houſes from the *Stalls* and *Stables* in which they lie down to reſt, in reſpect of any Divine Worſhip, or Heavenly Communication that is to be heard there. Happy had it been for ſuch Men (if ſo they live and die) that their Souls had been of no higher Extraction, or larger Capacity, or longer Duration than that of a Beaſt: for then, as their Comforts, ſo alſo their Miſeries had ended at Death. And ſuch they will one day wiſh they had been.

A ſeparate Soul immediately capable of Bleſſedneſs.

Inference II.

THE Soul of Man being a Subſtance, and not depending in its being on the Body, or any other fellow-creature; *There can be no reaſon on the Soul's account, why its Bleſſedneſs ſhould be delayed till the Reſurrection of the Body.*

'Tis a great miſtake (and 'tis well 'tis ſo) that the Soul is capable only of ſociable Glory, or a Bleſſedneſs in partnerſhip with the Body; and that it can neither exert its own Powers, nor enjoy its own Happineſs, in the abſence of the Body. The opinion of a ſleeping interval took its riſe from this Error, (as it is uſual for one miſtake to beget another) they conceived the Soul to be ſo dependent on the Body, at leaſt in all its Operations, that when Death rends it from the Body, it muſt needs be left as in a ſwoon, or ſleep, unable to exert its proper Powers, or enjoy that felicity which we aſcribe to it in its ſtate of ſeparation.

But certainly its ſubſtantial Nature being conſidered, it will be found, that whatever Perfection ſoever the Body receives from the Soul, and how neceſſary ſoever its dependence upon it is, * the Soul receives not its perfection from the Body, nor doth it neceſſarily depend on it in its principal Operations, but it can live and act out of a Body, as well as in it. Yea, I doubt not but it enjoys it ſelf in a much more ſweet and perfect liberty than ever it did or could whilſt it was clogg'd and fetter'd with a Body of fleſh. Doubtleſs, † ſaith *Tertullian*, when it is ſeparated, and as it were ſtrained by Death, it comes out of darkneſs into its own pure, perfect light, and quickly finds it ſelf a ſubſtantial Being, able to act freely in that light. Before the eyes of the dead body are cloſed, I doubt not but the believing Soul with open eyes beholdeth the face of *Jeſus Chriſt. Luke* 23. 43. *Philip.* 1. 23. But this will alſo be farther ſpoken to hereafter.

Inference III.

II. Immediately created.

THe Souls of Men being created immediately out of nothing, and not ſeminally traduced; it follows, *That all Souls by nature are of equal value and dignity: One Soul is not more excellent, honourable, or precious than another; but all by nature equally precious.*

The Soul of the pooreſt Beggar that cries at the door for a Cruſt, is in its own nature of equal dignity and value with the Soul of the moſt glorious Monarch that ſits upon the Throne. And this appears to be ſo,

1, Becauſe all Souls flow out of one and the ſame fountain, *viz* the creating Power of God. They were not made of better or worſe, finer or courſer matter, but ἐκ μὴ ὄντων, out of nothing at all. The ſame Almighty Power was put forth, to the forming of one, as of another. *All Souls are mine*, ſaith he that created them, *Ezek.* 18. 4. the Soul of the Child as well as the Father; the Soul of the *Beggar* as well as the *King*; thoſe that had no pre-exiſtent Matter, but received their Beings from the ſame efficient Cauſe, muſt needs be equal in their original Nature and Value. The Bodies of Men, that are formed out of Matter, do greatly differ from one another; ſome are moulded (as we ſay) *è meliori luto*, out of better and finer Clay; ſome are more exact, elegant vigorous, and beautiful than others: but Souls having no Matter of which they conſiſt, are not ſo differenced.

2. All Souls are created with a capacity of enjoying the infinite and bleſſed God. They need no other powers, faculties, or capacities than they are by Nature endued with (if theſe be but ſanctified and devoted to God) to make them equally happy and bleſſed with them that are now before the Throne of God in Heaven, and with unſpeakable delight and joy behold his bleſſed face. We paſs through the Fields, and take up an Egg which lies under a Clod, and ſee nothing in it but a little ſqualid Matter; yea, but in that Egg is ſeminally and potentially contained ſuch a melodious Lark,

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* Anima rationalis nihil perfectionis recipit à materia, quod extra illam non poſſet recipere. *Conimbr. Diſp.* 2. *Art.* 3.

† Procul dubio cum vi mortis exprimitur de concretione carnis, & ipſa expreſſione colatur, certo de oppanſo corpore erumpit in apertum, ad meram & puram, & ſuam lucem, ſtatim ſemetipſam in expeditione ſubſtantiæ recognoſcit, ut de ſomno emergens ab imaginibus ad veritates. *Tertul. in lib. de Anima.*

as it may be at the ſame time we ſee mounting Heavenward, and ſinging delicious Notes above. So 'tis here. Thoſe poor deſpiſed Souls, that are now lodged in crazy deſpicable Bodies on Earth, have in their Natures a capacity for the ſame employments and enjoyments with thoſe in Heaven. They have no higher Original than theſe have, and theſe have the ſame capacity and ability with them. They are Beings improveable by Grace, to the higheſt Perfections attainable by any Creature. If thou be never ſo mean, baſe, and deſpicable a creature in other reſpects, yet haſt thou a Soul, which hath the ſame Alliance to the Father of Spirits, the ſame capacity to enjoy him in Glory, that the moſt excellent and renowned Saints ever had.

3. All Souls are rated and valued in God's Book and Account at one and the ſame price, and therefore by nature are of equal worth and dignity. Under the Law, the rich and the poor were to give the ſame Ranſom, *Exod.* 30. 15 *The rich ſhall not give more, and the poor ſhall not give leſs than half a ſhekel.* The Redemption of Souls by the Blood of Chriſt coſts one and the ſame Price. The pooreſt and moſt deſpiſed Soul that believes in Jeſus, is as much indebted to him for the Ranſom of his Soul, as the greateſt and moſt illuſtrious Perſon in the World. *Moſes*, *Abraham*, *Paul*, &c. did not coſt Chriſt one farthing more than poor *Lazarus*, or the meaneſt among all the Saints did. *The Righteouſneſs of Chriſt is unto all, and upon all that believe, and there is no difference*, Rom. 3. 22.

But yet we muſt not underſtand this *parity* of humane Souls univerſally, or in all reſpects. Tho' being of one *Species*, or common Nature, they are all equal, and thoſe of them that are purchaſed by the Blood of Chriſt are all purchaſed at one rate; yet there are divers other reſpects and conſiderations, wherein there are remarkable differences betwixt Soul and Soul. As (1.) Some Souls are much better lodged and accomodated in their Bodies than others are, tho' none dwell at perfect reſt and eaſe. God hath lodged ſome Souls in ſtrong, vigorous, comely Bodies, others in feeble, crazy, deformed and uncomfortable ones. The Hiſtorian ſaith of *Galba*, *Anima Galbæ malè habitat*; The Soul of *Galba* dwelt in an ill Body. And a much better Man than *Galba* was as ill accomodated. *John* wiſhes in behalf of his beloved *Gaius*, that his Body might but proſper as his Soul did, *Epiſt.* 3. *v.* 2. *Timothy* had his often Infirmities. Indeed the World is full of inſtances and examples of this kind. * If ſome Souls had the advantages of ſuch Bodies as others have, who make little, or very bad uſe of them; oh what ſervice would they do for God! (2.) There is a remarkable difference alſo betwixt Soul and Soul, in reſpect of natural gifts and abilities of Mind. Some have great advantages above others in this reſpect The natural Spirits and Organs of the Body being more brisk and apt, the Soul is more vegete, vigorous, and able to exert it ſelf in its Functions and Operations. How clear, nimble, and firm are the Apprehenſions, Fancies, and Memories of ſome Souls beyond others! What a Prodigy of Memory, Fancy, and Judgment, was *Father* Paul *the Venetian*! and *Suarez*, of whom *Strada* ſaith, ſuch was the ſtrength of his Parts, that he had all S. *Auguſtine*'s Works (the moſt copious and various of all the Fathers) as it were by heart, *ſo that I have ſeen him* (ſaith he) † *readily pointing with the finger to any place or page he diſputed of.* Our Dr. *Reynolds* excell'd this way, to the aſtoniſhment of all that knew him, ſo that he was a *living Library*, a third *Univerſity.* But above all, the character given by *Vives* of *Budeus* is amazing, *That there was nothing written in Greek or Latin which he had not turned over and examined; that both Languages were alike to him, ſpeaking either with more facility than he did the* French, *his Mother-tongue; and all by the penetrating force of his own natural parts, without a Tutor: ſo that* ‖ France *never brought forth a man of ſharper Wit, more piercing Judgment, exact Diligence, and greater Learning, nor in his time* Italy *it ſelf.* Fœlix & fœcundum ingenium, quod in ſe uno invenit, & Doctorem, & Diſcipulum! *A happy and fruitful Wit, which in it ſelf found both a Maſter and a Scholar!* And yet *Paſquier* relates what is much more admirable of a young Man, who came to *Paris* in the 20th year of his age, and in the year 1445, and ſhewed himſelf ſo excellent and exact in all the *Arts*, *Sciences*, and *Languages*, that if a man of an ordinary good Wit, and ſound Conſtitution, ſhould live an hundred years, and during that time ſtudy inceſſantly, without eating, drinking, ſleeping, or any recreation, he could hardly attain to that perfection. (3.) And yet a far greater difference is made betwixt one Soul and another, by the ſanctifying Work of the Spirit of God. This makes yet a greater diſparity, for it alters and new-moulds the frame and temper of the Soul, and reſtores the loſt Image of God to it; by reaſon whereof the *righteous* is truly ſaid to be *more excellent than his neighbour*, Prov. 12. 26. This enobles the Soul, and ſtamps the higheſt dignity and glory upon it, that it is capable of in this World. 'Tis true, it hath naturally an excellency and perpetuity in it above other Beings; as *Cedar* hath not only a beauty and fragrancy, but a ſoundneſs and durability far beyond other Trees of the Wood: But when it comes under the ſanctification of the Spirit, then it is a *Cedar* over-laid with gold. (4.) Laſtly, a wonderful difference will be made betwixt one Soul and another, by the Judgment of God in the great day. Some will be bleſſed, and others curſed Souls, *Matth.* 25. *ult.* ſome received into Glory, others ſhut out into everlaſting Miſery; *Matth.* 8. 11, 12. *Many ſhall come from the Eaſt, and Weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of Heaven; but the children of the kingdom ſhall be caſt out into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.* And that which will be the ſting and aggravation of the difference which will then be made, will be this parity and equality in the nature and capacity of every Soul: by reaſon whereof, they that periſh will find they were naturally as capable of Bleſſedneſs as thoſe that enjoy it; and that it was their own inexcuſable *negligence* and *obſtinacy* that was their ruine.

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* Toſtatus *Biſhop of* Abulum *had ſo ſtrong and firm a conſtitution to endure ſevere ſtudies, that he is ſaid* ænea inteſtina habuiſſe, *to have had a body of Braſs.*

† Statim quo loco quaque pagina diſſeruerit, ea ſuperre expeditè docentem, ac digito commonſtrantem ſæpè vidimus.

‖ Quo viro, Gallia, acutiore ingenio, acriore judicio, exactiore diligentia, majore eruditione, nullum unquam produxit; hàc verò ætate nec Italia quidem. *Lud. Viv. in* 17 *cap. de Civ. Dei.*

Inference IV.

III. The Soul a created Subſtance.

IF God be the immediate Creator and Former of the Soul of Man, *Then Sin muſt needs involve the moſt unnatural evil in it, as it is an horrid violation of the very law of Nature.* No title can be ſo full, ſo abſolute, as that which Creation gives. How clear is this in the light of reaſon? If God created my Soul, then my Soul had once no being at all: That it had ſtill remained nothing, had not the pleaſure of its Creator choſen and called it into the Being it hath, out of the millions of meer poſſible Beings: For as there are millions of poſſible Beings, which yet are nothing; ſo there are millions of poſſible Beings which never ſhall be at all. So that ſince the pleaſure and power of God was the only fountain of my Being, he needs muſt be the *rightful owner* of it. What can be more his own, than that whoſe very Being flowed meerly from him, and which had never been at all, had he not called it out of nothing?

And ſeeing the ſame pleaſure of God which gave it a Being, gave it alſo a reaſonable Being capable of, and fitted for moral Government by Laws, which other inferior natures are incapable of; it muſt needs follow, that he is the *ſupreme Governour*, as well as the rightful owner of this Soul.

Moreover it is plain, that he who gave my Soul its Being, and ſuch a Being, gave it alſo all the good it ever had, hath, or ſhall have; and that it neither is, nor hath any thing but what is purely from him: And therefore he muſt needs be my moſt *bountiful Benefactor*, as well as *abſolute Owner and ſupreme Governour.* There is not a Soul which he hath created, but ſtands bound to him, in all theſe ties and titles. Now for ſuch a creature, to turn rebelliouſly upon its *abſolute Owner*, whoſe only and wholly it is; upon its *ſupreme Governour*, to whom it owes intire and abſolute Obedience; upon its *bountiful Benefactor*, from whom it hath received all, and every mercy it ever had, or hath; to violate his Laws, ſlight his Sovereignty, deſpiſe his Goodneſs, contemn his Threatnings, pierce his very Heart with grief, darken the glory of all his Attributes, confederate with Satan his malicious enemy; and ſtrike as far as a creature can ſtrike, at his very Being, (for in a ſenſe, *Omne peccatum eſt Deicidium*, every ſin ſtrikes at the life and very exiſtence of God:) Bluſh O Heavens at this, and be ye horribly afraid! O curſed Sin, the evil of all evils, which no Epithet can match; no name worſe than its own can be invented, *ſinful Sin.* This is as if ſome venomous branch ſhould drop poiſon upon the root that bears it. Love and gratitude to Benefactors, is an indelible principle ingraven by nature, upon the hearts of all Men. It teacheth children to love and honour their *Parents*, who yet are but meer inſtruments of their Beings. O how juſt muſt their perdition be, who caſting off the very bonds of nature, turn again with enmity againſt that God, in whom they both live, and move, and have their Being! O think, and think again on what an holy * Man once ſaid, What a ſad charge will this be againſt many a Man at the great day, when God ſhall ſay, Hadſt thou been made a Dog, I never had had ſo much diſhonour as I have had? 'Tis pity God ſhould not have honour from the meaneſt creature that ever he made, from every pile of graſs in the field, or ſtone in the ſtreet; much more that he ſhould not have glory from a Soul more precious and excellent than all the other works of his Hands. Surely, 'tis better for us our Souls had ſtill remained only in the number of poſſible Beings, and had never had an actual exiſtence in the ſecond rank of Beings, but a very little lower than the Angels; than that we ſhould ſtill be diſhonouring God by them. O that he ſhould be put to levy his Glory from us *paſſively*, that it ſhould be with us as it was with *Nebuchadnezzar*, from whom God had more Glory when he was driven out amongſt the beaſts of the field, than when he ſat on the Throne. In like manner his Glory will riſe paſſively from us, when driven out among Devils, and not actively and voluntarily, as from the Saints.

* Mr. ur- oughs's xcellency the Soul Man, 232.

Inference V.

IF God create and inſpire the reaſonable Soul immediately, *this ſhould inſtruct and incite all Chriſtian Parents, to pray earneſtly for their Children, not only when they are born into the World, but when they are firſt conceived in the Womb.*

It is of great concernment both to us, and our Children, not only to receive them from the Womb, with bodies perfectly and comely faſhioned; but alſo with ſuch Souls inſpired into them, whereby they may glorify God to all Eternity. 'Tis natural to Parents to deſire to have their Children full and perfect in all their bodily members, and it would be a grievous affliction to ſee them come into the World defective, monſtrous, and miſhapen births; ſhould a Leg, an Arm, an Eye be wanting, ſuch a defect would make their lives miſerable, and the Parents uncomfortable. But how few are concerned with what Soul they are born into the World! Good God (ſaith * *Muſculus*) how ſhall we find, who are equally ſolicitous to have ſuch Children as may live piouſly and honeſtly, as they are to leave them Inheritances, upon which they may live ſplendidly and bravely? It pleaſeth us to ſee our own Image ſtampt upon their Bodies; but, O! how few pray, even whilſt they are in the Womb, that their Souls may in due time bear the image of the heavenly, and not animate and uſe the members of their Bodies, as weapons of unrighteouſneſs againſt the God that formed them?

* Bone Deus! quam paucos reperias qui tam ſoliciti quomodo pie & honeſte vivant filii, quàm curant ut amplam relinquant illis hæreditatem, quâ poſt obitum illorum ſplendidè & otioſe delicientur? *Muſc. in* 8 *Gen.*

Certainly, except they be quickened with ſuch Souls, as may in this World be united with Chriſt, better had it been for them that they had periſhed in the Womb, whilſt they were pure *Embryoes*, and had never come into the number and account of Men and Women; for ſuch *Embryoes* go for nothing in the World, having only the rudiments and rough draughts of Bodies, never animated and informed by a reaſonable Soul; *Job* 3. 11, 12. But as ſoon as ſuch a Soul enters into them, though for never ſo little a time, it entails Eternity upon them. We alſo know, that as ſoon as ever God breathes or infuſes their Souls into them, ſin preſently enters, and death by ſin, and that by us, as the Inſtruments of conveying it to them: Which ſhould have the efficacy of a mighty Argument with us, to lay our prayers and tears for Mercy in the very foundation of that union.

Think on this Particularly, you that are Mothers of Children, when you find the fruit of the Womb quickned within you, that you then bear a Creature within you of more value than all this viſible World, a Creature, upon whom, from that very moment, an Eternity of happineſs or miſery is entailed; and therefore it concerns you to travel as in pain for their Souls, before you feel the ſorrows and pangs of travail for their Bodies. O! what a pity is it that a part of your ſelves ſhould eternally periſh! That ſo rare and excellent a Creature as that you bear, ſhould be caſt away for ever, for want of a new Creation ſuperadded to that it hath already! O let your crys and prayers for them, anticipate your kiſſes and embraces of them. If you be faithful and ſucceſsful herein, then happy is the Womb that bears them; if not, happy had it been for them, that the knees had prevented them, and the breaſts they have ſucked. O! you cannot begin your ſuits for Mercy too early for them, nor continue them too long, though your prayers meaſure all the time betwixt their Conception and their Death.

Inference VI.

IV. A vital Subſtance.

MOreover, if God have created our Souls vital Subſtances, to animate and act thoſe bodies, *How indiſpenſably neceſſary is it that a principle of ſpiritual Life do quicken and govern that Soul, which quickens and governs our Bodies and all the members of them?* Otherwiſe, *tho' in a natural ſenſe we have living Souls, yet they are dead whilſt they live.*

The Apoſtle in 1 *Cor.* 15. 45, 46. compares the animal Life we live, by the union of our Souls and Bodies, with the ſpiritual Life we live, by the union of our Souls with Jeſus Chriſt. *And ſo it is written* (*viz.* in my Text) *The firſt Man* Adam *was made a living Soul, the laſt* Adam *was made a quickning Spirit.* He oppoſes the animal to the ſpiritual Life, and the two *Adams* from whom they come; and ſhews in both reſpects, the excellency of the Spiritual above the Animal life, nor in point of *Priority*, for that which is natural, is before that which is ſpiritual, (and it muſt be ſo, becauſe the natural Soul is the recipient ſubject of the Spirit's quickning and ſanctifiing Operations) but in point of dignity and real excellency. To how little purpoſe, or rather to what a diſmal and miſerable purpoſe, we are made living Souls, except the Lord from Heaven by his quickning power makes us ſpiritual and holy Souls? The natural Soul rules and uſes the Body, as [*] an *Artificer* doth his Tools: and except the Lord renew it by Grace, Satan will rule that which rules thee, and ſo all thy members will be inſtruments of iniquity to fight againſt God. The actions performed by our Bodies, are juſtly reputed and reckon'd by God to the Soul, [†] becauſe the Soul is the ſpring of all its motions, the fountain of its life and operations. What it doth by the Body its inſtrument, is as if it were done immediately by it ſelf; for without the Soul it can do nothing.

Inference VII.

V. A Spiritual Subſtance.

MOreover, from the immaterial and ſpiritual nature of the Soul we are informed, *That Communion with God, and the enjoyment of him, are the true and proper intentions and purpoſes for which the Soul of Man was created.*

Such a Nature as this, is not fitted to live upon groſs, material and periſhing things, as the Body doth. The food of every Creature is agreeable to its nature, one cannot ſubſiſt upon that which another doth: As we ſee among the ſeveral ſorts of Animals, what is food to one, is none to another. In the ſame Plant there is found a root, which is food of *Swine*, a ſtalk which is food for *Sheep*, a flower which feeds the *Bee*, and a ſeed on which the *Bird* lives: The *Sheep* cannot live upon the root, as the *Swine* doth; nor the *Bird* upon the flower, as the *Bee* doth; but every one feeds upon the different parts of the *Plant*, which are agreeable to its nature. So it is here, our Bodies being of an earthly material nature, can live upon things earthly and material, as moſt agreeable to them, they can reliſh and ſuck out the ſweetneſs of theſe things; but the Soul can find nothing in them ſutable to its nature and appetite, it muſt have ſpiritual food, or periſh. It were therefore too brutiſh, and unworthy of a Man that underſtood the nature of his own Soul, to chear it up with the ſtores of earthly proviſions made for it, as he did, *Luke* 12. 20. *I will ſay to my Soul, Soul, thou haſt much Goods laid up for many years, take thine eaſe, eat, drink, and be merry.* Alas, the Soul can no more eat, drink, and be merry with carnal things, than the Body can with ſpiritual and immaterial things: It cannot feed upon bread that periſheth, it can reliſh no more in the beſt and daintieſt fare of an earthly growth, than in the white of an Egg: But bring it to a reconciled God in Chriſt, to the Covenant of Grace, and the ſweet promiſes of the Goſpel; ſet before it the joys, comforts and earneſts of the Spirit; and if it be a ſanctified renewed Soul, it can make a rich Feaſt upon theſe. Theſe make it a Feaſt of fat things, full of Marrow, as it is expreſſed, *Iſaiah* 25. 6. Spiritual things are proper food for ſpiritual and immaterial Souls.

Inference VIII.

VI. A Spiritual Subſtance.

THE ſpiritual nature of the Soul farther informs us, *That no acceptable ſervice can be performed to God, except the Soul be imployed and ingaged therein.*

The *Body* hath its part and ſhare in God's worſhip, as well as the *Soul*; but its part is inconſiderable in compariſon: *Prov.* 23. 26. *My Son, give me thy heart,* (i. e.) thy Soul, thy Spirit. The holy and religious acts of the *Soul* are ſutable to the nature of the Object of Worſhip: *John* 4. 24. *God is a Spirit, and they that worſhip him, muſt worſhip in Spirit and in Truth.* Spirits only can have Communion with that great Spirit. They were made Spirits for that very end, that they might be capable of converſe with the Father of Spirits. They that worſhip him, muſt worſhip in Spirit and in Truth; that is, with inward love, fear, delight, and deſires of Soul, that is to worſhip him in our Spirits: And in *Truth* (*i. e.*) according to the Rule of his Word which preſcribes our Duty. *Spirit* reſpects the inward Power; *Truth*, the outward Form. The former ſtrikes at Hypocriſie, the latter at Superſtition and Idolatry: The one oppoſes the inventions of our Heads, the other the looſeneſs and formality of our Hearts.

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[*] Corpus organo ſimile eſt, anima Artificis rationem obtinet. *Ireneus lib.* 2.

[†] Omnia quœcunque fecerit corpus, ſive bonum, ſive malum, animæ reputantur. *Origen. in Job.*

No doubt but the ſervice of the Body is due to God, and expected by him; for both the Souls and Bodies of his People are bought with a Price, and therefore he expects we glorifie him with our Souls and Bodies, which are his: But the ſervice of the Body is not accepted of him, otherwiſe than as it is animated and enlivened by an obedient Soul, and both ſprinkled with the Blood of Chriſt. Separate from theſe, bodily Exerciſe profits nothing, 1 *Tim.* 4. 8. What pleaſure can God take in the fruits and evidences of Mens Hypocriſie? *Ezek.* 33. 31.

Holy *Paul* appeals to God in this matter, *Rom.* 1. 9. *God is my witneſs* (ſaith he) *whom I ſerve with my Spirit*; q. d. I ſerve God in my Spirit, and he knows that I do ſo. I dare appeal to him, who ſearches my heart, that it is not idle and unconcerned in his ſervice. The Lord humble us, the beſt of us, for our careleſs, dead, gadding, and vain Spirits, even when we are engaged in his ſolemn ſervices. Oh that we were once ſo ſpiritual, to follow every excurſion from his ſervice with a groan, and retract every wandring thought with a deep ſigh! Alas! a cold and wandring ſpirit in Duty is the diſeaſe of moſt good Men, and the very temper and conſtitution of all unſanctified ones. It is a weighty and excellent expreſſion of the *Jews* in their *Euchologium*, or Prayer-book: *Wherewithal ſhall I come before his face, unleſs it be with my Spirit? For Man hath nothing more precious to preſent to God than his Soul.* Indeed it is the beſt Man hath; thy Heart is thy *totum poſſe*, 'tis all that thou art able to preſent to him. If thou caſt thy Soul into thy Duty, thou doſt as the poor Widow did, caſt in all that thou haſt; And in ſuch an offering the great God takes more pleaſure, than in all the external, coſtly, pompous Ceremonies, adorned Temples, and external Devotions in the World. It is a remarkable and aſtoniſhing expreſſion of his own in this caſe; Iſa. 66. 1, 2. *Thus ſaith the Lord, The Heaven is my Throne, and the Earth is my Footſtool: where is the Houſe that ye built me, and where is the place of my reſt? For all theſe things have mine hands made, and all theſe things have been, ſaith the Lord: but unto this Man will I look, even to him that is poor, and of a contrite Spirit, and trembleth at my Word*; q. d. Think not to pleaſe me with magnificent Temples, and adorned Altars; if I had pleaſure in ſuch things, Heaven is a more glorious Throne than any you can build me, and yet I have more delight in a poor contrite Spirit, that trembles with an holy awe and reverence at my Word, than I have in Heaven or Earth, or all the Works of my hands in either. Oh! if there had been more trembling at his Word, there had not been ſuch trembling as now there is, under fears of the loſs and removal of it. Some can ſuperſtitiouſly reverence and kiſs the ſacred Duſt of the Sanctuary, as they call it, and expreſs a great deal of zeal for the externals of Religion, but little conſider how ſmall the intereſt of theſe things is in Religion, and how little God looks at, or regards them.

במה אקדם פניו בי א
ברוחיבי ארז לאיש נכ
מנפ h. e. qua re potius
veniam faciem ejus niſi
itu meo? nihil enim
homini pretioſius ani-
ſuâ.

Inference IX.

How much are the Spirits of men ſunk by Sin, below the dignity and excellency of their nature? Our Souls are Spirits by Nature, yet have they naturally no delight in things ſpiritual: They decline that which is homogeneal and ſutable to Spirits, and reliſh nothing but what is carnal and unſutable to them. How are its affections inverted and miſplaced by ſin! That noble, ſpiritual, heaven-born Creature the Soul, whoſe Element and Center God alone ſhould be, is now fallen into a deep oblivion both of God and it ſelf, and wholly ſpends its ſtrength in the purſuit of ſenſual and earthly Enjoyments, and becomes a meer drudge and ſlave to the Body. Carnal things now meaſure out and govern its delights and hopes, its fears and ſorrows. Oh! how unſeemly is it, to behold ſuch an high-born Spirit lacqueying up and down the World in the ſervice of the periſhing Fleſh! *Their heart* (ſaith the Prophet) *goeth after their Covetouſneſs*, Ezek. 33. 31. as a ſervant at the beck or nod of his Maſter.

Oh! how many are there to be found in every place, who melt down the precious Affections and ſtrength of their Souls, in ſenſitive bruitiſh Pleaſures and Delights? *James* 5. 5. *Ye have lived in pleaſures upon Earth*, as the *Fiſh* in the Water, or rather as the *Eel* in the Mud; never once lifting up a Thought or Deſire to the ſpiritual and eternal Pleaſures that are at God's right hand.

Our Creation did not ſet us ſo low; we are made capable of better and higher things.

God did not inſpire ſuch a noble, excellent, ſpiritual Soul into us, meerly to ſalt our Bodies, or carry them up and down this World for a few years, to gaze at the vanities of it. It was a great ſaying of an Heathen: * *I am greater, and born to greater things, than that I ſhould be a ſlave to my Body.* We have a Spirit about us, that might better underſtand its Original, and know it is not ſo baſe a Being, as its daily employments ſpeak it to be. The Lord raiſe our apprehenſions to a due value of the dignity of our own Souls, that we may turn from theſe ſordid employments with a generous diſdain, and ſet our affections on what is agreeable to, and worthy of an high-born Spirit.

* Major ſum, & ad majora natus, quam ut corporis mei ſim mancipium. *Senec.*

Infe-

Inference X.

VII. The Soul an immortal Subſtance.

IS the Soul of Man a vital, ſpiritual, and *immortal Subſtance? Then it is no wonder, that we find the reſentments and impreſſions of the World to come, naturally engraven upon the Souls of Men all the World over.* Theſe impreſſions and ſentiments of another Life after this, do as naturally and neceſſarily ſpring out of an *immortal Nature*, as branches ſpring out of the body of a Tree, or feathers out of the body of a Bird. So fairly and firmly are the characters and impreſſions of the Life to come ſealed upon the *immortal Spirits* of all men, that no man can offer violence to this Truth, but he muſt alſo do violence to his own Soul, and unman himſelf by the denial of it. Who feels not a chearineſs to ſpring from his abſolving, and an horror from his accuſing Conſcience? Neither of which could riſe from any other Principle than this. We are Beings conſcious to our ſelves of a future ſtate, and that our Souls do not vaniſh when our Breath doth; that we ceaſe not to be when we ceaſe to breathe.

And this is common to the moſt barbarous and ſalvage Heathens: *They ſhew* (ſaith the Apoſtle) *the work of the Law written in their hearts, their Conſcience alſo bearing them witneſs, and their Thoughts in the mean time accuſing, or elſe excuſing one another.* By the work of the Law, underſtand the ſum and ſubſtance of the Ten Commandments, comprizing the Duties to be done, and the Sins to be avoided. This work of the Law is ſaid to be written upon the Hearts of the *Gentiles*, who had no external written Law; upon their Hearts it was written, tho' many of them gave themſelves over to all uncleanneſs: and they *ſhewed*, or gave evidence and proof, that there was ſuch a Law written upon their Hearts. They ſhewed it two ways: (1.) Some of them ſhewed it in their Temperance, Righteouſneſs, and moral Honeſty, wherein they excelled many of us, who have far greater Advantages and Obligations. (2.) In the efficacy of their Conſciences, which as it clear'd and comforted them for things well done, ſo it witneſſed againſt them, yea, judg'd and condemned them for things ill done. And theſe evidences of a Law written on the Heart are to be found, where-ever Men are to be found. Their ignorance and barbarity cannot ſtifle theſe ſentiments and impreſſions of a future ſtate, and a juſt Tribunal to which all muſt come. And the univerſality of it plainly evinces, that it ſprings not out of Education, but the very nature of an immortal Soul.

Let none ſay that theſe univerſal impreſſions are but the effects of an univerſal *Tradition*, which hath been time out of mind ſpread among the Nations of the World: For as no ſuch univerſal Tradition can be proved; ſo if it could, the very propenſion that is found in the minds of all Men living to embrace and cloſe with the Propoſals of a Life to come, will evince the agreeableneſs of them to the nature of an immortal Soul. Yea, the natural cloſing of the Soul with theſe Propoſals, will amount to an evidence of the reality and exiſtence of thoſe inviſible things. For as the natural Senſes, and their Organs, prove that there are Colours, Sounds, Savours, and Juices, as well as, or rather becauſe, there are Eyes, Ears, *&c.* naturally fitted to cloſe with, and receive them: ſo it is here, if the Soul naturally looks beyond the Line of Time, to things Eternal, and cannot bound and confine its thoughts and expectations within the too narrow limits of preſent things, ſurely there is ſuch a future ſtate, as well as Souls made apprehenſive of it, and propenſe to cloſe with the diſcoveries thereof. So natural are the Notions of a future ſtate to the Souls of Men, that thoſe who have ſet themſelves deſignedly to baniſh them, and ſtruggled hard to ſuppreſs them, as things irkſome and grievous to them, giving interruption to their ſenſual Luſts and Pleaſures; yet ſtill theſe apprehenſions have returned upon them, and gotten a juſt Victory over all their Objections and prejudices: they follow them whereſoever they go; they can no more flee from them, than from themſelves; whereby they evidence themſelves to be natural and indelible things.

Inference XI.

VIII. Endued with *Underſtanding, Will,* and *Affections.*

HAth God endued the Soul of Man with Underſtanding, Will, and Affections, whereby it is made capable of knowing, loving, and enjoying God? *'Tis then no wonder to find the malice and envy of Satan engaged againſt Man more than any other Creature, and againſt the Soul of Man rather than any thing elſe in Man.*

It grates that Spirit of Envy, to ſee the Soul of Man adorning and preparing by Sanctification to fill that place in Glory from which he fell irrecoverably. It cut *Haman* to the very heart, to ſee the Honour that was done to *Mordecai*; much more doth it grate and gall Satan, to ſee what Jeſus Chriſt hath purchaſed and deſigned for the Souls of Men. Other creatures being naturally uncapable of this Happineſs, do therefore eſcape his fury; but Men ſhall be ſure to feel it, as far as he can reach them; 1 *Pet.* 5. 8. *Your Adverſary the Devil goeth about like a roaring Lion, ſeeking whom he may devour. He walks to and fro*, that ſpeaks his diligence; *ſeeking whom he may devour*, that ſpeaks his deſign: his reſtleſneſs in doing miſchief, is all the Reſt and Relief he hath in his own Torments. 'Tis a mark of pure and perfect Malice, to endeavour to deſtroy, tho' he knows he ſhall never be ſucceſsful in his Attempts. We read of many Bodies poſſeſſed by him; but he never takes up his quarters in the Body of any, but with deſign to miſchief the Soul. No room but the beſt in the houſe will ſatisfie him; no Blood ſo ſweet to him as Soul-blood. If he raiſe Perſecution againſt the Bodies of Men, it is to deſtroy their Souls: Holineſs is that he hates, and Happineſs is the Object of his Envy; The Soul being the ſubject of both, is therefore purſued by him as his Prey.

Inference XII.

UPon the conſideration both of its excellent Nature, and divine Original, it follows, *That the corruption and defacing of ſuch an excellent Creature by Sin, deſerves to be lamented and* *greatly bewailed; and the recovery of it by Sanctification to be ſtudied, and diligently proſecuted, as the great concern of all Men.*

What a beautiful and bleſſed Creature was the Soul of Man at firſt, whil'ſt it ſtood in its integrity? His Mind was bright, clear, and apprehenſive of the Law and Will of God: His Will chearfully complied therewith; his ſenſitive Appetite and inferiour Powers ſtood in an obedient ſubordination. God made Man upright, *Eccleſ.* 7. 29. יָשָׁר ſtreight, and equal, bending to neither extreme. The Law of God was fairly engraven upon the Table of his Heart. Principles of Holineſs and Righteouſneſs were inlayed in the very frame of his Mind, fitting him for an exact and punctual diſcharge of his Duties both to God and Man. This was the ſoundneſs of his Conſtitution, the healthful temper of his inner Man, whereby it became the very Region of Light, Peace, Purity, and Pleaſure. For think how ſerene, lightſom, and placid the ſtate of that Soul muſt be, in which there was no obliquity, not a jar with the Divine Will; but Joy and Peace continually transfuſed through all its Faculties!

But ſin hath defaced its beauty, raz'd out the Divine Image which was its glory, and ſtampt the very Image of Satan upon it; turn'd all its noble Powers and Faculties againſt the Author and Fountain of its Being. Surely, if all the Poſterity of *Adam*, from the beginning to the end of the World, ſhould do nothing elſe but weep and ſigh for the ſin and miſery of the Fall, it could not be ſufficiently deplored: Other ſins, like ſingle Bullets, kill particular perſons; but *Adam*'s ſin, like a Chain-ſhot, mowed down all Mankind at once. It murder'd himſelf *actually*, all his Poſterity *virtually*, and Chriſt himſelf *occaſionally*. Oh! what a black train of doleful conſequents attend this ſin! It hath darkened the bright eye of the Soul's Underſtanding, 1 *Cor.* 2. 14. made its complying and obedient Will ſtubborn and rebellious, *Joh.* 5. 40. rendered his tender heart obdurate and ſenſeleſs, *Ezek.* 36. 26. filled its ſerene and peaceful Conſcience with guilt and terror, *Tit.* 1. 15. The conſideration of theſe things is very humbling, and ſhould cauſe thoſe that glory in their high and illuſtrious deſcents, to wrap their ſilver Star in *Cypreſs*, and cover all their Glory with a mourning Veil. But this is but one part of their Duty.

How ſhould this Conſideration provoke us to apply our ſelves with moſt ſerious diligence to recover our loſt Beauty and Dignity, in the way of Sanctification! This is the great and moſt proper uſe of the Fall as *Muſculus* excellently ſpeaks; *ut gratiam Chriſti eo ſubnixius ambiamus*, to inflame our deſires the more vehemently after Grace.

Sanctification reſtores the beauty of the Soul, which ſin defaced, *Epheſ.* 4. 24. *Col.* 3. 10. Yea, it reſtores it with this advantage, that it ſhall never be loſt again; Holineſs is the beauty of God impreſs'd upon the Soul, and the impreſſion is everlaſting. Other beauty is but a fading flower: Time will plough up deep furrows upon the faireſt faces, but this will be freſh to Eternity.

All moral Vertues, homilitical qualities, which adorn and beautifie Nature, and make it attractive and lovely in the eyes of Men, are but ſeparable accidents, which Death diſcinds and crops off like a ſweet flower from the ſtalk. Job. 4. 21. *Doth not their excellency that is in them go away?* But Sanctification is inſeparable, and will aſcend with the Soul into Heaven. Oh! that God would ſet the glaſs of the Law before us, that we may ſee what defiled Souls we have by Nature, that we might come by Faith to Jeſus Chriſt, who cometh to us by Water and by Blood, 1 *Joh.* 5. 6.

Inference XIII.

To conclude. Upon the conſideration of the whole matter before us, If this excellent Creature the Soul receive both its Being and Excellencies from God; *Then he that formed it muſt needs have the full and only right to poſſeſs and uſe it, and is therefore moſt injuriouſly kept out of the poſſeſſion of it, by all unſanctified and diſobedient perſons.*

The Soul of Man is a Building of God, he hath laid out the Treaſures of his Wiſdom, Power and Goodneſs in this noble Structure; he built it for an habitation for Himſelf to dwell in; and indeed ſuch noble Rooms as the Underſtanding, Will, and Affections, are too good for any other to inhabit But Sin hath ſet open the gates of this hallowed Temple, and let in the Abomination that maketh deſolate. All the doors of the Soul are barr'd and chain'd up againſt Chriſt, by ignorance and infidelity; he ſeeks for admiſſion into the Soul which he hath made, but findeth none. A forcible entry he will not make, but expects when the Will ſhall bring him the keys of the Soul, as to its rightful Owner. So he expreſſeth himſelf to us in Rev. 3. 20. *Behold, I ſtand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and ſup with him, and he with me.* His *ſtanding at the door*, denotes his earneſt deſire, and patient waiting, in the uſe of all thoſe means that are introductive of Jeſus Chriſt into the Souls of men. His *knocking*, ſignifies the various eſſays he makes by Ordinances and Providences externally and the convictions and perſuaſions of his Spirit, and the Conſciences of ſinners internally: every call of the Word, and every conviction of Conſcience, is a Call, a Knock from Heaven, at the door of the Soul, for the admiſſion of Chriſt into it. By *the Soul's hearing his voice, and opening of the door*, underſtand its approbation, and conſent to the motion and offer of God. By Chriſt's *coming in*, is meant his uniting that Soul unto himſelf that opens to him. And as his *coming in* denotes union, ſo his *ſupping with* the Soul, and the Soul with him, denotes his ſweet Communion; imperfect here, complete and full in Heaven.

Oh the admirable condeſcenſion of God to poor ſinners! The God that formed you with a Word, and can as eaſily ruin you with a Frown; yet waits at the gates of your Souls for admiſſion into them. There be many Souls within the ſound of this complaint, that have kept God out of his own Right all their days. They have ſhut out Jeſus Chriſt, and delivered up their Souls to Satan; if he but knock by a ſlight Temptation, the door is preſently opened: but Jeſus Chriſt may wait in vain upon them, from Sabbath to Sabbath, and from Year to Year. But the longeſt day of his patience hath an end; and there is a refuſal of Grace, after which no more tenders of Mercy ſhall ever be made.

What ſay you, Souls? will you at laſt open the door to Jeſus Chriſt, or will you ſtill exclude him? If you will open to him, he will not come in empty-handed, he will bring a feaſt with him, ſuch a feaſt, as you never taſted any thing like it in your lives: But if you will not open to him, then I call Heaven and Earth to witneſs againſt you this day, that you have once more barr'd the doors of your Souls againſt him whoſe pleaſure and power gave them their very Beings; againſt him, who is their Sovereign Lord, and rightful Owner; and conſequently, this Act of yours muſt ſtop your mouths, and deprive you of all Pleas and Apologies, when you ſhall knock hereafter at the door of Mercy, and God ſhall for ever ſhut it up againſt you, according to his juſt, but dreadful threatnings, *Matt.* 7. 21. *Prov.* 1. 24, 25. And thus much of the Divine Original, and Excellent Nature of the Soul of Man.

Having taken a view of this excellent Creature the Soul, in opening the former Propoſition; we come next to the conſideration of its union with the Body, in this ſecond Propoſition:

Doct. II. *That the Souls and Bodies of Men are knit together by the feeble band of the Breath in their Noſtrils.*

Mr. How *in a Funeral Sermon,* p. 9, 10.

There is (ſaith a learned Man) *no greater Myſtery in Nature, than the Union betwixt the Soul and Body: That a Mind and Spirit ſhould be ſo tied and linked with a Clod of Clay, that while that remains in a due temper, it cannot by any art or power free it ſelf. It can by an act of the Will move an Hand, or a Foot, or the whole Body, but cannot move from it one inch. If it move hither, or thither, or by a leap upward do aſcend a little, the Body ſtill follows; it cannot ſhake or throw it off. We cannot take our ſelves out; by any allowable means we cannot; nor by any at all (that are at leaſt within meer humane power) as long as the temperament laſts. While that remains, we cannot go; if that fail, we cannot ſtay; though there be ſo many open avenues (could we ſuppoſe any material bounds to hem in, or exclude a Spirit) we cannot go out or in at pleaſure. A wonderful thing! and I wonder we no more wonder at our own make and frame in this reſpect. —What ſo much a-kin are a Mind and a piece of Earth, a Clod and a Thought, that they ſhould be thus affixed to one another?*

My deſign here is to ſhew by what ligament, tie, or bond it hath pleaſed the great and wiſe Creator, to affix and link theſe ſo different parts of Man together: and this *Moſes* in the Text tells us, is no other but the Breath of his Noſtrils.

The Breath and Soul of Man are two diſtinct things. His Breath is not his Soul, nor his Soul his Breath, but the *Nexus* or Bond that couples and unites his Soul and Body in a perſonal Union. The Body hath no Life in it ſelf, but its Life reſults from its union with the Soul, *Jam.* 2. 26. This union is maintained by the Breath of our Noſtrils, which upon that account is here called the *Breath of Life. Breath is an act of Life, proceeding from the Soul's union with its Body, and ending with the diſſolution of it.* Life is continued by its *reſpiration*, and ended by its *expiration*. Whil'ſt we live, and whil'ſt Breath is in our Bodies, are terms *ſynonimous.*

What Breath is.

That little quantity of Air, which we thus breathe in and out at our Noſtrils, is more to us than all the three Regions of Air, which fill up the vaſt ſpace between Earth and Heaven. It is in a ſenſe, our Life.

For the uſe and office of Reſpiration, the *Lungs* were formed and placed where they are, not without the moſt wiſe counſel and direction of God. They are that Organ in the * Body, which by the help of that *Artery* called *Arteria trachea*, leading to them as a Channel, for the paſſage of Air from the Mouth and Noſtrils, the Air is tranſmitted to, and ventilated by them for the refreſhment of the † Heart, and exhaling the fumes thereof.

What the Lungs are.

The Heart hath continual need of ſuch a vent and refreſhment; and therefore the Lungs, like a pair of Bellows, muſt be kept continually going. Longer than Breath is going, the Heart is dying; that which ſtops the one, ſuffocates the other.

And here we may with admiration contemplate the Wonders by which our Lives are continued. Theſe Lungs are the moſt frail and tender part of the Body, and kept in continual motion and agitation; yet are made ſerviceable for ſeventy or eighty years together, which is the wonder of Providence. Were a piece of Braſs, Iron, or Steel, kept in continual and inceſſant uſe, it would not endure half the time. In a word, the ‖ Heart, that noble part of the Body, is the ſhop wherein the Spirits are laboured and prepared, which therefore is in continual motion and heat; and ſo needs continual cooling and refreſhing. We can live no longer than it labours; it can labour no longer than it is refreſhed and cooled by reſpiration.

God hath therefore prepared the Lungs for this ſervice, which being of a thin, porous, and ſpungy ſubſtance, can eaſily be dilated and contracted. By dilating themſelves, they attract and ſuck in the Air into themſelves; firſt duly to prepare and temper it, and then communicate it to the Heart for its refreſhment; which being quickly heated in the Heart, is again breathed out by the Lungs by contracting themſelves again. This double motion of Inſpiration and Expiration we call *Reſpiration*;

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* Pulmo eſt ſpirandi & reſpirandi inſtrumentum, ad pulmones inducitur fi ſtula, quæ dicitur Trache arteria, ad geminos uſu condita, &c. † Cor move tur motu duplici. nemp συστολῆς & διαστολῆς, qu calor innatus attracto aër mitigatur & refrigeratu *Alſted. Theol. Nat.* p. (*mihi* 614.

‖ Quia cor eſt fons vi & officina ſpirituum ope ſiſſima, ita ut perpetuo m tu pendulum agitetur; que etiam vehementer calefcit, ita ut ſi calor per reſpirationem non ſtringueretur, neceſſe fue & calidum & humidum tivum nimia æſtuatione primi & ſuffocari. Pul nes ſunt nihil aliud qu folles quidam naturales, ſeſe dilatando aërem attrahunt, inque cor effundunt, ita ut cor p petuò æſtuans, aëre refrigeretur; qui aer, ubi intra cordis me incaluit, iterum à corde effunditur in pulmones, qui ſeſe con hendo foras emittunt. *Keckerm. Phyſ.* p. 142.

and this Reſpiration is the Bond that holds our Souls and Bodies together.

And indeed, this is but a feeble Bond, a very ſlender and weak Thread, which holds our Souls and Bodies in union. What more *volatile*, *evanid* and *uncertain*, than a puff of breath? The Noſtrils are the outer door of the Body, our Breath is continually in our Noſtrils; and how ſoon may that depart, which is day and night at the door, as if it were ſtill taking leave of us? Our Breath is always going; and what is ſtill going, will be gone at laſt. How ſmall a difference is there betwixt Reſpiration and Expiration, a breathing and a breathleſs lump of Clay? Breath cannot continue long, and Life cannot ſtay a moment behind it. Pſal. 104. 29. *Thou takeſt away their Breath, they die, and return to their Duſt.* Life is Breath given, and Death is Breath taken away. The Breath of Man is like a written Sentence, in which there are divers Comma's, or ſhort Pauſes, after which ſpeedily follows a full Stop, and there's an end of it.

Pulmones ſunt veluti rotæ ad Ciſternam: ſicut enim rota in fonte ſitulam modo deprimit deorſum, modo ſurſum attollit; ita & pulmones perpetuo motu aërem attrahunt, & expellunt. *Alſted. Theol. Nat.* p. 623.

Some conceive *Solomon* points at the continual motion of the Lungs, in that figurative and elegant deſcription of the death of Man, Eccleſ. 12. 6. *Or ever the ſilver Cord be looſed, or the golden Bowl be broken; or the Pitcher be broken at the Fountain, or the Wheel be broken at the Ciſtern.* The double motion of the Lungs he ſeems here to compare to the double motion of the Buckets in a Well; the turn of the Wheel ſends one down, and draws the other up. But as we uſe to ſay proverbially, The Bucket or Pitcher that goes ſo often to the Ciſtern or Well, is broken at laſt: ſo muſt we ſay of theſe, they will fail at laſt. One ſitting by the bedſide of a dying perſon, ſighed out this compaſſionate expreſſion, *Ah! quid ſumus?* His ſick friend hearing it, replied, *Pulvis, & umbra, fumus*, Duſt, a Shadow, a puff of Wind. The Wind without us is fickle and inconſtant to a Proverb, and ſo is that within us too. Many grudge at the ſhortneſs of Life; but conſidering the feebleneſs of this Bond, we have more cauſe to wonder at the ſlowneſs of Death. For let us ſeriouſly conſider the frailty of our Breath on a double account, *viz.*

1. In reſpect of our breathing Inſtruments.
2. Or of breath-ſtopping Accidents.

1. Great is the frailty of our breathing Inſtruments. What is Fleſh, but weakneſs? even the moſt ſolid and ſubſtantial; it is as the fading graſs, *Iſa* 40. 6. But our * Lungs are the moſt lax, ſpongy, and tender of all fleſh, if that which is ſo airy, light, and ſpumous, deſerve the name of Fleſh. And as it is the moſt frail of all Fleſh, ſo it is in continual motion, labouring night and day, without reſt or intermiſſion; and that which wants alternate reſt cannot be durable. We ſee motion wears out the Wheels of a Watch, tho' made of Braſs; but our *ſtrength* (as *Job* ſpeaks) *is not the ſtrength* of ſtones *nor our bones* (the moſt ſolid, much leſs our Lungs, the moſt frail and feeble parts) *of Braſs.* Beſide,

2. There are a multitude of breath-ſtopping Accidents, which may, and daily do beat the laſt Breath out of Mens Noſtrils, before any decay of Nature cauſe it to expire.

Many mortal Diſeaſes are incident to theſe frail and tender parts. Phtyſicks, Interenations, Ulcers, eaſily bar the paſſage of our Breath there; yea, and ſlighter accidents, which immediately touch not that part, are ſufficient to ſtop our Breath, and diſlodge our Souls. A *Fly*, a *Gnat*, the ſtone of a *Raiſin*, a *Crum* of Bread, have often done it. There is not a Pore in the Body, but is a door large enough to let in Death; nor a Creature ſo deſpicably ſmall, but is ſtrong enough (if God commiſſionate it) to ſerve a Writ of Ejection upon the Soul. The multitudes of Diſeaſes are ſo many lighted Candles put to this ſlender Thread of our Breath, beſides the infinite diverſity of external accidents, by which multitudes daily periſh: So that there are as great and aſtoniſhing Wonders in our Preſervation as in our Creation.

Inference I.

HOw admirable then is the *Myſtery of Providence in the daily continuation of the Breath of our Noſtrils!*

That our Breath is yet in our Noſtrils, is only from hence, that he who breathed it into them at firſt is our Life, and the length of our Days, as it is *Deut.* 30. 20. It is becauſe our Breath is in his hand, *Dan.* 5. 23. not in our own, or in our Enemies hand. Till he take it away, none ſhall be able to do it; *Pſal.* 104. 29. *Thou takeſt away their breath, they die, and return to their Duſt.*

'Tis neither Food nor Phyſick, but God in and by them, that *holdeth our Souls in life*, Pſal. 66. 9. We hang every moment of our Life over the grave, and the gulph of Eternity, by this ſlender Thread of our Breath: but it cannot break, how feeble ſoever it be, till the time appointed be fully come. If it be not extinguiſhed and ſuffocated as others daily are, it is becauſe he puts none of theſe Diſeaſes upon us, as it is *Exod.* 15. 26. or if he do, yet he is *Jehovah Rophe*, the Lord that healeth us, as it follows in that Text.

We live in the midſt of cruel enemies, yea, *among them that breathe out cruelty*, as the *Pſalmiſt* complaineth, *Pſal.* 27. 12. Such Breath would quickly ſuffocate ours, did not He in whoſe hand ours is wonderfully prevent it. Oh what cauſe have we to employ and ſpend that Breath in His Praiſe, who works ſo many daily Wonders to ſecure it!

Inference II.

IS it but a puff of feeble Breath which holds our Souls and Bodies in union? *Then every Man is deeply concerned to make all haſte, to take all poſſible care and pains to ſecure a better and more durable habitation for his Soul in Heaven, whilſt yet it ſojourns in this frail Tabernacle of the Body.*

The time is at hand, when all theſe comely and active Bodies ſhall be ſo many breathleſs Carcaſes, no more capable of any uſe or ſervice for our Souls than the ſeats you ſit on, or the dead bodies that lie under your feet. Your breath is yet in your Noſtrils, and all the means and ſeaſons of Salvation will expire with it; and then it will be as impoſſible for the beſt Miniſter in the world to help your Souls, as for the ableſt *Phyſician* to recover your Bodies. As Phyſick comes too late for the one, ſo Counſels and Perſuaſions for the other.

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* Eſt enim ſubſtantia pulmonum caro laxa, ſpongioſa, aërea; & ſimilis coagulatæ ſpumæ ſanguinis. *Alſted. ib.*

Three things are worth thinking on in this matter.

1. That you are not without the hopes and poſſibilities of Salvation, whilſt the breath of life is in your Noſtrils. A mercy (how lightly ſoever you value it) that would raviſh with joy thoſe miſerable Souls that have already ſhot the gulf of Eternity, and turn the ſhrieks and groans of the Damned into joyful ſhouts and acclamations of praiſe. Poor wretch, conſider what thou read'ſt; that thy Soul is not yet in Chriſt, is thy greateſt miſery, but that yet it may be in Chriſt, is an unſpeakable mercy; though thy Salvation be not yet ſecured, yet what a mercy is it that it is not deſperate?

2. When this uncertain breath is once expired, the laſt hope of every unregenerate perſon is gone for ever: It is as impoſſible to recover hope, as it is to recover your departed breath, or recal the day that is paſt. When the breath is gone, the *Compoſitum* is diſſolved; we ceaſe to be what now we are, and our life is as water ſpilt on the ground, which ſhall not be gathered up till the Reſurrection. Our Life is carried like a precious liquor in a brittle Glaſs, which death breaks to pieces. The Spirit is immediately preſented to God, and fixed in its unalterable State; *Heb.* 9. 27. All means of Salvation now ceaſe for ever; no *Ambaſſadors* of peace are ſent to the Dead; no more Calls or ſtrivings of the Spirit: no more ſpace for Repentance. O! what an inconceivable weight hath God hanged on a puff of breath!

3. And ſince matters ſtand thus, it is to be admired what ſhift Men make to quiet themſelves in ſo dangerous a ſtate as moſt Souls live in; quiet and unconcerned, and yet but one puff of breath betwixt them and Hell! O the ſtupifying and beſotting nature of Sin! O the efficacy and power of ſpiritual Deluſions! Are our lives ſuch a throng and hurry of buſineſs, that we have no time to go alone and think where we are, and where we ſhortly muſt be? What ſhall I ſay? If bodily concerns be ſo weighty, and the matters of Eternity ſuch trifles; if meat and drink, and trade, and children, be ſuch great things, and Chriſt, and Soul, and Heaven, Hell, and the World to come, ſuch little things in your eyes, you will not be long in that opinion I dare aſſure you.

Inference III.

IS the Tie ſo weak betwixt our Souls and Bodies? how cloſe and near then do all our Souls confine and border upon Eternity?

There is no more but a puff of breath, a blaſt of wind betwixt this World and that to come, a very ſhort ſtep betwixt Time and Eternity: There is a breath which will be our laſt breath: Reſpiration muſt and will terminate in Expiration: The Dead are the *Inhabitants*, and the Living are *Borderers* upon the inviſible world. This conſideration deſerves a dwelling place in the hearts of all Men, whether,

I Regenerate, or
II. Unregenerate.

I. Regenerate Souls ſhould ponder this with pleaſure. O 'tis tranſporting to think how ſmall a matter is betwixt them and their compleat Salvation. No ſooner is your breath gone, but the full deſire of your hearts is come; every breath you draw, draws you a degree nearer to your perfect happineſs; *Rom.* 13. 11. *Now is your Salvation nearer than when you believed*; therefore both your chearfulneſs and diligence ſhould be greater than when you were * in the infancy of your Faith. You have run through a conſiderable part of your Chriſtian courſe and race, and are now come nearer the Gole and prize of eternal Life. O deſpond not, loiter not now at laſt, who were ſo fervent and zealous in the beginning. 'Tis tranſporting to think how near you approach the Region of light and joy. O that you would diſtinctly conſider,

1. Where you lately were.
2. Where now you are.
3. Where ſhortly you ſhall be.

1. You that are now ſo near Salvation, were lately very near unto Damnation: there was but a puff of breath betwixt you and Hell. How many nights did you ſleep ſecurely in the ſtate of nature and unregeneracy? How quietly did you reſt upon the brink of Hell, not once imagining the danger you were in? Had any of thoſe ſickneſſes you then ſuffered, been ſuffered by God, like a candle, to burn aſunder this ſlender thread of life which was ſo near them, you had been as miſerable and as hopeleſs, as thoſe that now are roaring in the loweſt Hell. I have heard of one that rid over a dangerous Bridg in the night, who upon the review of the place next day, fell into a ſwoon, when he was ſenſible of that danger which the darkneſs of the night hid from him. O Reader, ſhall not an eſcape from Hell affect thee, as much as ſuch an eſcape would do?

2. 'Tis no leſs marvellous to conſider where you now are; you that were afar off, are now made nigh, *Epheſ.* 2. 13. you that were not beloved, are now beloved, *Rom.* 9. 25. You were in the ſtate of death and condemnation; you are now paſſed from death to life, by your free juſtification, 1 *John* 3. 14. Your union with Chriſt hath ſet you free from condemnation, *Rom.* 8. 1. Die you muſt tho' Chriſt be in you, but there is no hazard or hurt in your death. The ſtopping of your breath can put no ſtop to your happineſs, it will haſten, not hinder it: If the pale Horſe come for you, Heaven, not Hell will now follow him; your ſins are pardoned, the covenant of your Salvation ſealed. Death is diſarmed of its fatal ſting; and what then ſhould hinder you from a like Triumph even upon your deathbed with that, 1 *Cor.* 15. 55. *O death where is thy ſting? O grave where is thy victory?*

* Hoc dicit, quod in fidei primordiis, ferventiores, & ad opera bona alacriores fuiſſent fideles; temporis autem progreſſu, refriguiſſent. *Eſtius in loc.*

3. And yet you have more room for Joy, whilſt you conſider where you muſt and ſhall be ſhortly. You are now *in Chriſt*, but in a few days you ſhall be *with Chriſt* as well as in him; 'tis well now, but it will be better e're long. Your ſin is now fully *pardoned*, but not fully *purged* out of your Souls. Your *Perſons* are freed from guilt, but your *Hearts* are not either freed from filth or grief: But in a little time you ſhall be abſolutely and eternally freed from both. Your preſent condition is in Heaven, compared with your former, and your future ſtate will be an Heaven indeed, compared with your preſent. *The path of the juſt is as the ſhining light, which ſhineth more and more unto the perfect day*, Prov. 4. 18.

II. But on the other ſide, what meditation can be more ſtartling and amazing to all the unregenerate and Chriſtleſs World? Ponder it, thou poor Chriſtleſs and unſanctified Soul. Get thee out of the noiſe and clamour of this World, which makes ſuch a continual din in thine ears, and conſider how thou hangeſt over the mouth of Hell it ſelf, by the feeble Thread which is ſpun every moment out of thy Noſtrils; as ſoon as that gives way, thou art gone for ever. What ſhift do you make to quiet your fears, and eat, and drink, and labour with any pleaſure? 'Tis ſtoried of *Dionyſius* the Tyrant, that when *Damocles* would have flattered him into a conceit of the perfection of his happineſs, as he was an abſolute ſovereign Prince, and could do what he pleaſed with others, as his Vaſſals; *Dionyſius*, to confute his fancy, cauſed him to be placed at a Table richly furniſhed, and attended with the moſt curious Muſick, but juſt over his head hanged a ſharp and heavy Sword by one ſingle hair; which when *Damocles* ſaw, no Meat would go down with him, but he earneſtly begged for a diſcharge from that place. This is the lively Emblem of thy condition, thou unregenerate man.

There are *three* things in thy ſtate ſadly oppoſed to the former ſtate laſt deſcribed.

1. The ſtate you were born in, was bad.
2. The ſtate you are now in, is worſe.
3. The ſtate you ſhall ſhortly be in, if you thus continue, will be unſpeakably worſt of all.

1. The ſtate you were born in, was a ſad ſtate; you were born in ſin, *Pſal.* 51. 5. and under wrath, *Eph.* 2. 3. The Womb of Nature caſt you forth into this World defiled and condemned Creatures.

2. The ſtate you are in now, is much worſe than that you were born in; for what have you been doing ever ſince you were born, but treaſuring up wrath againſt the day of wrath? *Rom.* 2. 5. For every Sand of Time which run out of the Glaſs of God's patience towards you, a Drop of Wrath hath been running into the Vials of his Indignation againſt you. Oh! what a Treaſure of Sin and Wrath then is laid up in ſo many years as you have lived in ſin! Every Sin committed, every Mercy abuſed, every Call of God neglected and ſlighted, adds ſtill more and more to this Treaſure.

3. It will be much worſe ſhortly than it is now, except preventing renewing Grace ſtep in betwixt you and that Wrath into which you are haſtning ſo faſt. 'Tis ſad to be under the *Sentence* of Condemnation, but unſpeakably worſe to be under the *Execution* of that Sentence. To be a *Chriſtleſs* man is lamentable, but to be a *hopeleſs* man is more lamentable. For tho' you be now without Chriſt, yet whilſt the Breath of Life is in your Noſtrils you are not abſolutely without hope: but when once that Breath is gone, all the World cannot ſave or help you. Your laſt Breath and your laſt Hope expire together. Tho' you be under God's damning Sentence, yet that Sentence through the riches of forbearance is not executed; but as ſoon as you die, all that Wrath which hang'd over your heads ſo many years, in the black Clouds of God's threatnings, will pour down in a furious ſtorm upon you, which will never break up whilſt God is God. Oh! think, and think again, and let your thoughts think cloſe to this ſad and ſolemn Subject, There is but a Breath betwixt You and Hell.

Inference IV.

DOth God maintain your Life by Breath? Let not that Breath deſtroy your Life, which God gave to preſerve it.

No man can live without Breath; and yet ſome might live longer than they do, if their Breath were better employed. * Some mens Throats have been cut by their own Tongues, as the *Arabian Proverb* intimates. Life and Death (ſaith *Solomon*) are in the power of the Tongue. *Criticks* obſerve, that a *Word* and a *Plague* grow upon the ſame Root in the *Hebrew* Tongue. 'Tis certain that ſome Mens Breath hath been baneful Poyſon both to themſelves and others. It was a Word that cut off the life of *Adonijah*, 1 *King*. 2. 23. and thouſands ſince his day have died upon the point of the ſame Weapon. 'Tis therefore wholſome Advice that is given us, Pſal. 34. 12. *What man is he that deſireth life, and loveth many days, that he may ſee good? keep thy tongue from evil, and thy lips from ſpeaking guile.*

* Cave, ne feriat lingua tua collum tuum. *Scal. Arab. Prov. Cent.* 1.

And the more evil the times are, the ſtricter guard we ſhould keep upon our lips. *It is an evil time, the prudent will keep ſilence*, Amos 5. 13. When wicked men watch to make a man an *offender for a word*, as it is *Iſa*. 29. 20, 21. it behoves us to be upon our watch, that we offend not with our lips. 'Tis good to keep what is not ſafe to truſt. *David* was as a deaf and dumb man, when in the company of wicked men, *Pſal*. 38. 13. he thought ſilence then to be his prudence. It is better they ſhould *call* you fools, than *find* you ſo.

Inference V.

EMploy not that Breath to the diſhonour of God, which was firſt given, and is ſtill graciouſly maintained by him for your comfort and good.

'Twere better you had never breathed at all, than to ſpend your Breath in prophane Oaths, or fooliſh and idle Chat, whereby at once you wound the Name of God, draw guilt upon your own Souls, and help on the ruin of others. That is a ſtartling Text, *Matt*. 12. 36. *But I ſay unto you, that every idle word that men ſhall* *ſpeak, they ſhall give an account thereof in the day of Judgment.*

To give an account, is here, by a *Metalepſis* of the Antecedent for the *Conſequent*, put for puniſhment in Hell-fire, without an intervening change of heart, and ſprinkling of the Blood of Jeſus.

And there is more evil in this abuſe of our Breath, than we can eaſily diſcern, eſpecially upon two Accounts, (1.) Becauſe it is a ſin moſt frequently committed, and ſeldom repented of. The intercourſe betwixt the Heart and Tongue is quick, and the ſenſe of the evil as eaſily and quickly paſſeth away. (2.) Becauſe the poiſonous and malignant influence thereof abides and continues long after: Our words may miſchief others, not only a long time after they are ſpoken, but a long time after the Tongue that ſpake them is turned to Duſt. How many years may a fooliſh or filthy word, a prophane ſcoff, an atheiſtical expreſſion, ſtick in the minds of them that heard them, after the ſpeaker's death! A word ſpoken is *phyſically* tranſient, and paſs'd away with the breath that delivered it: but it's *morally* permanent; for as to its moral efficacy, no more is required, but its objective exiſtence in the minds and thoughts of them that once heard it: And upon that very ground *Suarez* argues for a general Judgment, after Men have paſt at death their particular Judgment; becauſe (ſaith he) long after that, abundance of Good and Evil will be done in this World by the dead, in the perſons of others that over-live them. For look, as it was ſaid of *Abel*, that being dead he yet ſpeaketh: ſo it may be ſaid of *Julian*, *Porphyry*, and multitudes of ſcoffing *Atheiſts*, that being dead, they yet ſpeak. Oh therefore get a ſanctified Heart, to ſeaſon your Breath, that it may miniſter Grace to the hearers.

Inference VI.

Let your Breath promote the ſpiritual life of others, as well as maintain the natural life in your ſelves.

Tho' the maintaining of your natural life be one end why God gave you breath, yet it is not the only, or principal end of it. Your Breath muſt be Food to others, as well as Life to you: Prov. 10. 21. *The lips of the righteous feed many.* It will be comfortable to reſign that Breath to God at Death, which hath been inſtrumental to his Glory in this Life. It was no low Encomium Chriſt gave of the Church, when he ſaid, Cant. 4. 11. *Thy lips, Oh my Spouſe, drop as the Honeycomb, Honey and Milk are under thy tongue.* Sweet, wholſome, and pleaſant words, drop from her lips. They drop (ſaith Chriſt) *as the Honeycomb.* Some drops ever and anon fall actually, and others hang at the ſame time prepared and ready to fall. Such a prepared and habitual diſpoſition ſhould every Chriſtian continually have. Your words may ſtick upon mens hearts to their Edification and Salvation, when you are in your Graves. Your Tongues may now ſow that precious Seed, which may ſpring up to the praiſe of God, tho' you may not live to reap the comfort of it in this World, *John* 4. 36, 37. 'Tis a rich expence of your Breath, to bring but one Soul to God, and yet God hath uſed the Breath of one, as his Inſtrument, to ſave, edifie, and comfort the Souls of thouſands, *Prov.* 11. 30. *The fruit of the righteous is a tree of life, and he that winneth Souls is wiſe.* The good Lord make all his People wiſe in this.

Surely, whether we conſider the invaluable worth and preciouſneſs of Souls, the benefits you have had from the breath of others your ſelves, the innate Property of Grace whereever it is, to diffuſe and communicate it ſelf; how ſhort a time you have to breathe, and how comfortable it will be, when you breathe your laſt, to remember how it hath been employed for God: All this ſhould open your lips, to counſel, reprove, and comfort others, as often as opportunity is miniſtred.

Did Chriſt ſpend his *Blood* for our Souls, and ſhall not we ſpend our *Breath* for them? Oh! let our Lips diſpence Knowledge. If you will not ſpend your *Breath* for God, how will you ſpend your *Blood* for him? If you will not *ſpeak* for him, I doubt you will not *die* for him. Away with a ſullen reſervedneſs, away with unprofitable Chat, all Subjects of Diſcourſe are not fit for a Chriſtian's Lips. 'Tis a grave Admonition God once gave his People by the Pen of a faithful * Miniſter. *You may rue* (ſaith he) *the opportunities you have loſt. Here lay a poor Wretch with one foot in Hell, would he not have ſtarted back, if he had had light to diſcover his danger? Well, you are now together, ſomething you muſt ſay; the ſame breath would ſerve for a compaſſionate Admonition as for a complacent Impertinency, which will redound to neither of your advantages. You part, the Man dies, and in the midſt of Hell cries out againſt you, One word of yours might have ſaved me; you had me in your reach, you might have told me my danger; you forbare, I hardened; the Lord reward your negligence.*

*Mr. Weſt

Inference VII.

If Breath be the tie betwixt Soul and Body, *How are we concerned to improve, and draw forth the precious Breath of Miniſters and Chriſtians whilſt it is yet in their Noſtrils?*

The Breath of many Miniſters is *judicially* ſtopt already, their Breath ſerves to little other uſe than to preſerve their own lives; it will be ſtopt e're long by Death, and then thoſe excellent Treaſures of Gifts and Graces wherewith they are richly furniſhed, will be gone out of your reach, never to be further uſeful to your Souls. You ſhould do by them therefore (as one aptly ſpeaks) as Scholars do by ſome choice Book they have borrowed, and muſt return in a few days to the Owner: They diligently read it night and day, and carefully tranſcribe the moſt uſeful and excellent Notes they can find in it, that they may make them their own when the Book is called for out of their hands.

But alas! we rather divert, than draw forth theſe Excellencies that are in them. You may yet converſe with them, and greatly benefit your ſelves by theſe Converſes; but (as one ſpeaks) by the ſtream of your impertinent talk that ſeaſon is neglected: afterwards you ſee your lack of your Knowledge, but then the Inſtrument is removed. How muſt it gall an awakened Jew, to think what diſcourſe he had with Jeſus Chriſt! *Is it lawful to give Tribute to Ceſar? Why do not thy Diſciples faſt?* Oh! had I nothing elſe to enquire of the Lord Jeſus? Would it not have been more pertinent to have asked, What ſhall I do to be ſaved? But he is gone, and I dead in my Sins. How many perſons have we ſent away, that had a word of Wiſdom in their hearts, having only learnt from them what a Clock it is, what Weather, or what News; forgetting to ask our own hearts, What is all this to us? and to enquire of them things worthy of their Wiſdom and Experience. *Wherefore is there a price in the hand of a Fool, ſeeing he hath no heart to it?* Prov. 17. 16. The expence of one minutes breath in ſeaſon, may, if God concur with it, be to you the ground of breathing forth Praiſes to God to all Eternity.

Inference VIII.

ARe Souls and Bodies tack'd together by ſo frail a thing as a puff of Breath? *How vain and groundleſs then are all thoſe Pleaſures Men take in their carnal Projects and Deſigns in this World!*

We lay the plot and deſign of our future earthly Felicity in our own thoughts; we mould and contrive a deſign for a long and pleaſant Life. The Model for raiſing an Eſtate is already formed in our thoughts, and we have not patience to defer our pleaſure till the accompliſhment of it, but preſently draw a train of pleaſing Conſequents from this *Chimera*, and our thoughts can ſtoop to nothing leſs than ſitting down all the remainder of our days in the very lap of Delight and Pleaſure; forgetting that our Breath is all the while in our Noſtrils, and may expire the next moment; and if it do, the ſtructure of all our Expectations and Projects comes to nothing in the ſame moment. *His Breath goeth forth, he returneth to his Duſt: and in that very day his thoughts periſh*, Pſal. 146. 4. The whole frame of his thoughts falls inſtantly abroad, by drawing out this one pin, his Breath. 'Tis good with all our earthly deſigns to mingle the ſerious thoughts of the Dominion of Providence, and our own frailty; *James* 4. 15. *If the Lord will, and we live.*

'Tis become a common Obſervation, that as ſoon as Men have accompliſhed their earthly deſigns, and begin to hug and bleſs themſelves in their own Acquiſitions a ſudden and unexpected period is put both to their Lives and Pleaſures, as you may ſee *Luke* 12. 19, 20. *Dan.* 4. 30.

Oh then drive moderately; you will be at the end of all theſe things ſooner than you imagine. We need not victual a Ship to croſs the Channel, as they do that are bound to the *Indies*. *What is your Life? It is even a Vapour, which appeareth for a little while, and then vaniſheth away*, James 4. 14. In one moment the Projects of many years are overturned for ever.

Inference IX.

IS it but a puff of Breath that holds Man in life? *Then build not too much hope and confidence upon any Man.*

Build not too high upon ſo feeble a foundation. *Ceaſe ye from Man* (ſaith the Prophet) *whoſe Breath is in his Noſtrils; for wherein is he to be accounted of?* Iſa. 2. 22. There are two things that ſhould deter us from dependence upon any man, *viz.* his *falſeneſs*, and his *frailty*. Grace in a great meaſure may cure the firſt, but not the laſt. The beſt of Men muſt die, as well as the worſt, *Rom.* 8. 10. 'tis a vanity therefore to rely upon any man. It was the ſaying of a *Philoſopher*, when he heard how Merchants loſt great Eſtates at Sea in a moment, *Non amo fœlicitatem è funibus pendentem*; I love not that happineſs (ſaith he) which hangs upon a Rope. But all the happineſs of many men hangs upon a far weaker thing than a Rope, even the periſhing Breath of a Creature.

Let not Parents raiſe their hopes too high, or lean too hard upon their Children. Say not of thy Child, as *Lamech* did of *Noah*, *This Son ſhall comfort us*, Gen. 5. 29. The World is full of the laments and bitter cries of diſappointed Parents. Let not the Wife depend too much on her Husband, as if her earthly comforts were ſecured in him againſt all danger. God is often provok'd to ſtop our friends Breath, that thereby he may ſtop our way to ſin, 1 *Tim.* 5. 5. The truſt and dependence of a Soul is too weighty to be hang'd upon ſuch a weak and rotten pin as a Creature's breath is.

Inference X.

TO conclude; If this frail Breath be all that differenceth the living from the dead, *Then fear not Man whoſe Breath is in his Noſtrils.* There is as little ground for our *fear* of Man, as there is for our *truſt* in Man. As Death in a moment can make the beſt Man *uſeleſs*, and put him out of capacity to do us any *good*; ſo it can in a moment make the worſt Man *harmleſs*, and put him out of a capacity to do us any *injury*. Indeed if the Breath of our Enemies were in *their* power, and ours at their mercy, there would be juſt cauſe to tremble at them; but they are neither maſters of their own or ours. *Who art thou, that thou ſhouldſt be afraid of a man that ſhall die?* ſaid God to *Jacob*, *Iſa.* 51. 12. The Breath of the mightieſt is no better ſecured than of the meaneſt, nor never in more danger to be ſtopt than when they breathe out Threatnings againſt the Upright. *Julian*'s breath was ſoon ſtopt after he threatned to root out the *Galileans*. Queen *Mary* reſigned her breath at the very time when ſhe had filled the Priſons with many of Chriſt's Sheep deſigned for the ſlaughter. Read *Iſa.* 17. 12. and ſee what Muſhrooms we are afraid of. The beſt way to continue your Relations and Friends to your comfort, is to give God, and not them, your dependence; and the beſt way to ſecure your ſelves againſt the rage of Enemies, is to give God your fear, and not them. And thus much of the Nature of the Soul, and its Tie with the Body.

REV. VI. 9, 10, 11.

And when he had opened the Fifth Seal, I ſaw under the Altar the Souls of them that were ſlain for the Word of God, and for the Teſtimony which they held.

And they cried with a loud Voice, ſaying, How long, O Lord! holy and true, doſt thou not judge and avenge our Blood on them that dwell on the Earth?

And white Robes were given unto every one of them, and it was ſaid unto them, That they ſhould reſt yet for a little ſeaſon, until their fellow-ſervants alſo, and their Brethren, that ſhould be killed as they were, ſhould be fulfilled.

Having from the former Text ſpoken of the *Nature* of the Soul and the Tie betwixt it and the Body; I ſhall from this Scripture evince the *Immortality of the Soul*, which is a chief part of its Excellency and Glory; and in this Scripture it hath a firm foundation.

This Book of the *Revelation* completes and ſeals up the whole Sacred Canon, *Rev.* 22. 18. It alſo comprehends all the great and ſignal events of Providence, relating either to the Chriſtian Church, or to its Antichriſtian Enemies, in the ſeveral Periods of Time, to the end of the World, *Chap.* 1. 19. All which the Spirit of God diſcovers to us in the opening of the ſeven Seals, the ſounding of the ſeven Trumpets, and the pouring out of the ſeven Vials.

The firſt *five Seals* expreſs the State of the Church under the bloody, perſecuting Heathen Emperours.

Seal 1. The firſt Seal opened, *ver.* 2. gives the Church a very encouraging and comfortable proſpect of the *Victories*, *Succeſſes*, and *Triumphs* of Chriſt, notwithſtanding the Rage, Subtlety, and Power of all its Enemies. He ſhall ride on conquering, and to conquer, and his Arrows ſhall be ſharp in the hearts of his Enemies, whereby the People ſhall fall under him: And this chearing Proſpect was no more than was needful. For,

Seal 2. The ſecond Seal opened, *v.* 3, 4. repreſents the firſt bloody Perſecution of the Church under *Nero*, whom *Tertullian* calls *Dedicator damnationis noſtræ*: He that firſt condemned Chriſtians to the Slaughter. And the Perſecution under him is ſet forth by the Type of a *red Horſe*, and a great Sword in the hand of him that rode thereon. His cruelty is by *Paul* compared to the *mouth of a Lion*, 2 Tim. 4. 17. *Paul*, *Peter*, *Bartholomew*, *Barnabas*, *Mark*, are all ſaid to die by his cruel hand; and ſo fierce was his rage againſt the Chriſtians, that at that time, as *Euſebius* * ſaith, a Man might ſee Cities lie full of dead Bodies, the old and young, Men and Women, caſt out naked, without any reverence of Perſons or Sex, in the open ſtreet. And when the day failed, Chriſtians (ſaith *Tacitus*) were burnt in the Night inſtead of Torches, to give them Light in the ſtreets.

Tertul. Apol. c. 5.

Seal 3. The third Seal opened, *ver.* 5. 6. ſets forth the Calamities which ſhould befal the Church by Famine; yet not ſo much a literal, as a figurative Famine, as a grave and learned Commentator * expounds it, like that mentioned *Amos* 8. 11, 12. which fell out under *Maximinus*, and *Trajan*; the former directing the Perſecution, eſpecially againſt Miniſters, in which many bright Lamps were extinguiſhed; the latter expreſly condemned all Chriſtian Meetings and Aſſemblies by a Law. The Type by which this Perſecution was ſet forth, is a *black Horſe*. A gloomy and diſmal day it was indeed to the poor Saints, when they ate the Bread of their Souls as it were by weight; for he that ſate on him had a pair of Ballances in his hand. Then did *John* hear this ſad Voice, *A meaſure of Wheat for a penny, and three meaſures of Barley for a penny.* That quantity was but the ordinary Allowance to keep a Man alive for a day; and a Roman Penny was the ordinary Wages given for a day's Work to a Labourer. The meaning is, that in thoſe days all the ſpiritual food men ſhould get to keep their Souls alive from day to day, with all their Travel and Labour, ſhould be but ſufficient for that end.

* Durham in loc.

Seal 4. The fourth Seal opened, *ver.* 7, 8. repreſents a much more ſad and doleful State of the Church; for under it are found all the former Sufferings, with ſome new kinds of trouble ſuperadded. Under this Seal Death rides upon the *pale Horſe*, and Hell, or the Grave, follows him. 'Tis conceived to point at the Perſecution under *Diocleſian*, when the Church was mowed down as a Meadow.

Seal 5. The fifth Seal is opened in my *Text*, under which the Lord Jeſus repreſents to his Servant *John*, the ſtate and condition of thoſe precious Souls which had been torn and ſeparated from their Bodies by the bloody hands of Tyrants, for his Names ſake, under all the former Perſecutions The deſign whereof is, to ſupport and encourage all that were to come after in the ſame bloody path. *I ſaw under the Altar*, &c. In which we have an account,

1. Of what *John* ſaw.
2. Of what he heard.

1. We have an account of what he ſaw: *I ſaw the Souls of them that were ſlain for the Word of God, and for the Teſtimony which they held.*

Souls in this place are not put for the *Blood*, or the dead *Carcaſes* of the Saints who were ſlain, as ſome have groundleſly imagined; but are to be underſtood properly and ſtrictly for thoſe ſpiritual and immortal Subſtances which once had a vital Union with their Bodies but were now ſeparated from them by a violent Death; yet ſtill retained a love and inclination to them, even in the ſtate of ſeparation; and are therefore here brought in complaining of the ſhedding of their Blood, and deſtruction of their Bodies.

These Souls (even of all that died for Chriſt,

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*Adeo ut videret repletas humanis corporibus civitates, jacentes mortuos, ſimul cum parvulis ſenes, fœminarumque, abſque ulla ſexûs reverentia, in publico rejecta Cadavera. *Tacit. l.* 15. *Annal.*

εἶδον τὰς ψυχάς. Ani pro immortali Spiritu h minis capitur, ſicuti M 10. 28. hoc ſenſu dicit h Johannes ſe vidiſſe anim &c. *Marlorat. in loc.*

from *Abel* to that time) *John* ſaw, that is, *in Spirit*; for theſe immaterial Subſtances are not perceptible by the groſs external ſenſes. He had the privilege and favour of a ſpiritual repreſentation of them, being therein extraordinarily aſſiſted, as *Paul* was when his Soul was rapt into the third Heaven, and heard things unutterable, 2 *Cor*. 12. 2. God gave him a tranſient viſible repreſentation of thoſe holy Souls, and that *under the Altar*; he means not any material *Altar*, as that at *Jeruſalem* was; but as the holy place figured Heaven, ſo the *Altar* figured Jeſus Chriſt, *Heb.* 13. 10. And moſt aptly Chriſt is repreſented to *John* in this figure, and Souls of the Martyrs at the foot or baſis of this Altar; thereby to inform us (1.) That however Men look upon the Death of thoſe perſons, and tho' they kill their Names by Slanders, as well as their perſons by the Sword; yet in God's account they die as Sacrifices, and their Blood is no other than a Drink-offering poured out to God, which he highly prizeth, and graciouſly accepteth. Sutable whereunto *Paul*'s expreſſion is, *Philip*. 2. 17. (2.) That the value and acceptation their Death and Blood-ſhed hath with God, is through Chriſt, and upon his account; for it is the Altar which ſanctifieth the Gift, *Matt*. 23. 19. And (3.) it informs us that theſe holy Souls, now in a ſtate of ſeparation from their Bodies, were very near to *Jeſus Chriſt* in Heaven. They lay as it were at his foot.

Animæ corporibus exutæ inviſibiles ſunt oculis corporeis; vidit ergo eas Johannes Spiritu. *Pareus in loc.*

Once more, they are here deſcribed to us by the cauſe of their Sufferings and Death in this World, and that was, *for the Word of God, and for the Teſtimony which they held*; (i. e.) They died in defence of the Truths, or Will of God revealed in his Word, againſt the Corruptions, Oppoſitions, and Innovations of Men. As one of the *Martyrs* that held up the Bible at the Stake, ſaying, This is it that hath brought me hither. They died not as Malefactors, but as Witneſſes: they gave a threefold Teſtimony to the Truth, a Lip-teſtimony, a Life-teſtimony, and a Blood-teſtimony; whilſt the Hypocrite gives but one, and many Chriſtians but two. Thus we have an account of what *John* ſaw.

2. Next he tells us what he *heard*; and that was,

(1.) A vehement Cry from thoſe Souls to God.

(2.) A gracious Anſwer from God to them.

(1.) The Cry which they uttered with a loud voice was this, *How long, O Lord, Holy and True, doſt thou not avenge our Blood on them that dwell on the Earth?* A cry like that from the Blood of *Abel*. Yet let it be remembred, (1.) This Cry doth not imply theſe holy Souls to be in a reſtleſs State, or to want true ſatisfaction and repoſe out of the Body; nor yet, (2.) That they carried with them to Heaven any malevolent or revengeful diſpoſition: but that which is principally ſignified by this Cry, is their vehement deſire after the abolition of the Kingdom of Satan, and the completion and conſummation of Chriſt's Kingdom in this World: That thoſe his Enemies, which oppoſe his Kingdom, by ſlaying his Saints, may be made his footſtool; which is the ſame thing Chriſt waits for in Glory, *Heb.* 10. 13.

(2.) Here we find God's gracious Anſwer to the cry of theſe Souls, in which he ſpeaks ſatisfaction to them two ways:

1. By ſomewhat given them for preſent.
2. By ſomewhat promiſed them hereafter.

1. That which he gives them in hand; *White Robes were given to every one of them.* It is generally agreed, that theſe white Robes given them denote heavenly Glory, the ſame which is promiſed to all ſincere and faithful ones, who preſerve themſelves pure from the corruptions and defilements of the World, *Rev.* 3. 4. And it is as much as if God ſhould have ſaid to them, Altho' the time be not come to ſatisfie your deſires in the final ruine and overthrow of Satan's tyrannical Kingdom in the World, and Chriſt's conſummate Conqueſt of all his Enemies, yet it ſhall be well with you in the mean time; you ſhall *walk with me in white, and enjoy your Glory in Heaven.*

2. And this is not all; but the very things they cry for ſhall be given them alſo after a little ſeaſon; *q. d.* wait but a little while, till the reſt that are to follow in the ſame ſuffering path be got through the Red Sea of *Martyrdom*, as you are, and then you ſhall ſee the foot of Chriſt upon the Necks of all his Enemies, and Juſtice ſhall fully avenge the precious innocent Blood of all the Saints, which in all Ages hath been ſhed for my ſake; from the Blood of *Abel* to the laſt that ſhall ever ſuffer for righteouſneſs ſake in the World. From all which, this Concluſion is moſt fair and obvious:

> *That the Souls of Men periſh not with their Bodies, but do certainly over-live them, and ſubſiſt in a ſtate of ſeparation from them.* Mat. 10. 28. *Fear not them that kill the Body, but are not able to kill the Soul.* Doct.

The Bodies of theſe *Martyrs* of Jeſus were deſtroyed by divers ſorts of Torments, but their Souls were out of the reach of all thoſe cruel Engines: they were in ſafety under the *Altar*, and in Glory, clothed with their white Robes, when the Bodies they lately inhabited on Earth were turned to Aſhes, and torn to pieces by wild Beaſts.

The Point I am to diſcourſe from this Scripture, is the Immortality of the Soul. For the better underſtanding whereof, let it be noted that there is a twofold Immortality.

I. Simple, and abſolute in its own Nature.

II. Derived, dependent, and from the pleaſure of God.

In the former ſenſe, God only hath Immortality, as the Apoſtle ſpeaks, 1 *Tim.* 6. 16. Our Souls have it as a Gift from him. He that created our Souls out of nothing, can, if he pleaſe, reduce them to nothing again; but he hath beſtowed Immortality upon them, and produced them in a Nature ſutable to that his appointment, fitted for an everlaſting Life. So that tho' God by his abſolute Power can, yet he never will annihilate them, but they ſhall and muſt live for ever in endleſs Bleſſedneſs or Miſery; Death muſt deſtroy theſe mortal Bodies, but it cannot deſtroy our Souls. And the certainty of this Aſſertion is grounded upon theſe Reaſons, and will be cleared by theſe following Arguments.

Argument

Argument I.

THE firſt Argument for proof of the Soul's Immortality, may be taken from the Simplicity, Spirituality, and Uncompoundedneſs of its Nature: It is a pure, ſimple, unmixed Being. * Death is the diſſolution of things compounded; where therefore no compoſition or mixture is found, no Death or Diſſolution can follow.

* Interitus eſt diſceſſus, ſecretio, & direptus earum partium quæ conjunctione aliqua tenebantur. *Tull.*

Death is the great Divider, but it is of things that are diviſible. The more ſimple, pure, and refined any material thing is, by ſo much the more permanent and durable it is found to be. The nearer it approacheth to the Nature of Spirits, the farther it is remov'd from the power of Death: but that which is not material, or mixed at all, is wholly exempt from the ſtroke and power of Death. It is from the contrariant qualities and jarring humours in mixed Bodies, that they come under the Law and Power of Diſſolution. *Matter* and *Mixture* are the doors at which Death enters naturally upon the Creatures.

But the Soul of Man is a ſimple, ſpiritual, immaterial, and unmixed Being, not compounded of Matter and Form, as other Creatures are, but void of Matter, and altogether ſpiritual; as may appear in the vaſt capacity of its Underſtanding Faculty, which cannot be ſtraitned by receiving multitudes of Truths into it. It need not empty it ſelf of what it had received before, to make way for more Truth; nor doth it find it ſelf clogg'd or burdened by the greateſt multitudes or varieties of Truths; but the more it knows, the more it ſtill deſires to know. Its Capacity and Appetite are found to enlarge themſelves according to the increaſe of Knowledge. So that, to ſpeak as the matter is, If the knowledge of all Arts, Sciences, and Myſteries of Nature could be gathered into the Mind of one Man, yet that Mind would thirſt, and even burn with deſire after more Knowledge, and find more room for it than it did when it firſt ſipt and reliſh'd the ſweetneſs of Truth. Knowledge, as Knowledge, never burdens or cloys the Mind; but like fire increaſes and enlarges, as it finds more Matter to work upon. Now this could never be, if the Soul were a material Being. Take the largeſt Veſſel, and you ſhall find that the more you pour into it, the leſs room is ſtill left for more; and when it is full, you cannot pour in one drop more, except you let out what was in it before. But the Soul is no ſuch Veſſel, it can retain all it had, and be ſtill receptive of more; ſo that nothing can fill it and ſatisfie it, but that which is infinite and perfect.

Intus exiſtens prohibit alienum.

The natural appetite after food is ſometimes ſharp and eager, but then there is a ſtint and meaſure, beyond which it craves not; but the appetite of the Mind is more eager and unlimited; it never ſaith, till it come to reſt in God, it is enough, becauſe the faculty which produceth it, is more active, ſpiritual, and immaterial. All Matter hath its limits, bounds, and juſt meaſures, beyond which it cannot be extended. But the Soul is boundleſs, and its appetitions infinite; it reſts not, but in the ſpiritual and infinite Being, God alone being its adequate Object, and able to ſatisfie its deſires: which plainly proves it to be a ſpiritual, immaterial, and ſimple Being. And being ſo, two things neceſſarily follow therefrom.

Appetitûs finis eſt infinitus. *There is no end of deſiring, till we attain the deſired End, which is God.*

1. That it is void of any Principle of Corruption in it ſelf.
2. That it is not liable to any ſtroke of Death, by any adverſe power without it ſelf.

1. It cannot be liable to Death from any Seeds or Principles of Corruption within it ſelf; for where there is no Compoſition, there is no Diſſolution: the ſpirituality and ſimplicity of the Soul admits of no Corruption.

2. Nor is it liable to Death, by any adverſe power without it ſelf; no Sword can touch it, no Inſtrument of Death can reach it: 'tis above the reach of all Adverſaries, *Mat.* 10. 28. *Fear not them that kill the Body, but cannot kill the Soul.* The bounds and limits of Creature-power are here fixed by Jeſus Chriſt, beyond which they cannot go. They can wound, torment, and deſtroy the Body, when God permits them: but the Soul is out of their reach; a Sword can no more hurt or wound it, than it can wound or hurt the Light; and conſequently it is, and muſt needs be of an immortal Nature.

Object.

But there ſeems to be a decay upon our Souls in our old Age, and Decays argue and imply Corruption, and are ſo many ſteps and tendencies towards the Death and Diſſolution thereof. The experience of the whole World ſhews us how the Apprehenſions, Judgments, Wit and Memory of old Men fail, even to that degree, that they become Children again, in reſpect of the abilities of their Minds: their Souls only ſerving as it were to ſalt their Bodies, and keep them from putrifaction for a few days longer.

Sol.

'Tis a great miſtake, there is not the leaſt decay upon the Soul, no time makes any change upon the Eſſence of the Soul: all the alteration that is made is upon the Organs and Inſtruments of the Body, which decay in time, and become inept and unſerviceable to the Soul. The Soul, like an expert and skilful *Muſician*, is as able as ever it was, but the Body, its *Inſtrument*, is out of Tune: and the ableſt Artiſt can make no pleaſing Melody upon an Inſtrument whoſe ſtrings are broken, or ſo relaxed that they cannot be ſcrued up to their due height.

Let *Hippocrates* the Prince of *Phyſicians* decide this matter for us. * The Soul (ſaith he) cannot be changed or altered as to its eſſence by the acceſs of Meat or Drink, or any other thing whatſoever; but all the alterations that are made, muſt be referred either to the Spirits with which it mixeth it ſelf, or to the Veſſels and Organs through which it ſtreameth. So that this proves not its corruptibility: and being neither corruptible in it ſelf, nor vulnerable by any Creature without it ſelf; ſeeing Man cannot, and God will not deſtroy it, the concluſion is ſtrongly inferred, *that therefore it is immortal.*

* Anima noſtra quoad ſentiam mutari non pot aut alterari, ſive cibi, ſ potus, ſive cujuſcunque alterius acceſſu: referen eſt enim omnium alterati num cauſa, aut ad ſpiri quibus ſe imm ſcet, aut vaſa, ſive organa quæ p meat. *Hip. lib.* 1. de di

Argument II.

THE Immortality of the Souls of Men may be concluded from the promiſes of everlaſting Bleſſedneſs, and the threatnings of everlaſting

laſting Miſeries, reſpectively made in t Scriptures of Truth, to the godly and ungodly, after this life; which Promiſes and Threatnings had been altogether vain and deluſory, if our Souls periſh with our Bodies.

1. God has made many everlaſting Promiſes of Bleſſedneſs, yea he hath eſtabliſhed an everlaſting Covenant betwixt himſelf and the Souls of the Righteous, promiſing to be their God for ever, and to beſtow endleſs Bleſſedneſs upon them in the World to come. Such a Promiſe is that, *John* 8. 28. *I give unto them eternal life, and they ſhall never periſh.* And *Joh* 4. 14. *Whoſoever drinketh of the Water that I ſhall give him, ſhall never thirſt; but the Water that I ſhall give him, ſhall be in him a Well of Water, ſpringing up into everlaſting life.* And again *John* 11. 26. *Whoſoever liveth and believeth in me, ſhall never die.* And once more Rom. 2. 7. *To them who by patient continuance in well doing, ſeek for Glory and Honour, and Immortality, eternal Life*; with multitudes more of like nature.

Now if theſe be no vain and deluſory Promiſes, (as to be ſure they are not, being the Words of the true and faithful God) then thoſe Souls to whom they are made, muſt live for ever: for if the ſubject of the Promiſes fail, conſequently the performance of the Promiſes muſt fail too. For how ſhall they be made good, when thoſe to whom they are made, are periſhed?

Let it not be objected here, That the Bodies of Believers are concerned in the Promiſes, as well as their Souls, and yet their Bodies periſh notwithſtanding.

For we ſay, tho their Bodies die, yet they ſhall live again, and enjoy the fruit of the Promiſes in eternal Glory: And whilſt their Bodies lie in the grave, their Souls are with God, enjoying the covenanted Bleſſedneſs in Heaven, *Rom.* 8. 10, 11, and ſo the Covenant-bond is not looſed betwixt them and God, by Death, which it muſt needs be, in caſe the Soul periſhed when the Body doth And upon this Hypotheſis that Argument of Chriſt is built, *Mat.* 22. 32. proving the Reſurrection from the Covenant God made with *Abraham*, *Iſaac*, and *Jacob*; *I am the God of* Abraham, *and the God of* Iſaac, *and the God of* Jacob: *God is not the God of the Dead, but of the Living. q. d.* If *Abraham*, *Iſaac*, and *Jacob*, be periſhed in Soul as well as in Body, how then is God their God; what is become of the Promiſe and Covenant-relation? for if one *Correlate* fail, the *Relation* neceſſary fails with it. If God be their God, then certainly they are in being; for God is not the God of the Dead, *i. e.* of thoſe that are utterly periſhed. Therefore it muſt needs be, that tho their Bodies be naturally dead, yet their Souls ſtill live; and their Bodies muſt live again at the Reſurrection by vertue of the ſame Promiſe

On the contrary, many threatnings of eternal Miſery after this life are found in the Scriptures of Truth againſt ungodly and wicked Perſons. Such is that in 2 *Theſ.* 1. 7, 8, 9. *The Lord Jeſus ſhall be revealed from Heaven in flaming Fire, to render Vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting Deſtruction, from the preſence of the Lord, and the Glory of his Power.* And ſpeaking of the Torments of the Damned, *Chriſt* thus expreſſeth the miſery of ſuch wretched Souls in Hell, *Mark* 9. 44. *Where their Worm dieth not, and the fire is not quenched.* But how ſhall the Wicked be puniſhed with everlaſting Deſtruction, if theire Souls have not an everlaſting Duration? Or how can it be ſaid, *That their Worm* (*viz.* the remorſe and anguiſh of their Conſciences) *dieth not*, if their Souls die? Puniſhment can endure no longer than its ſubject endureth. If the being of the Soul ceaſe, its pains and puniſhment muſt have an end.

You ſee then, there are everlaſting Promiſes and Threatnings to be fulfilled, both upon the Godly and Ungodly, *He that believeth on the Son, hath everlaſting life; and he that believeth not the Son, ſhall not ſee Life, but the wrath of God abideth on him*, John 3. 36. The Believer ſhall never ſee Spiritual Death, *viz.* the ſeparation of his Soul from God; and the Unbeliever ſhall never ſee Life, *viz.* the bleſſed fruition of God; but the Wrath of God ſhall abide on him. If Wrath muſt abide on him, he muſt abide alſo as the wretched ſubject thereof, which is another Argument of the Immortality of Souls.

Argument III.

THE Immortality of the Soul is a Truth aſſerted and atteſted by the univerſal conſent of all Nations and Ages of the World. *We give much* (ſaith *Seneca*) *to the Preſumption of all men*, and that juſtly; for it would be hard to think that an Error ſhould obtain the general conſent of Mankind, or that God would ſuffer all the World, in all Ages of it, to bow down under an univerſal Deception.

This Doctrine ſticks cloſe to the nature of Man; it ſprings up eaſily, and without force from his Conſcience. It hath been allowed as an unqueſtionable thing, not only among Chriſtians, who have the Oracles of God to teach and confirm this Doctrine, but among *Heathens* alſo, who had no other Light but that of Nature, to guide them into the knowledge and belief of it. Learned *Zanchius* cites out of *Cicero* an excellent paſſage to this purpoſe: † *In every thing* (ſaith he) *the conſent of all Nations is to be accounted the Law of Nature*; and therefore with all good Men it ſhould be inſtead of a thouſand Demonſtrations: and to reſiſt it, (as he there adds) what is it, but to reſiſt the voice of God? and how much more, when with this conſent the Word of God doth alſo conſent? As for the conſent of Nations in this point, the learned Author laſt mentioned hath induſtriouſly gathered many great and famous Teſtimonies from the antient *Chaldeans*, *Grecians*, *Pythagoreans*, *Stoicks*, *Platoniſts*, &c. which evidently ſhew they made no doubt of the Immortality of of their Souls. How plain is that of *Phocylides*? ψυχὴ δ' ἀθάνατος, καὶ ἀγήρως ζῇ διὰ παντός· Speaking of the Soul, in oppoſition to the Body, which muſt be reſolved into duſt, he ſaith, *But for the Soul, that is immortal, and never grows old, but lives for ever.* And *Triſmegiſtus*, the famous and celebrated Philoſopher, gives this account of

* Multum dare ſolemus præſumptioni omnium hominum; cum de Animæ Æternitate diſſerimus, non leve momentun apud nos habet conſenſus hominum aut timentium inferos, aut colentium. *Seneca Ep.* 17.

† In omni re conſenſio omnium gentium Lex Naturæ putanda eſt; eoque inſtar mille demonſtrationum talis conſenſio apud bonos eſſe debet. *Zanch. de Immort. Animarum, p.* 644.

of Man * That he conſiſts of two parts, being mortal in reſpect of his Body, but immortal in reſpect of his Soul, which is his beſt and principal part, *Plato* not only aſſerts the Immortality of the Souls of Men, but diſputes for it, and among other Arguments urges this † *That if it were not ſo, wicked Men would certainly have the advantage of righteous and good Men, who after they have committed all manner of evils, ſhould ſuffer none.* But what ſpeak I of *Philoſophers* the moſt barbarous Nations in the World conſtantly believe it ||. The *Turks* acknowledg it in their *Alchoran*; and tho' they groſly miſtake the nature of Heaven, in fanſying it to be a Paradiſe of ſenſual Pleaſures, as well as the way thither, by their Impoſtor *Mahomet*; yet 'tis plain they believe the Soul's Immortality, and that it lives in pain or pleaſure after this life.

The very ſalvage and *illiterate Indians* are ſo fully perſuaded of the Soul's Immortality that Wives caſt themſelves chearfully into the Flames to attend the Souls of their Husbands; and ſubjects, to attend the Souls of their Kings into the other World.

Two things are objected againſt this Argument.

Obj 1. 1. That ſome particular perſons have denied this Doctrine, as *Epicurus, &c.* and by Argument maintained the contrary.

Sol. To which I anſwer, That tho' they have done ſo, yet (1.) This no way ſhakes the Argument from the conſent of Nations, becauſe ſome few perſons have denied it: we truly ſay the Earth is Spherical, tho' there be many Hills and Riſings in it. If *Democritus* put out his own eyes, muſt we therefore ſay all the World is blind?

(2.) It is worth thinking on, whether they that have queſtioned the Immortality of the Soul, have not rather made it the matter of their option and deſire, than of their Faith and perſuaſion. We diſtinguiſh *Atheiſts* into three Claſſes, ſuch as are ſo in *Pratice*, in *Deſire*, or in *Judgment*; but of the former ſorts there may be found multitudes, to one that is ſo in his ſettled judgment. If you think it ſtrange that any Man ſhould wiſh his Soul to be mortal, *Hierocles* gives us the true reaſon of it * *A wicked Man (ſaith he) is afraid of his Judg, and therefore wiſhes his Soul and Body may periſh together by Death, rather than it ſhould come to God's Tribunal.*

Object. 2. 2. Nor can the ſtrength of the Argument be eluded by ſaying, *all this may be but an univerſal Tradition,* one Nation receiving it from another.

Sol. For as this is neither true in it ſelf, nor poſſible to be made good, ſo if it were, it would not invalidate the Argument: for if it were not a Truth agreeable to the light of Nature, and ſo eaſily received by all Men upon the propoſal of it, it were impoſſible that all Nations in the World ſhould embrace it ſo readily, and hold it ſo tenciouſly as they do.

Argument IV.

THE Immortality of the Soul may be evinced from the everlaſting Habits which are ſubjected and inherent in it. If theſe Habits abide for ever, certainly ſo muſt the Souls in which they are planted.

The Souls of good Men are the good Ground, in which the Seed of Grace is ſown by the ſpirit, *Matth.* 13. 23. (*i. e.*) the Subjects in which gracious properties and affections do inhere and dwell, (which is the formal notion of a Subſtance) and theſe implanted Graces are everlaſting things. So, *John* 4. 14. *It ſhall be in him a Well of Water, ſpringing up into everlaſting Life,* (*i. e.*) the Graces of the Spirit ſhall be in Believers permanent Habits, fixed Principles, which ſhall never decay. And therefore that Seed of Grace which is caſt into their Souls at their Regeneration, is in 1 *Pet.* 1. 23. called *incorruptible Seed, which liveth and abideth for ever*: and it is incorruptible, not only conſidered abſtractly, in its own ſimple nature, but concretely, as it is in the ſanctified Soul, its ſubject: for it is ſaid, 1 *John* 3. 9. *The Seed of God remaineth in him.* It abideth for ever in the Soul. If then theſe two things be clear to us, *viz.*

1. That the Habits of Grace be everlaſting;

2. That they are inſeparable from ſanctified Souls;

It muſt needs follow that the Soul, their Subject, an everlaſting and immortal Soul. And how plainly do both theſe Propoſitions lie before us in the Scriptures? As for the immortal and interminable nature of ſaving Grace, it is plain to him that conſiders, not only the fore-cited Scriptures ſpeak about it, calling it *incorruptible Seed, a Well of Water ſpringing up into everlaſting life*; but add to theſe what is ſaid of theſe divine Qualities, in 2 *Pet.* 1. 4. where they are called the *Divine nature*; and *Epheſ.* 4. 18. *The Life of God,* noting the perpetuity of theſe Principles in Believers, as well as their reſemblance of God in Holineſs, who are endowed with them.

I know it is a great queſtion among Divines, *An gratia in renat is ſit naturâ & eſſentiâ ſua interminabilis?* Whether theſe Principles of Grace in the Regenerate be everlaſting and interminable in their own nature and eſſence? For my own part, I think that God only is naturally, eſſentially, and abſolutely interminable and immortal. But theſe gracious Habits, planted by him in the Soul, are ſo by virtue of God's Appointment, Promiſe and Covenant. And ſure it is that by reaſon hereof they are interminate, which is enough for my purpoſe if they be not eſſentially interminable, Tho' Grace be but a Creature, and therefore hath a *poſſe mori*, yet it is a Creature begotten by the Word and Spirit of God, which live and abide for ever, and a Creature within the Promiſe and Covenant of God by reaſon whereof it can never actually die.

And then as for the inſeparableneſs of theſe Graces from the Souls in whom they are planted, how clear is this from 1 *John* 2. 27. where ſanctifiing Grace is compared to an Unction and this Unction is ſaid to abide in them?

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* Ἄνθρωπος διπλοῦς, διὰ τὸ σῶμα θνητὸς, ἀθάνατος δὲ διὰ ψυχὴν, τὸν οὐσιώδη ἄνθρωπον

† εἰ μὲν γὰρ, &c. Si enim Mors diſſolutio eſſet utriuſque (corporis ſc. & animæ) lucrum foret malis cum moriuntur. *Plat. in Ep.* || Quid de Turcis, Tartaris, Moſchis, Indis, Perſis, aliiſque omnibus nunc temporis barbaris natonibus dicam? Nemo tam barbarus aut impius eſt quin ſentiat poſt mortem ſupereſſe loca in quibus animæ aut pro malefactis puniantur, aut coronentur, deliciiſq; perfruantur pro benefactis. *Zanch. ubi ſupra.*

* Ὁ κακὸς ἀθάνατον εἶναι τὴν αὐτοῦ ψυχὴν ἵνα μὴ ὑπομένῃ τιμωρούμενος, καὶ φθανετὴν ἐκεῖ δικάστην. Hier.

them? And 1 *John* 3. 9. 'tis called the Seed of God, which remaineth in the Soul. All our natural and moral Excellencies and Endowments go away when we die; *Job.* 4. 21. *Doth not their Excellency that is in them go away?* Men may outlive their acquired Gifts, but not their ſupernatural Graces. Theſe ſtick by the Soul, as *Ruth* to *Naomi*, and where it goes they go too: ſo that when the Soul is diſlodged by Death, all its graces aſcend up with it into Glory; it carries away all its Faith, Love, Delight in God, all its comfortable experiences, and fruits of Communion with God, along with it to Heaven. For Death is ſo far from diveſting the Soul of its Graces, that it perfects in a moment all that was defective in them; 1 *Cor.* 13. 10. *When that which is perfect ſhall come, then that which is in part ſhall be done away*, as the Twilight is done away when the Sun is up, and at its Zenith. So then, Grace never dieth, and this never-dying Grace is inſeparable from its Subject; by which it is plain to him that conſiders, that as graces, ſo Souls abide for ever.

Object. But this only proves the Immortality of regenerate Souls.

Sol. It doth ſo. But then conſider, as there be gracious habits in the Regenerate that never die, ſo there are vicious habits in the Unregenerate, that can never be ſeperated from them in the World to come. Hence *John* 8. 21. they are ſaid to *die in their ſins*; and *Job.* 20. 11. *Their iniquities lie down with them in the duſt*; and *Ezek.* 24. 13. *They ſhall never be purged.* Remarkable is that place, *Rev.* 22. 11. *Let him that is filthy, be filthy ſtill.* And if guilt ſticks ſo faſt, and ſin be ſo deeply engraven in impenitent Souls, they alſo muſt remain for ever, to bear the puniſhment of them.

Argument V.

THE Immortality of the Soul of Man may be evinced from the Dignity of Man above all other Creatures, (Angels only excepted) and his Dominion over them all.

In this the Scriptures are clear, that Man is the Maſter-piece of all God's other Works; *Pſal.* 8. 5, 6. *For thou haſt made him a little lower than the Angels, and haſt crowned him with Glory and Honour. Thou haſt made him to have Dominion over the Works of thy hands, thou haſt put all things under his feet.* Other Creatures were made for his ſervice, and he is crowned King over them all. One Man is of more worth than all the inferiour Creatures.

But wherein is his Dignity and Excellency above all other Creatures, if not in reſpect of the Capacity and Immortality of his Soul? Sure it can be found no where elſe; for as to the Body, many of the Creatures excel Man in the perfections of Senſe, greatneſs of Strength, agility of Members, *&c.* *Nos aper auditu præcellit, aranea tactu, vultur odoratu, linx viſu, ſimia guſtu:* And for Beauty, *Solomon in all his Glory was not arrayed like one of the Lillies of the field.* The Beaſts and Fowls enjoy more pleaſure, and live diveſted of thoſe cares and cumbers which perplex and wear out the Lives of Men. It cannot be in reſpect of bodily Perfections or Pleaſures that Man excels other Creatures.

If you ſay, He excels them all in reſpect of that noble Endowment of Reaſon, which is peculiar to Man, and his ſingular Excellency above them all:

'Tis true, this is his glory: But if you deprive the reaſonable Soul of Immortality, you deſpoil it of all, both of its glory and comfort, and put the reaſonable into a worſe condition than the unreaſonable and brutiſh Creatures. For if the Soul may die with the Body, and Man periſh as the Beaſt, happier is the life of the Beaſt, which is perplexed with no cares nor fears about futurities; our Reaſon ſerves to little other purpoſe but to be an Engine of Torture, a meer Rack to our Souls.

Certainly the Privilege of Man doth not conſiſt in that, as abſtracted from Immortality. But in this it properly conſiſts, that he enjoys not only a reaſonable, but alſo rejoiceth in an immortal Soul, which ſhall overlive the World, and ſubſiſt ſeparate from the Body, and abide for ever, when all other Souls being but material Forms, periſh with that Matter on which they depend. This is the proper Dignity of Man above the Beaſt that periſheth; and to deprive him of Immortality, and leave him his Reaſon, is but to leave him a more miſerable and wretched Creature than any that God hath put under his feet. For Man is a proſpecting Creature, and raiſeth up to himſelf vaſt hopes and fears from the World to come: by theſe he is reſtrained from the ſenſual Pleaſures which other Creatures freely enjoy, and exerciſed with ten thouſand Cares which they are unacquainted with; and to fail at laſt of all his hopes and expectations of Happineſs in the World to come, is to fall many degrees lower than the loweſt Creature ſhall fall; even ſo much lower as his expectations and hopes had lifted him higher.

Argument VI.

THE Souls of Men muſt be immortal, or elſe the deſires of Immortality are planted in their Souls in vain.

That there are deſires of Immortality found in the Hearts of all Men, is a Truth too evident to be denied or doubted. Man cannot bound and terminate his deſires within the narrow limits of this World, and the time that meaſures it. Nothing that can be meaſured by time is commenſurate to the deſires of Man's Soul. No *Motto* better ſutes it than this, *Non eſt mortale quod opto*; I ſeek for that which will not die, *Rom.* 2. v. 7. And his great relief againſt Death lies in this, *Non omnis moriar*; That he ſhall not totally periſh. Yea, we find in all Men, even in thoſe that ſeem to be moſt drowned and loſt in the loves and delights of this preſent World, a natural deſire to continue their Names and Memories to Poſterity after Death. Hence it is ſaid, *Pſal.* 49. 11. *Their inward thought is, that their houſes ſhall continue for ever, and their dwelling-places to all generations; they call their lands after their own names.*

I beſeech Men for God's ſake, that if at any time there ariſe in them a deſire, or a wiſh that others ſhould ſpeak well of them rather than evil after their death, then at that time they would ſeriouſly conſider whether thoſe motions are not from ſome Spirit, to continue a Spirit after it leaves its earthly Habitation, rather than from an earthly Spirit, a Vapour, which cannot act, or imagine, or deſire, or fear things beyond its continuance. Hale de Anim. *p.* 73.

And hence is the deſire of Children, which is, as one ſaith, *nodoſa Æternitas*, a knotty Eternity; when our thread is ſpun out and cut off, their Thread is knit to it; and ſo we dream of a continued ſucceſſion in our Name and Family.

Abſalom had no Children to continue his memory; to ſupply which defect, he reared up a Pillar, 2 *Sam.* 18. 18. Now it cannot be imagined that God ſhould plant the deſire of Immortality in thoſe Souls that are incapable of it; nor yet can we give a rational account how theſe apprehenſions of Immortality ſhould come into the Souls of Men, except they themſelves be of an Immortal Nature. For, either theſe Notions and Apprehenſions of Immortality are impreſs'd upon our Souls by God, or do naturally ſpring out of the Souls of Men: If God impreſs them, thoſe impreſſions are made in vain, if there be no ſuch thing as Immortality to be enjoyed; and if they ſpring and riſe naturally out of our Souls, that is a ſufficient evidence of their Immortality. For we can no more conceive and form to our ſelves Ideas and Notions of Immortality, if our Souls be mortal, than the Brutes, which are void of Reaſon, can form to themſelves Notions and Conceptions of Rationality. So then the very Apprehenſions and Deſires that are found in Mens Hearts of Immortality, do plainly ſpeak them to be of an Immortal Nature.

It forms conceptions of things Spiritual and abſtract from matter, and diſcerns Objects which have no dimenſions, figure, colour, or affection of matter. Si conceptus de immortalitate fons ſit ipſamet anima, eſt ipſa immortalis; quoniam quod momentaneum eſt, ideam naturæ perennis fabricare non poteſt, quemadmodum anima rationis expers, conceptum rationalitatis formare nequit. *Sturne de morte*, p. 198.

Argument VII.

MOreover, the account given us in Scripture of the return of ſeveral Souls into their own Bodies again, after death, and real ſeparation from them, ſhews us that the Soul ſubſiſts and lives in a ſeparate ſtate after death, and periſheth not by the ſtroke of death: for if it were annihilated or deſtroyed by death, the ſame Soul could never be reſtored again to the ſame Body. A dead Body may indeed be acted by an aſſiſting Form, which may move and carry it from place to place: So the Devil hath acted the dead Bodies of many; but they cannot be ſaid to live again by their own Souls, after a real ſeparation by death, unleſs thoſe Souls overlived the Bodies they forſook at death, and had their abode in another place and ſtate. You have divers unqueſtionable Examples of the Soul's return into the Body recorded in Scripture. As that of the *Shunamite*'s Son, 2 *King*. 4. 18, 19, 20, 32, 33, 34, 35, 36, 37. That of the Ruler's Daughter, *Mat*. 9. 18, 23, 24, 25. That of the Widow's Son, *Luke* 7. 12, 13, 14, 15. And that of *Lazarus*, *John* 11. 39, 40, 41, 42, 43, 44, 45. Theſe were no other* but the very ſame Souls, their own Souls, which returned into them again; which, as *Chryſoſtom* well obſerves, is a great proof of their Immortality, againſt them that think the Soul is annihilated after the death of the Body.

* Non aliam, ſed ipſam priorem animam corpori mortuo reſtitutam eſſe, contra eos qui putaverunt & hodie putant animam poſt mortem corporis nihil eſſe.

'Tis true, the Scripture gives us no account of any ſenſe or apprehenſion they retained after their re-union, of the place or ſtate they were in during their ſeparation. There ſeemed to be a perfect ἀμνηστία, forgetfulneſs of all that they ſaw or felt in the ſtate of ſeparation. And indeed it was neceſſary it ſhould be ſo, that our Faith might be built rather upon the ſure Promiſes of God, than ſuch Reports and Narratives of them that came to us from the dead, *Luke* 16. 31. And if we believe not the Word, neither would we believe *if one came from the dead.*

Argument VIII.

MOreover, eighthly, The ſuppoſition of the Soul's periſhing with the Body, is ſubverſive of the Chriſtian Religion in the principal Doctrines and Duties thereof: Take away the Immortality of the Soul, and all Religion falls to the ground. I will inſtance in,

1. The Doctrines }
2. The Duties } of Religion.

Firſt, It overthrows the main Principles and Doctrines of Chriſtian Religion, upon which both our Faith and Comfort is founded; and conſequently, it undoes and ruins us, as to all ſolid hope and true joy. The Doctrines or Principles it overthrows, are, among many others ſuch as follow.

1. It nullifies and makes void the great deſign and end of God's eternal Election. The Scriptures tell us, That from all Eternity God hath choſen a certain number in Chriſt Jeſus, to Eternal Life, and to the means by which they ſhall attain it, out of his meer good Pleaſure, and for the Praiſe of his Grace. This was (1.) an eternal Act of God, *Epheſ.* 1. 4. long before we had our Being, *Rom.* 9. 11. (2.) This choice of God, or his purpoſe to ſave ſome, is immutable, 2 *Tim* 2. 19. *Jam.* 1. 17. (3.) This choice he made in Chriſt, *Eph.* 1. 4. Not that Chriſt is the cauſe of God's chuſing us: for we were not elected becauſe we were, but that we might be in Chriſt. Chriſt was ordain'd to be the *Medium* of the execution of this Decree: And all the Mercies which were purpoſed and ordained for us, were to be purchaſed by the Blood of Chriſt. He was not the *Cauſe* of the Decree, but the Purchaſer of the Mercies decreed for us. (4.) This choice was of a certain number of Perſons, who are all known to God, 2 *Tim.* 2. 19. and all given to Chriſt in the Covenant of Redemption, *John* 17. 2, 6. So that no Elect perſon can be a Reprobate, no Reprobate an Elect perſon. (5.) This number was choſen to Salvation, 1 *Theſſ.* 5. 9. No leſs did God deſign for them than glory and happineſs, and that for ever. (6.) The ſame perſons that are appointed to Salvation as the End, are alſo appointed to Sanctification as the Way and Means by which they ſhall attain that End, 1 *Pet.* 1. 1, 2. 2 *Theſſ.* 2. 13, 14. (7.) The impulſive cauſe of this choice was the meer good pleaſure of his Will, 2 *Tim.* 1. 9. *Rom.* 9. 15, 16. *Epheſ.* 1. 9. (8.) The end of all this is, the praiſe of his glorious Grace, *Eph.* 1. 5, 6. to make a glorious Manifeſtation of the Riches of his Grace for ever. This is the account the Scripture gives us of God's eternal Choice.

But if our Souls be mortal, and periſh with our Bodies, all this is a miſtake, and we are impoſed upon, and our Underſtandings abuſed by this Doctrine: For to what purpoſe are all theſe Decrees and Contrivances of God from everlaſting, if our Souls periſh with our Bodies? Certainly, if it be ſo, he loſes all the Thoughts and Counſels of his Heart about us; and that Counſel of his Will, which is ſo much celebrated in the Scriptures, and admired by his People, comes to nought. For this is evident to every Man's conſideration, That if the Soul (which is the Object about which all thoſe Counſels and Thoughts of God were employed and laid out) fail in its being, all thoſe Thoughts and Counſels that have been employed about it, and ſpent on it, muſt neceſſarily fail, and come to nothing with it. The Thoughts of his Heart cannot ſtand faſt, as it is ſaid *Pſal.* 33. 11. if the Soul ſlide, about which they are converſant. In that day the elect Soul periſheth, the eternal Conſultations and Purpoſes of God's heart periſh with it. *Keckerman* tells us, that * *Albertus Magnus*, with abundance of Art, and the ſtudy of thirty years, made a vocal Statue in the Form of a Man. It was a rare contrivance, and much admired; the cunning Artiſt had ſo fram'd it, that by Wheels and other *Machines* plac'd within it, it could pronounce words articulately. *Aquinas* being ſurprized to hear the Statue ſpeak, was afrighted at it, and brake it all to pieces; upon which *Albertus* told him he had at one blow deſtroy'd the work of thirty years. Such a blow would the death of the Soul give to the Counſels and Thoughts, not of Man, but of God, not of thirty years, but from everlaſting.

* *Albert. Mag.* ſtatuam hominis conſtruxit, quæ cum libramentis quibuſdam, rotis, atq; aliis machinis intra latentibus peritiſſimè compoſitis, linguam quadam ratione & diſciplina moventibus, articulata verba pronunciaret.

If the Souls of Men periſh at death, either God never did appoint any Souls to Salvation, as the Scriptures teſtifie he did, 1 *Theſſ.* 5. 9. or elſe the foundation of God ſtands not ſure, as his Word tells us it doth, 2 *Tim.* 2. 19. So then this ſuppoſition overturns the eternal Decrees and Counſels of God, which is the firſt thing.

2. It overthrows the Covenant of Redemption betwixt the Father and the Son, before this World was made. There was a federal Tranſaction betwixt the Father and Son from eternity about our Salvation, 2 *Tim.* 1. 9. *Zech.* 6. 13. In that Covenant Chriſt engaged to redeem the Elect by his Blood; and the Father promiſed him a reward of thoſe his ſufferings, *Iſa.* 53. 12. Accordingly he hath poured out his Soul to death for them, finiſhed the work, *Joh.* 17. 4. and is now in Heaven, expecting the full reward and fruits of his ſufferings, which conſiſt not in his own perſonal Glory, which he there enjoys, but in the completeneſs and fulneſs of his Myſtical Body, *John* 17. 24.

But certainly, if our Souls periſh with our Bodies, Chriſt hath a very bad bargain of it: nor can that promiſe be ever made good to him; *Iſa* 53. 12. *He ſhall ſee of the travel of his Soul, and be ſatisfied.* He hath done his Work, but where is his Reward? See how this ſuppoſition ſtrikes at the Juſtice of God, and wounds his faithfulneſs in his Covenant with his Son. He hath as much Comfort and Reward from the Travail of his Soul, as a Mother that is delivered after many ſharp pangs of a Child that dies almoſt as ſoon as born.

3. It overthrows the Doctrines of *Chriſt's Incarnation, Death, Reſurrection, Aſcenſion,* and *Interceſſion* in Heaven for us. And theſe are the main Pillars both of our Faith and Comfort: Take away theſe, and take away our Lives too, for theſe are the ſprings of all Joy and Comfort to the People of God, *Rom.* 8. 34.

His *Incarnation* was neceſſary to capacitate him for his Mediatorial Work: it was not only a part of it, but ſuch a part, without which he could diſcharge no other part of it. This was the wonder of Men and Angels, 1 *Tim.* 3. 16. A God incarnate is the World's wonder; No condeſcenſion like this, *Philip.* 2. 6, 7.

The *Death* of Chriſt hath the nature and reſpect of a Ranſom, or equivalent Price laid down to the Juſtice of God for our Redemption, *Mat.* 20. 28. *Acts* 20. 28. It brought our Souls from under the Curſe, and purchaſed for them everlaſting Bleſſedneſs, *Galat.* 4. 4, 5.

The *Reſurrection* of Chriſt from the dead hath the nature both of a Teſtimony of his finiſhing the Work of our Redemption, and the Father's full ſatisfaction therein, *John* 6. 10. and of a Principle of our Reſurrection to eternal Life, 1 *Cor.* 15. 20.

The *Aſcenſion* of Chriſt into Heaven was in the capacity and relation of a Fore-runner, *Heb.* 6. 20. It was to prepare places for the Redeemed, who were to come after him to glory in their ſeveral generations, *John* 14. 2, 3.

The *Interceſſion* of Chriſt in Heaven is for the ſecurity of our purchaſed Inheritance to us, and to prevent any new breaches which might be made by our ſins, whereby it might be forfeited, and we diveſted of it again, 1 *Joh.* 2. 1, 2.

All theſe jointly make up the foundation of our Faith, and hope of Glory: But if our Souls periſh, or be annihilated at death, our Faith, Hope, and Comforts, are all Deluſions, vain Dreams, which do but amuſe our fond Imaginations. For,

(1.) It was not worth ſo great a ſtoop and abaſement of the bleſſed God, as he ſubmitted to in his Incarnation, when he appeared in fleſh, yea, in the likeneſs of ſinful fleſh, *Rom.* 8. 3. and made himſelf of no reputation, *Philip.* 2. 7. An act that is, and ever will be admired by Men and Angels: I ſay, it was not worth ſo great a Miracle as this, to procure for us the vaniſhing comfort of a few years, and that ſhort-liv'd comfort no other than a deluding Dream, or mocking Phantaſm: for ſeeing it conſiſts in hope and expectation from the World to come, as the Scriptures every where ſpeak, 1 *Theſſ.* 5. 8. and 2 *Cor.* 3. 12. *Rom.* 5. 3, 4, 5. if there be no ſuch enjoyments for us there (as moſt certainly there are not, if our Souls periſh) it is but a vanity, a thing of nought, that was the errand upon which the Son of God came from the Father's Boſom, to procure for us.

(2.) And for what, think you, was the Blood of God upon the Croſs? What was ſo vaſt and inconceivable a Treaſure expended to purchaſe? What! the flattering and vain hopes of a few years, of which we may ſay as it was ſaid of the *Roman* Conſulſhip, *unius anni volaticum gaudium*; the fugitive joy of a year: yea, not only ſhort-liv'd and vain hopes in themſelves, but ſuch for the ſake whereof we abridge our ſelves of the pleaſures and deſires of the fleſh, 1 *John* 3. 3. and ſubmit our ſelves to the greateſt ſufferings in the World, *Rom.* 8.18. For the Hope of *Iſrael* am I bound with this Chain, *&c.* *Acts* 28. 20. Was this the purchace of his Blood? Was this it for which he ſweat, and groan'd, and bled, and di'd? Was that precious Blood no more worth than ſuch a trifle as this?

(3.) To what purpoſe did Chriſt riſe again from the dead? was it not to be the *firſt-fruits of them that ſleep?* Did he not riſe as the common Head of Believers, to give us aſſurance we ſhall not periſh and be utterly loſt in the grave? *Col.* 1. 18. But if our Souls periſh at death, there can be no Reſurrection; and if none, then Chriſt died and roſe in vain, *we are yet in our ſins*, and all thoſe abſurdities are unavoidable, with which the Apoſtle loads this ſuppoſition, 1 *Cor.* 15. 13, *&c.*

(4.) And to as little purpoſe was his triumphant Aſcenſion into Heaven, if we can have no benefit by it. The profeſſed end of his Aſcenſion was *to prepare a place for us*, *John* 14. 2. But to what purpoſe are thoſe Manſions in the Heavens prepared, if the Inhabitants for whom they are prepared be utterly loſt? And why is he called the *Fore-runner*, if there be none to follow him? as ſurely there are not, if our *Souls* periſh with our *Bodies*. Thoſe heavenly Manſions, that City prepared by God, muſt ſtand void for ever, if this be ſo.

(5.) To conclude; In vain is the Interceſſion of Chriſt in Heaven for us, if this be ſo. They that ſhall never come thither, have no buſineſs there to be tranſacted by their Advocate for them. So that the whole *Doctrine of Redemption by Chriſt* is utterly ſubverted by this one ſuppoſition.

4. As it ſubverts the *Doctrine* of *Redemption by Chriſt*, and all the Hopes and Comforts we build thereon, ſo it utterly deſtroys all the Works of the Spirit upon the hearts of Believers, and makes them vaniſh into nothing.

There are divers Acts and Offices of the Spirit of God about and upon our Souls, I will only ſingle out *three*, *viz.* his *ſanctifying*, *ſealing*, and *comforting Work*; all things of great weight with Believers.

(1.) His *ſanctifying Work*, whereby he alters the frames and tempers of our Souls, 2 *Cor.* 5. 17. *Old things are paſſed away, all things are become new.*

The declared and direct end of this Work of the Spirit upon our Souls, is to attemper and diſpoſe them for Heaven, *Col.* 1. 12. For ſeeing *nothing that is unclean can enter into the holy place*, Rev. 21. 27. *and without Holineſs no man ſhall ſee the Lord*, Heb. 12. 14. it is neceſſary that all thoſe that have this hope in them, ſhould expect to be partakers of their hopes in the way of Purification, 1 *John* 3. 3. And this is the ground upon which the People of God do mortifie their Luſts, and take ſo much pains with their own Hearts, *Matt.* 18. 8. counting it better (as their Lord tells them) *to enter into Life halt or maimed, than having two eyes or hands to be caſt into Hell.* But to what purpoſe is all this ſelf-denial, all theſe heart-ſearchings, heart-humblings, cries and tears upon the account of Sin, and for an Heart ſuited to the Will of God, if there be no ſuch Life to be enjoyed *with God*, *after this Animal Life is finiſhed?*

Object. If you ſay there is a preſent advantage reſulting to us in this World, from our abſtinence and ſelf-denial; we have the truer and longer enjoyment of our Comforts on Earth by it: Debauchery and Licentiouſneſs do not only flat the Appetite, and debaſe and alloy the Comforts of this World, but cut ſhort our Lives by the exorbitances and abuſes of them.

Sol. Tho' there be a Truth in this worth our noting, yet (1.) Morality could have done all this without *Sanctification*; there was no need for the pouring out of the Spirit, for ſo low an uſe and purpoſe as this. (2.) And therefore as the *Wiſdom* of God would be cenſured and impeached, in ſending his Spirit for an end which could as well be attained without it; ſo the *Veracity* of God muſt needs be affronted by it, who, as you heard before, hath declared our *Salvation* to be the end of our *Sanctification.*

(2.) His *Sealing*, *Witneſſing*, and *Aſſuring* Work. We have a full account in the Scriptures, of theſe Offices and Works of the Spirit, and ſome ſpiritual ſenſe and feeling of them upon our own hearts, which are two good aſſurances that there are ſuch things as his bearing witneſs with our Spirits, *Rom.* 8. 16. *his ſealing us to the day of Redemption*, Eph. 4. 30. *his earneſts given into our hearts*, 2 Cor. 1. 22. All which Acts and Works of the Spirit have a direct and clear aſpect upon the Life to come, and the Happineſs of our Souls in the full enjoyment of God to Eternity; for it is to that Life we are now ſealed; and of the full ſum of that Glory, that theſe are the Pledges and Earneſts of. But if our Souls periſh by death, theſe Witneſſes of the Spirit are deluſions, and his Earneſts are given us but in jeſt.

(3.) His *Comforting Work* is a ſweet fruit and effect ſenſibly felt and taſted by Believers in this World. He is from this Office ſtiled the *Comforter*, John 16. 7. *ſignanter*, *& eminenter:* He ſo comforts, as none other doth, or can. And what is the matter of his Comforts, but the Bleſſedneſs to come, the Joys of the coming World? *John* 16. 13. *Eye hath not ſeen*, &c.

Upon the account of theſe unſeen things, he enableth Believers to glory in Tribulations, *Rom.* 5. 4. to deſpiſe preſent things, whether the ſmiles or the frowns of the World, *Heb.* 11. 24. and *v.* 26. But if the Being of our Souls fail at death, theſe are but the fantaſtick Joys of Men in a Dream, and the experiences of all God's People are found but ſo many fond conceits, and groſs miſtakes.

5. This ſuppoſition overthrows the Doctrine of the *Reſurrection*, which is the Conſolation of Chriſtians. We believe according to the Scripture, that after Death hath divorced our Souls and Bodies for a time, they ſhall meet again, and be re-united, and that the Joy at their re-union will be to all that are in Chriſt, greater than the Sorrows they felt at parting.

This ſeems not incredible to us, whatever natural improbabilities and carnal reaſons may be againſt it, *Acts* 26. 8. and that becauſe the Almighty power, which is able to ſubdue all things to himſelf, undertakes this task, *Philip.* 3. 21.

We believe this very ſame *numerical Body* ſhall riſe again, *Job* 21. 27. by the return of the ſame Soul into it. which now dwelleth in it; and that we ſhall be the ſame perſons that now we are: the *remunerative Juſtice* of God requiring it to be ſo.

We believe the Souls of the righteous ſhall much be better accommodated, and have a more comfortable habitation in their Bodies than now they have, 1 *Cor.* 15. 42, 43. ſeeing they ſhall be made like unto Chriſt's glorious Body, *Phil.* 3. 21. and that then we ſhall live after the manner of Angels, *Luke* 20. 36. without the neceſſities of this animal life. Theſe are the things we look for according to promiſe; and this expectation is our great relief againſt (1) the fears of death, 1 *Cor*, 15. 55. (2) Againſt the death of our Friends and Relations, 1 *Theſſ.* 4. 14. (3) Againſt all the preſſures and afflictions of this life, *Job* 19. 25. 26, 27.

But if the being of our Souls fail at death, all hopes and comforts from the Reſurrection fail with it; for it is not imaginable that the Body ſhould riſe till it be revived, nor how it ſhould be revived, but by the re-union of the Soul with it: and if it be not the ſame Soul that now inhabits it, we cannot be the ſame perſons in the Reſurrection we are now; and conſequently, this ſuppoſition ſubverts not only the Doctrine of the Reſurrection, but.

6. It overthrows alſo the faith of the *Judgment to come.* For if the Soul periſh, the Body cannot riſe; or if it riſe by a new created Soul; the perſon raiſed is another, and not the ſame that lived and died in this World; and conſeqently, the rewards and puniſhments to be beſtowed and awarded to all men in that day, cannot be juſt and equal: for we believe, according to the Scriptures, that,

(1) The Actions which men perform in this life, are not tranſient, but are filed to their account in the world to come; Gal. 6. 7. *here we ſow, and there we reap.* Actions done in this World are two ways conſiderable, *viz. Phyſically,* or *Morally*; in the firſt conſideration they are tranſient, in the laſt, permanent and everlaſting. A Word is ſpoken, or an Act done, in a moment; but tho' it be paſt and gone, and perhaps by us quite forgotten, God regiſters it in his Book, in order to the day of account.

(2) We believe that God hath appointed a day in which all men ſhall appear before his Judgment-ſeat, to give an account of all they have done in the Body, whether it be good or evil, 2 *Cor.* 5. 10.

(3) And that in order hereunto, the very ſame perſons ſhall be reſtored by the Reſurrection and appear before God, the very ſame Bodies and Souls, which did good or evil in this World: Shall not the Judg of all the earth do right? Juſtice requires that the rewards and puniſhments be then diſtributed to the ſame perſons that did good or evil in this World: which ſtrongly infers the immortality of the Soul, and that it certainly overlives the Body, and muſt come back from the reſpective places of their abode, to be again united to them, in order to their great account.

By all which you ſee the cleareſt proof of the Soul's Immortality, and how the contrary ſuppoſition overthrows our Faith, Duties, and Comforts. Yet notwithſtanding all this, how apt are we to ſuſpect this Doctrine, and remain ſtill diſſatisfied and doubting about it, when all is ſaid? Which comes to paſs partly from (1) the ſubtlety of Satan, who knows he can never perſuade men to live the life of Beaſts, till he firſt perſuade them to think they ſhall die as the Beaſts do (2.) and *partly* from the influence of Senſe, and Reaſon upon us, whereby we do too much ſuffer our ſelves to be ſwayed, and impoſed upon in matters of greateſt moment in Religion. For theſe being proper *Arbiters* and Judges in other matters within their ſphere, they are arrogant, and we eaſy enough to admit to them be *Arbiters* alſo in things that are quite above them. Hence come ſuch plauſible objections as theſe:

Object. 1. The Soul ſeems to vaniſh and die, when it leaves the Body: for when it hath ſtrugled as long as it can to keep its poſſeſſion in the Body, and at laſt is forced to depart, we can perceive nothing but a puff of breath, which immediatety vaniſhes into air, and is loſt.

Sol We cannot perceive, therefore it is nothing but what we do and can perceive *viz.* a puff of vaniſhing breath. By this argument the being of the Soul in the Body is as queſtionable, as after its departure out of the Body; for we cannot diſcern it by ſight in the Body: yea, by this Argument we may as well deny the exiſtence of God and Angels, as of Souls; for it is a ſpiritual and inviſible being as they are; our groſs ſenſes are incapable of diſcerning Spirits, which are immaterial and inviſible ſubſtances.

Object. 2 But you allow the Soul to have a riſe and beginning, it is not eternal *à parté ante*; and it is certain, what ever had a beginning muſt have and end.

Sol. Every thing which had a beginning may have an end, and what once was nothing, may by the power that created it, be reduced to nothing again. But tho' we allow it may be ſo, by the abſolute power of God, we deny the conſequence, that therefore it ſhall and muſt be ſo. Angels had a beginning, but ſhall never have an end. And indeed their Immortality, as well as ours, flows not ſo much from the nature of either, as from the will and pleaſure of God who hath appointed them to be ſo. He can, but never will annihilate them.

Object. 3. But the Soul depends upon Matter in all its operations nothing is in the Underſtanding which was not firſt in the Senſes; it uſeth the nature of Spirits as its ſervants and tools in all its Operations, and therefore how can it either ſubſiſt or act in a ſtate of *Separation?*

Sol. 1. The Hypotheſis is not only uncertain, but certainly falſe. There are acts performed by the Soul, even whilſt it is in the Body. wherein it makes no uſe at all of the Body.

Such are the acts of Self-intuition, and Self-reflection: and what will you ſay of its acts in Raptures and Extaſies, ſuch as that of *Paul*, 2 *Cor.* 12. 2, and *John*, *Rev.* 21. 10. what uſe did their Souls make of the bodily Senſes or natural Spirits then?

Sol. 2. 2. And tho' in its ordinary actions in this Life it doth uſe the Body as its tool or inſtrument in working, doth it thence follow that it can neither ſubſiſt or act ſeparate from them in the other World? Whilſt a Man is on horſe-back in his Journey, he uſeth the help and ſervice of his Horſe, and is moved according to the motion of his Horſe; but doth it thence follow, he cannot ſtand nor walk alone when diſmounted at his Jurney's end? We know Angels both live and act, without the miniſtery of the Bodies, and our Souls are ſpiritual *Subſtances* as well as they.

Object. 4. But many Scriptures ſeem to favour the total ceſſation of the Soul's actions,if not of its being alſo after Separation as that in 2 *Sam.* 14. 14. We muſt needs die, and are as Water ſpilt upon the ground which cannot be gathered up; and *Pſal.* 88. 10, 11, 12. with *Iſaiah* 38. 18, 19. The dead cannot praiſe *thee*.

Sol. Thoſe words of the Woman of *Tekoa* are not to be underſtood abſolutely, but reſpectively: and the meaning is, that the Soul is in the Body as ſome precious liquor in a brittle glaſs, which being broken by death, the Soul is irrecoverably gone, as the Water ſpilt on the ground, which by no humane power or art of Man can be recovered again. All the means in the World cannot fetch it back into the Body again. She ſpeaks of the Reſurrection, or what ſhall be done in the World to come, by the Almighty power of God, but of what is impoſſible to be done in this World by all the skill and power of Man,

And for the expreſſions of *Heman*, and *Hezekiah*, they only reſpect and relate to thoſe ſervices their Souls were now imployed about for the praiſe of God, which reſpect to the converſion or edification of others, as *Pſal.* 30. 8, 9. or at moſt, to that mediate Service and Worſhip, which they give God, in and by their attendance upon his Ordinances in this World, and not of that immediate ſervice and praiſe that is performed and given him in Heaven by the Spirits of juſt Men made perfect; ſuch was the ſweetneſs they had found in theſe Ordinances and Duties, that they expreſs themſelves as loth to leave them.

The ſame Anſwer ſolves alſo the Objections grounded upon other miſtaken Scriptures, as that *Pſal.* 78. 39. where Man is called a Wind, that paſſeth away, and cometh not again. It is only expreſſive of the frailty and vanity of the preſent animal Life we live in this World to which we ſhall return no more after death; it denies not Life to departed Souls,but the end of this animal Life at death: the Life we live in the other World is of a different nature.

Infer. I. Is the Soul immortal? Then, *'tis impoſſible for Souls to find full reſt and contentment in any enjoyments on this ſide Heaven.* All temporary things are inadequate, and therefore unſatiſfying to our Souls. What gives the Soul reſt and ſatisfaction, muſt be as durable as the Soul is; for if we could poſſibly find in this World a condition and ſtate of things moſt agreeable in all other reſpect to our deſires and wiſhes, yet if the Soul be conſcious to it ſelf, that it ſhall and muſt over-live and leave them all behind it, it can never reach true contentment in the greateſt affluence and confluence of them. Man being an immortal, is therefore a proſpecting Creature, and can never be ſatisfied with this, that 'tis well with him at preſent, except he can be ſatisfied that it ſhall be ſo for ever. The thoughts of leaving our delightful atd pleaſant enjoyments, imbitters them all to us whilſt we have them. All outward things are in *fluxu continuo*, paſſing away as the Waters, 1 *Cor.* 7. 31 Riches are uncertain, 1 *Tim.* 6. 17. *They fly away as an Eagle towards Heaven, and with Wings of their own making*, Prov. 23. 5. (*i. e.*) As the Feathers that enable a Bride to fly from us, grow out of his own ſubſtance, doth that vanity that carries away all earthly enjoyments. This alone will ſpoil all contentment.

Infer. II. *Then ſee the ground and reaſon of Satan's envy and enmity againſt the Soul, and his reſtleſs deſigns and endeavours to deſtroy it.* It grates that Spirit of Envy, to find himſelf, who is by nature immortal, ſunk everlaſtingly and irrecoverably in Miſery, and the Souls of Men appointed to fill up thoſe vacant places in Heaven from which the Angels fell. No Creature but Man is envied by Satan, and the Soul of Man much more than his Body: 'Tis true, he afflicts the Bodies of Men when God permits him, but he ever aims at the Soul when he wounds the Body, *Heb.* 10. 37. This roaring Lion is continually going about, *ſeeking whom he may devour*, 8 Pet. 5. 8. 'Tis the precious Soul he hunts after; that's the *Morſus Diaboli*, the bit he gapes for, as the Wolf tears the Fleece to come at the Fleſh. All the pleaſure thoſe miſerable Creatures find, is the ſucceſs of their Temptations upon the Souls of Men. 'Tis a kind of delight to them to plunge Souls into the ſame condemnation and miſery with themſelves. This is the trade they have been driving ever ſince their Fall. By deſtroying Souls, he at once exerciſes his Revenge againſt God, and his Envy againſt Man, which is all the relief his miſerable condition allows him.

Infer. III. Do the Souls of Men over-live their Bodies? *Then 'its the hight of madneſs and ſpiritual Infatuation, to deſtroy the Soul for the Body's ſake*; to caſt away an immortal Soul for the gratification of periſhing fleſh; to ruin the precious Soul for ever, for the pleaſures of Sin which are but for a moment: yet this is the madneſs of millions of Men. They will drown their own Souls in everlaſting perdition, to procure unneceſſary things for the Body, 1 *Tim.* 6. 9. *They that will be rich*, &c. Every cheat and circumvention in dealing, every lie, every act of oppreſſion, is a wound given the immortal Soul for the procuring ſome accommodations to the Body.

O whit Soul-undoing bargains do ſome make with the Devil! Some ſell their Souls outright for the gratification of their Luſts, 1 *King.* 21. 20. Many pawn their Souls to Satan in a conditional bargain,ſo do all that venture upon Sin, upon a preſumption of Pardon and repentance. The *Devil* is a great trader for *Souls*, he hath all ſorts of Commodities to ſuit all Mens humours that will deal with him. He hath Profits for the Covetous, Honours for the Ambitious, Pleaſures for the Voluptuous: but a Soul is the price at which he ſells them; only he will be content to ſell at a day, and not require preſent pay: ſo that it be paid on a death-bed, in a dying hour, he is ſatisfied. But Oh! what an undoing bargain do Sinners make, to part with a Treaſure for a Trifle! *Matt.* 16. 26 the precious Soul for ever, *for the pleaſures of ſin, which are but for a ſeaſon!* Heb. 11. 25. We are charmed with the preſent pleaſure and ſweetneſs there is in Sin; but how bitter will the after-fruits thereof be! See the Texts in the Margin: you will ſay hereafter as *Jonathan* did, 1 Sam. 14. 31. *I taſted but a little Honey, and I muſt die.*

Prov. 20. 17. Prov. 23. 31, 32. Job 20. 12, 13. Jam. 1. 15.

Infer. IV. *Then the expoſing of the Body to danger, yea, to certain deſtruction, for the preſervation of the Soul, is the dictate of ſpiritual Wiſdom, and that which every Chriſtian is bound to chuſe and practiſe, when both Intereſts come in full oppoſition,* Heb. 11. 35 Dan. 3. 28. Rev. 12. 11. No promiſes of Preferment, no threats of Torments, have been able to prevail with the People of God to give the leaſt wound, or do the leaſt wrong to their own Souls. When *Secundus* was commanded to deliver his Bible, he anſwered, *Chriſtianus ſum, non traditur*; I am a Chriſtian, I will not deliver it: then they deſired him to deliver *aliquam ecvolam*, a Chip, a Straw, any thing that came to his hand, in lieu of it: he refuſed to redeem his Life by delivering the leaſt trifle on that account to ſave it.

That is a great word of our Lord's, *Luke* 9. 24. *He that will ſave his Life, ſhall loſe it; and he that loſeth it for my ſake, ſhall find it.* Chriſtians, this is your Duty and Wiſdom, and muſt be your Reſolution and Practice in the day of Temptation, to yield your Bodies to preſerve your Souls, as we offer our Arm to defend the Head. Oh! better thy Body had never been given thee, than that it ſhould be a ſnare to thy Soul, and the inſtrument of caſting it away for ever. Oh! how dear are ſome perſons like to pay for their tenderneſs and indulgence to the fleſh, when the hour of Temptation ſhall come! Mortifie your irregular affections to the Body, and never hazard your precious immortal Souls for their ſakes. 'Tis the character of an Hypocrite to chuſe Sin rather than Affliction, *Job* 36. 21. But if ever thou haſt been in the deeps of ſpiritual troubles for ſin, if God have opened thine eyes to ſee the evil of ſin, the immenſe weight and value of thy Soul, and of Eternity, *Thou wilt not count thy life dear to thee to finiſh thy courſe with joy,* Acts 20. 24.

fer. V. If the Soul be an immortal Being, that ſhall have no end, *Then 'tis the great concern of all men to ſtrive to the utmoſt for the Salvation of their Souls, whatever become of all leſſer temporary Intereſts in this World,* Luke 13. 24. There is a gate, (*i. e.*) an introductive means of Life and Salvation: this gate is ſtrait (*i. e.*) there are a world of difficulties to be encounter'd in the way of Salvation: but he that values and loves his never-dying Soul, muſt and will be diligent and conſtant in the uſe of all thoſe means that have a tendency to Salvation, be they never ſo difficult or unpleaſant to fleſh and blood. There be difficulties from within our ſelves, ſuch as Mortification, Self-denial, Contempt of the World, parting with all at the call of Chriſt: and difficulties from without, the Reproaches, Perſecutions, and Sufferings for Chriſt, which would not be ſo great as they are, were it not for our unmortified Luſts within; but be they what they will, we are bound to ſtrive through them all, for the Salvation of our precious and immortal Souls.

(1.) For 'tis the greateſt concernment of the Soul, yea, of our own Souls; we are bound to do much for the ſaving of another's Soul, 2 *Tim.* 2. 10. much more for our own; this is our darling, *Pſal.* 22. our only one.

(2.) Others have done and ſuffered much for the ſaving of their Souls; and are not ours, or ought they not to be, as dear to us, as the Souls of any others have been to them? *Matt.* 21. 32.

(3.) The utmoſt diligence is little enough to ſave them. Do all that you can do, and ſuffer all that you can ſuffer, and deny your ſelves as deeply as ever any did, yet you ſhall find all this little enough to ſecure them, 1 *Pet.* 4. 18. The Righteous themſelves are ſcarcely ſaved, 1 *Cor.* 9. 24.

(4.) The time to ſtrive for Salvation is very ſhort and uncertain, *Luke* 13. 25. *Joh.* 12. 35. 'Twill be to no purpoſe, when the ſeaſons and opportunities of Salvation are once over. There is no ſtriving in Hell, a death-pang of Deſpair hath ſeized them, hope is extinguiſhed, and endeavours fail.

(5.) Doth not Reaſon dictate and direct you to do now, whilſt you are in the way, as you will wiſh you had done, and repent with rage, and ſelf-indignation, becauſe you did it not, when you come to the end, and behold the final iſſues of things? Suppoſe but thy ſelf now either, (1.) upon a death-bed, launching into Eternity; (2.) or at the Bar of Chriſt; (3.) or in view of Heaven; (4.) or in the ſight and hearing of the Damned: what think you? will you not then wiſh, Oh! that I had ſpent every moment in the World, that could poſſibly be redeemed from the pure neceſſities of Life, in Prayer, in hearing, in ſtriving for Salvation! From a proſpect of this it was, that one ſpent many hours daily on his knees to the macerating of his Body; and being admoniſhed of the danger of health, and adviſed to relax, he anſwered, *I muſt die, I muſt die.*

Object. 1. Do not ſay, you have many encumbrances, and other employments in the World: for (1.) *One thing is neceſſary,* Luke 10. 42. Thoſe are *Conveniencies,* but this is of *abſolute neceſſity.* (2.) They will thrive the better for this, *Mat.* 6. 33. *Seek this, and they ſhall be added.* (3.) Do but *redeem the time* that can be redeemed to this purpoſe; let not ſo much precious time run waſte as daily doth.

Object. 2. Say not, no Man can ſave his Soul by his own ſtriving, and therefore 'tis to little purpoſe; for it is not of *him that willeth,* or of *him that runneth,* but of *God that ſheweth mercy,* Rom. 9. 16.

True, this in it ſelf cannot ſave you; but what then? muſt we oppoſe thoſe things which God hath ſubordinated? Bring this home to your natural or civil actions, eating, drinking, ploughing or ſowing, and ſee how the conſequence will look.

Obj. 3. Say not, 'tis a mercenary Doctrine, and diſparages free Grace; for are not all the Enjoyments and Comforts of this Life confeſſedly from free Grace, tho' God hath diſpenſed them to you in the way of your diligence and induſtry.

To conclude; Say not, the difficulties of *Obj.* 4. Salvation are inſuperable; 'tis ſo hard to watch every motion of the heart, to deny every Luſt, to reſiſt a ſutable Temptation, to ſuffer the *loſs of All for Chriſt*, that there is no hope for overcoming them.

For (1.) God can and doth make difficult things eaſie to his People, who work in the ſtrength of Chriſt, *Phil.* 4. 13. (2.) Theſe ſame difficulties are before all others that are before you, yet it diſcourageth not them, *Phil.* 3. 11. *Others ſtrive to the uttermoſt.* There are extremes found in this matter: ſome work for Salvation, as an hireling for his Wages, ſo the Papiſts; theſe diſparage *Grace*, and cry up *Works.* Others cry down *Obedience* as legal, as the *Antinomians*, and cry up *Grace* to the diſparagement of *Duties.* Avoid *both* theſe, and ſee that you ſtrive: but (1.) think not Heaven to be the price of your ſtriving, *Rom.* 4. 3. (2.) Strive, but not for a ſpurt; let this care and diligence run throughout your lives; whilſt you are living, be you ſtill ſtriving: your Souls are worth it, and infinitely more than all this amounts to.

Infer. VI. Doth the Soul over-live the Body, and abide for ever? *Then 'tis a great evil and folly to be exceſſively careful for the mortal Body, and neglective of the immortal Inhabitant.* In a too much indulged Body, there ever dwells a too-much neglected Soul.

The Body is but *a vile thing*, Phil. 3. 21. the Soul *more valuable than the whole World*, Mat. 16. 26. To ſpend time, care, and pains for a vile Body, whilſt little or no regard is had to the precious immortal Soul, is an unwarrantable folly and madneſs. *To have a clean and waſhed Body, and a Soul all filth*, (as one ſpeaks) *a Body neatly cloathed and dreſſed, with a Soul all naked and unready; a Body fed, and a Soul ſtarved; a Body full of the Creature, and a Soul empty of Chriſt; theſe are poor Souls indeed.* We ſmile at little Children, who in a kind of laborious idleneſs take a great deal of pains to make and trim their Babies, or build their little Houſes of ſticks and ſtraws: And what are they but Children of a bigger ſize, that keep ſuch ado about the Body, a Houſe of Clay, a weak Pile, that muſt periſh in a few days. 'Tis admirable, and very convictive, of moſt Chriſtians what we read in a Heathen. *I confeſs* (ſaith *Seneca*) *there is a love to the Body implanted in us all; we have the tutelage and charge of it; we may be kind and indulgent to it, but muſt not ſerve it; but he that ſerves it, is a ſervant to many cares, fears, and paſſions. Let us have a diligent care of it, yet ſo as when Reaſon requires, when our Dignity or Faith requires it, we commit it to the fire.*

Carzv. p. 148, 149.

Fateor inſitam eſſe nobis corporis noſtri charitatem. Fateor nos hujus gerere tutelam, nec nego indulgendum illi: ſerviendum nego. Multis enim ſerviet qui corpori ſervit, qui pro illo nimium timet, qui ad illud omnia refert; hujus nos nimius amor timoribus inquietat, ſolicitudinibus onerat, contumeliis objicit: honeſtum ei vile eſt cui corpus nimis charum eſt: agatur ejus diligentiſſimè cura: ita tamen, ut cum exiget ratio, cum dignitas, cum fides, mittendum in ignem ſit. *Senec. Ep.* 14. *p.* 545.

'Tis true, the Body is beloved of the Soul, and God requires, that it moderately care for the neceſſities and conveniencies of it; but to be fond, indulgent, and conſtantly ſolicitous about it, is both the ſin and ſnare of the Soul. One of the Fathers being invited to dine with a Lady, and waiting ſome hours till ſhe was dreſs'd, and fit to come down; when he ſaw her, he fell a weeping; and being demanded why he wept, *Oh!* ſaith he, *I am troubled that you ſhould ſpend ſo many hours this morning in pinning and trimming your Body, when I have not ſpent half the time in praying, repenting, and caring for my own Soul.* Two things a Maſter commits to his Servant's care, (ſaith one) the Child, and the Child's Cloaths: It will be but a poor excuſe for the Servant to ſay, at his Maſter's return, Sir, here are all the Child's Cloaths neat and clean, but the Child is loſt. Much ſo will be the account that many will give to God of their Souls and Bodies at the great day. *Lord, here is my Body, I was very careful for it, I neglected nothing that belonged to its content and welfare: but for my Soul, that is loſt and caſt away for ever, I took little care or thought about it.* 'Tis remarkable what the Apoſtle ſaith, *Rom.* 8. 12. We owe nothing to the fleſh, we are not in its debt, we have given it all, more than all that belongs to it: but we owe many an hour, many a care, many a deep thought to our Souls, which we have defrauded it of for the vile Body's ſake. You have robb'd your Souls to pay your Fleſh. This is madneſs.

How great a Bleſſing is the Goſpel, which brings Inſe. VII. *Life and Immortality to light, the moſt deſirable Mercies to immortal Souls!* This is the great benefit we receive by it, as the Apoſtle ſpeaks, 2 Tim. 1. 10. *Chriſt hath aboliſhed Death, and brought Life and Immortality to light by the Goſpel.* Life and Immortality by a ἓν διὰ δυοῖν, is put for immortal Life, the thing which all immortal Souls deſire and long for. Theſe deſires are found in Souls that enjoy not the Goſpel-light; for, as I ſaid before, they naturally ſpring out of the very Nature of all immortal Souls: But how and where it is to be obtained, that is a ſecret for which we are entirely beholden to the Goſpel-diſcovery. It lay hid in the Womb of God's purpoſe, till by the light of Goſpel-Revelation it was made manifeſt. But now all men may ſee what are the gracious thoughts and purpoſes of God concerning Men, and what that is he hath deſigned for their Immortal Souls, even an Immortal Life; and this Life is to be obtained by Chriſt, than which no tidings can be more welcome, ſweet or acceptable to us.

Inſe. IX

Oh therefore ſtudy the Goſpel. *This is life eternal, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent*, John 17. 3. And ſee that you prize the Goſpel above all earthly Treaſures. *'Tis a faithful ſaying, and worthy of all acceptation.* You have two ineſtimable benefits and bleſſings by it. (1.) It manifeſts and reveals eternal life to you, which you could never have come to the knowledge of any other way; thoſe that are without it, are groping or feeling after God in the dark, *Acts* 17. 27. Poor Souls are conſcious to themſelves, that there is a juſt and terrible God, and that their ſins offend and provoke him; but how to attone the offended Deity they know not, *Micah* 6. 6, 7. But the way of Reconciliation and Life is clearly diſcovered to us by the Goſpel. (2.) As it manifeſts and reveals Eternal Life to us, ſo it frames and moulds our hearts, as God's ſanctifying Inſtrument for the enjoyment of it. 'Tis not only the Inſtrument of Revelation, but of Salvation, the Word of Life, as well as the Word of Light, *Phil.* 2. 16. It can open your Hearts as well as your Eyes, and is therefore to be entertained as that which is the firſt rank of Bleſſings, a peerleſs and ineſtimable Bleſſing.

Inf. VIII. If our Souls be Immortal, *certainly our Enemies are not ſo formidable as we are apt by our ſinful fears to repreſent them.* They may, when God permits them, deſtroy your Bodies, they cannot touch or deſtroy your Souls, *Matt.* 10. 28. As to your Bodies, no Enemy can touch them till there be leave and permiſſion given them by God, *Job* 1. 10. The Bodies of the Saints as well as their Souls, are within the line or hedge of Divine Providence: they are ſecurely fenc'd, ſometimes mediately by the Miniſtry of Angels, *Pſal.* 34. 7. and ſometimes immediately by his own Hand and Power, *Zech.* 2. 5. As to their Souls, whatever power Enemies may have upon them, (when Divine Permiſſion opens a gap in the hedge of Providence for them) yet they cannot reach their Souls to hurt them, or deſtroy them, but by their own conſent. They can deſtroy our periſhing Fleſh, it is obnoxious to their malice and rage; they cannot reach home to the Soul: no Sword can cut aſunder the band of Union between Them and Chriſt; they would be dreadful Enemies indeed if they could do ſo. Why then do we tremble and fear at this rate, as if Soul and Body were at their mercy, and in their power and hand? The Souls of thoſe *Martyrs* were in ſafety under the *Altar* in Heaven, they were cloathed with *white Robes*, when their Bodies were given to be meat to the Fowls of Heaven, and Beaſts of the Earth. The Devil drives but a poor trade by the Perſecution of the Saints; he tears the *Neſt*, but the *Bird* eſcapes; he cracks the *Shell*, but loſeth the *Kernel*. Two things make a powerful defenſative againſt our fears: (1.) That all our Enemies are in the hand of Providence. (2.) That all Providences are ſteered by that promiſe, *Rom.* 8. 28.

Infe. IX. If Souls be Immortal, *then there muſt needs be a vaſt difference betwixt the aſpects and influences of Death upon the Godly and Ungodly.*

Oh! if Souls would but ſeriouſly conſider what an alteration Death will make upon their condition, for evil or for good, how uſeful would ſuch Meditations be to them! (1.) They muſt be diſſeized and turned out of theſe houſes of Clay, and live in a ſtate of ſeparation from them: of this there is an inevitable neceſſity, *Eccl.* 8. 8. 'Tis vain to ſay, I am not ready; ready or unready, they muſt depart when their Leaſe is out. 'Tis as vain to ſay, I am not willing; for willing or unwilling, they muſt be gone; there's no hanging back, and begging, *Lord, let death take another at this time, and ſpare me*; for no man dies by a Proxy. (2.) The time of our Souls departure is at hand, 2 *Pet.* 1. 13, 14. *Job* 16. 22. The moſt firm and well-built Body can ſtand but a few days, but our ruinous Tabernacles give our Souls warning that the day of their departure is at hand. The lamp of Life is almoſt burnt down, the glaſs of Time is almoſt run; yet a few, a very few days and nights more, and then time, nights and days ſhall be no more. (3.) When that moſt certain and near-approaching time is come, wonderful alterations will be made on the ſtate of all Souls, godly and ungodly.

(1.) A marvellous alteration will then be made on the Souls of the godly. For (1.) No ſooner is the dividing ſtroke given by Death, and the parting pull over, but they ſhall find themſelves in the arms of Angels, mounting them through the upper Regions in a few moments, far above all the aſpectable Heavens, *Luke* 16. 22. The airy Region is indeed the place where Devils inhabit, and have their haunts and walks; but Angels are the Saints Convoy thro' Satan's Territories from the arms of mourning Friends into the welcome arms of officious and benevolent Angels. (2.) From the ſight and converſes of Men to the ſight of God, Chriſt, and the general aſſembly of bleſſed and ſinleſs Spirits. The Soul takes its leave of all men at death, *Iſa.* 38. 11. Farewel vain World, with all the mixed and imperfect comforts of it, and welcome the more ſweet, ſutable, and ſatisfying company of Father, Son, and Spirit, holy Angels, and perfected Saints, *Heb.* 12. 23.

(3.) From the bondage of corruption to perfect liberty, and everlaſting freedom; ſo much is implied, *Heb.* 12. 23. *The Spirits of juſt men made perfect.* (4.) From all fears, doubtings, and queſtionings of our conditions, and anxious debates of our title to Chriſt, to the cleareſt, fulleſt, and moſt ſatisfying aſſurance: for what a Man ſees, how can he doubt of it? (5.) From all burdens of affliction, inward and outward, under which we have groaned all our days, to everlaſting reſt and eaſe, 2 *Cor.* 5. 1, 2, 3. Oh what a bleſſed change to the Righteous muſt this be!

(2.) A marvelous change will alſo be then made upon the Souls of the ungodly, who ſhall then part from, (1.) All their comforts and pleaſant enjoyments in the World, for here they had their conſolation, *Luke* 16. 25. here was all their Portion, *Pſal.* 17. 14. and in a moment find themſelves arreſted and ſeized by Satan, as God's Gaoler, hurrying them away to the Priſon of Hell, 1 *Pet.* 3. 19. *there to be reſerved to the judgment of the great day*, Jude *ver.* 6. (2.) From under the means of Grace, Life, and Salvation, to a ſtate perfectly void of all means, inſtruments, and opportunities of Salvation, *John.* 9. 4. Eccleſ. 9. 10. never to hear the joyful ſound of Preaching or Praying any more; never to hear the wooing Voice of the bleſſed Bridegroom, ſaying, Come unto me, Come unto me, any more. (3.) From all their vain, ungrounded, preſumptuous Hopes of Heaven, into abſolute and final Deſperation of Mercy. The very ſinews and nerves of hope are cut by death, Prov. 14. 32. *The wicked is driven away in his wickedneſs, but the righteous hath hope in his death.* Theſe are the great and aſtoniſhing alterations that will be made upon our Souls, after they part with the Bodies which they now inhabit. Oh that we, who cannot but be conſcious to our ſelves that we muſt over-live our Bodies, were more thoughtful of the condition they muſt enter into, after that ſeparation which is at hand.

Infer. X. If our Souls be Immortal, *then Death is neither to be feared by them in Heaven, nor hoped for by them in Hell.* The Being of Souls never fails, whether they be in a ſtate of Bleſſedneſs or of Miſery. *In glory they are ever with the Lord,* 1 Theſſ. 4. 17. There ſhall be no death there, *Rev.* 21. 4. And in Hell, tho' they ſhall wiſh for death, yet death ſhall flee from them. Tho' there be no fears of annihilation in Heaven, yet there be many vain wiſhes for it in Hell, but to no purpoſe; there never will be an end put either to their being or to their torments. In this reſpect no other Creature is capable of the Miſery that wicked Men are capable of: When they die, there is the end of all their Miſery; but it is not ſo with men. Better therefore had it been for them, if God had created them in the baſeſt and loweſt order and rank of Creatures; a Dog, a Toad, a Worm is better than a Man in endleſs Miſery, ever dying, and never dead. *And ſo much of the Soul's Immortality.*

O mors dulcis es, quibus amara fuiſti: te ſolum deſiderant, qui te ſolum oderunt. *Auguſt.*

EPHES. V. 29.

For no Man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church.

Having given ſome account of the Nature and Immortality of the Soul, we next come to diſcourſe its *Love and Inclination to the Body*, with which it is united, from this Text. The ſcope of the Apoſtle is, to preſs Chriſtians to the exact diſcharge of thoſe relative Duties they owe to each other; particularly he here urgeth the mutual Duties of *Husbands* and *Wives*, ver. 22. Wives, to an *obedient Subjection*; Husbands, to a *tender Love* of their Wives. This Exhortation he enforceth from the intimate Union, which by the Ordinance of God is betwixt them, they being now *one Fleſh*. And this Union he illuſtrates by comparing it with,

1. The *Myſtical Union* of *Chriſt* and the *Church*.
2. The *Natural Union* of the *Soul* and *Body*.

And from both theſe, as excellent Examples and Patterns, he with great ſtrength of Argument urgeth the Duty of Love; *ver.* 28. *So ought Men to love their Wives as their own Bodies; he that loveth his Wife, loveth himſelf.* Self-love is naturally implanted in all Men, and it is the Rule by which we meaſure out and diſpenſe our Love to others.—— *Thou ſhalt love thy Neighbour as thy ſelf.*

This *Self-Love* he opens in this place, by,

(1.) The Univerſality of it.

(2.) The Effects that evidence it.

(1.) The Univerſality of it, *No Man ever yet hated his own Fleſh.* By *Fleſh*, underſtand the Body, by an uſual *Metonymy* of a part for the whole called Fleſh. By *hating it*, underſtand a ſimple hatred, or hatred it ſelf. 'Tis uſual for Men to hate the deformities and diſeaſes of their own Bodies, and upon that account to deal with the Members of their own Bodies as if they hated them; hence it is, they willingly ſtretch forth a gangren'd Leg or Arm to be cut off, for the preſervation of the reſt: but this is not ſimple hatred of a Man's ſelf, but rather an Argument of the ſtrength of the Soul's love to the Body, that it will be content to endure ſo much pain and anguiſh for its ſake. And if the Soul be at any time weary of, and willing to part, not with a ſingle Member only, but with the whole Body, and loaths its Union with it any longer, yet it hates and loaths it not ſimply in and for it ſelf, but becauſe it is ſo filled with Diſeaſes all over, and loads the Soul daily with ſo much grief, that how well ſoever the Soul loves it in it ſelf, yet upon ſuch ſad terms and conditions it would not be tied to it. This was *Job*'s caſe, *Job* 10. 1. *My Soul is weary of my Life*; yet not ſimply of his Life, but *ſuch a Life*, in pain and trouble. Except it be in ſuch reſpects and caſes, *No man*, ſaith he, *ever yet hated his own Fleſh*; i. e. no Man in his right mind, and in the exerciſe of his Reaſon and Senſe; for we muſt except diſtracted and delirious Men, who know not what they do, as alſo Men under the terrors of Conſcience, when God ſuffers it to rage in extremity, as *Spira*, and others, who would have been glad with their own hands to have cut the Thread that tied their miſerable Souls to their Bodies, ſuppoſing that way, and by that change, to find ſome Relief. Either of theſe caſes forces Men to act beſide the ſtated Rule of Nature and Reaſon.

(2.) This *Love of the Soul to the Body* is further diſcovered by the Effects which evidence it, *viz.* its nouriſhing and cheriſhing the Body, ἐκτρέφει καὶ θάλπει. Theſe two comprize the Neceſſaries for the Body, *viz.* Food and Rayment. The firſt ſignifies to nouriſh with proper food; the latter, to warm by cloathing, as the word θαλπεῖν is render'd, *Jam.* 2. 16. to which the *Hebrew* word יֵחַם anſwers, *Job.* 31. 20. The Care and Proviſion of theſe things for the Body evidences the Soul's Love to it.

Doct. *That the Souls of Men are ſtrongly inclined, and tenderly affected, towards the Bodies in which they now dwell.*

The Soul's Love to the Body is ſo ſtrong, natural, and inſeparable, that it is made the Rule and Meaſure by which we diſpenſe and proportion our Love to others, *Mat.* 19. 19. *Thou ſhalt love thy Neighbour as thy ſelf.* And the Apoſtle, *Galat.* 5. 14. tells us, That the whole Law, (*i. e.*) the ſecond Table of the Law, is fulfilled, or ſumm'd up in this Precept, *Thou ſhalt love thy Neighbour as thy ſelf.* The meaning is not, that all and every one who is our Neighbour muſt be equally near to us as our own Bodies; but it intends (1.) The ſincerity of our Love to others, which muſt be without Diſſimulation, for we diſſemble not in

Self-love. (2.) That we be as careful to avoid injuring others, as we would our ſelves, *Math.* 7. 12. To do by others, or meaſure to them, as we would have done, or meaſured unto us: for which Rule, *Severus* the Heathen Emperour honoured Chriſt and Chriſtianity, and cauſed it to be written in Capital Letters of Gold. (3.) That we take direction from this Principle of Self-love, to meaſure out our Care, Love and Reſpects to others, according to the different degrees of nearneſs in which we ſtand to them. As, (1.) The Wife of our Boſom, to whom by this Rule, is due our firſt Care and love, as in the Text. (2.) Our Children and Family, 1 *Tim.* 5. 8. (3.) To all in general, whether we have any Bond of natural Relation upon them or no; but eſpecially thoſe to whom we are ſpiritually related, as *Gal.* 6. 10. And indeed, as every Chriſtian hath a right to our Love and Care, above other Men, ſo in ſome caſes, we are to exceed this Rule of Self-love, by a tranſcendent act of Self-denial for them, 1 *John* 3. 16. And *Paul* went higher than that, in a glorious exceſs of Charity to the Community or Body, of God's People, preferring their Salvation not only to his own Body, but to his Soul alſo, *Rom.* 9. 3. But to theſe extraordinary Caſes we are ſeldom called; and if we be, the Goſpel furniſheth us with an higher Rule than Self-love, *John* 13. 34. But by this principle of Self-love in all ordinary Caſes, we muſt proportion and diſpenſe our Love to all others: by which you ſee what a deep rooted fixed Principle in Nature Self-love is, how univerſal and permanent alone this is, which elſe were not fit to be made the meaſure of our Love to all others.

Two things will deſerve our Conſideration in the Doctrinal part of this point.

Firſt, Wherein the Soul evidenceth its love to the Body.

Secondly. What are the Grounds and fundamental Cauſes or Reaſons of its love to it; and then apply it.

Firſt, Wherein the Soul evidenceth its love to the Body, and that it doth in divers reſpects.

1. In its *Cares* for the things needful to the Body, as the Text ſpeaks, in *nouriſhing* and *cheriſhing* it, (*i. e.*) taking care for Food and Rayment for it. This Care is univerſal, it's implanted in the moſt ſalvage and barbarous People; and is generally ſo exceſſive and exorbitant, that tho' it never needs a Spur, yet moſt times and with moſt Men it doth need a Curb; and therefore Chriſt in *Matth.* 6. 32. ſhews how thoſe Cares torture and diſtract the Nations of the World, warms them againſt the like Exceſſes, and propounds a Rule to them for the allay and mitigation of them, *v.* 25, 26, 27. So doth the Apoſtle alſo, 1 *Cor.* 7. 29, 30, 31. To ſpeak as the matter is, moſt Souls are over-heated with their Cares, and eager purſuit after the concerns of the Body. They pant after the Duſt of the Earth. They pierce themſelves through with many Sorrows, 1 *Tim.* 6. 10. They are cumbred like *Martha* with much Serving. 'Tis a perfect Drudg and Slave to the Body, beſtowing all its time, ſtrength and ſtudies about the Body: for one Soul that puts the Queſtion to it ſelf, *what ſhall I do to be ſaved?* a thouſand are to be found, that mind nothing more, but, *What ſhall I eat, what ſhall I drink, and wherewith ſhall I and mine be clothed?* I do not ſay, that theſe are proofs of the Soul's regular Love to the Body; no, they differ from it, as a Fever from natural Heat. This is a doating Fondneſs upon the Body. He truly loves his Body, that moderately and ordinately cares for what is neceſſary for it, and can keep it under, 1 *Cor.* 9. 27. and deny its whining Appetite, when Indulgence is prejudicial to the Soul, or warms its Luſts. Believers themſelves find it hard to keep the Golden Bridle of Moderation upon their Affections in this matter. 'Tis not every Man hath attained *Agur's* cool Temper, *Prov.* 30. 8. that can ſlack his pace, and drive moderately, where the Intereſts of the Body are concerned: the beſt Souls are too warm, the generality are in raging Heats, which diſtract their minds, as that word, *Mat.* 6. μὴ μεριμνᾶτε, ſignifies. If the Body were not exceeding dear to the Soul, it would never torture it ſelf day and night with ſuch anxious Cares about it.

2. The Soul diſcovers its eſteem and value for the Body in all the *Fears* it hath about it. Did not the Soul love it exceedingly, it would never be afrighted for it, and on its account, ſo much and ſo often as it is. What a panick fear do the dangers of the Body caſt the Soul into? *Iſa.* 7. 2. When the Body is in danger, the Soul is in diſtraction, the Soul is in fears and tremblings about it: Theſe Fears flow from the Soul's tender Love and Affection to the Body; if it did not love it ſo intenſely, it would never afflict and torment it ſelf at that rate it doth about it: Satan the profeſſed Enemy of our Souls, being throughly acquainted with thoſe Fears which flow from the Fountain of Love to the Body, politickly improves them in the way of temptation, to the utter ruin of ſome, and the great hazard of other Souls; he edges and ſharpens his Temptations upon us this way; he puts our Bodies into danger, that he may thereby endanger our Souls; he reckons, if he can but draw the the Body into danger, fear will quickly drive the Soul into Temptation: It is not ſo much from Satan's Malice or Hatred of our Bodies, that he ſtirs up Perſecutions againſt us; but he knows the tie of Affection is ſo ſtrong betwixt theſe friends, that Love will draw, and Fear will drive the Soul into many and great Hazards of its own Happineſs, to free the Body out of thoſe Dangers. Prov. 29. 25. *The Fear of Man brings a Snare:* and Heb. 11. 37. *tortured and tempted.*

Upon this ground alſo it is, that this Life becomes a Life of Temptation to all Men, and there is no freedom from that danger, till we be freed from the Body, and ſet at liberty by Death. Separated Souls are the only free Souls They that carry no Fleſh about them, need carry no Fears of Temptation within them. 'Tis the Body which catches the ſparks of Temptation.

3. The Soul manifeſts its dear Love and

Affection to the Body, by its *Sympathy*, and compaſſionate feeling of all its burdens: Whatever touches the Body by way of *Injury*, affects the Soul alſo by way of *Sympathy*. The Soul and Body are as the ſtrings of two Muſical Inſtruments, ſet exactly at one height; if one be touched, the other trembles. They laugh and cry, are ſick and well together. This is a wonderful Myſtery, and a rare Secret (as a learned Man obſerves) how the Soul comes to ſympathize with the Body, and to have not only a knowledge, but as it were a feeling of its Neceſſities and Infirmities; how this fleſhly Lump comes to affect, and make its deep impreſſions upon a Creature of ſo different a nature from it, as the Soul or Spirit is. But that it doth ſo, tho' we know not how, is plain and ſenſible to any man. If any Member of the Body, tho' but the loweſt and meaneſt, be in pain and miſery, the Soul is preſently affected with it, and commands the Eyes to watch, yea to weep, the Hands to bind it up with all tenderneſs, and defend it from the leaſt injurious touch; the Lips to complain of its miſery, and beg pity and help from others for it. If the Body be in danger, how are the Faculties of the Soul, Underſtanding, Memory, Invention, *&c.* employ'd with utmoſt ſtrength and concernment for its deliverance! This is a real and unexceptionable evidence of its dear and tender Love to the Body. As thoſe that belong to one myſtical Body ſhew their ſincere Love this way, 1 *Cor.* 12. 25, 26. *Epheſ.* 4. 19. ſo the Soul.

4. The Soul manifeſteth its love to the Body by its *fears* of Death, and extreme *averſation* to a ſeparation from it. On this account Death is called in *Job* 18. 14. *the King of Terrors*, or *the black Prince*, or *the Prince of Clouds and Darkneſs*, as ſome tranſlate that place. We read it, *the King of Terrors*, meaning that the Terrors at Death are ſuch Terrors as ſubdue and keep down all other Terrors under them, as a Prince doth his Subjects. Other Terrors compared with thoſe that the Soul conceives and conflicts with at parting, are no more than a cut finger to the laying ones Head on the Block: Oh! the Soul and Body are ſtrongly twiſted and knit together in dear Bands of intimate Union and Affection, and theſe Bands cannot be broken without much ſtruggling. Oh! 'tis a hard thing for the Soul to bid the Body farewel; 'tis a bitter parting, a doleful ſeparation: Nothing is heard in that hour but the moſt deep and emphatical Groans; I ſay, *emphatical Groans*, the deep ſenſe and meaning of which, the living are but little acquainted with: for no Man living hath yet felt the Sorrows of a parting pull; whatever other Sorrows he hath felt in the Body, yet they muſt be ſuppoſed to be far ſhort of theſe.

The ſorrows of Death are in Scripture ſet forth unto us, by the bearing Throes of a travailing Woman, *Acts* 2. 24. ὠδῖνας θανάτȣ and what thoſe mean, many can tell: The Soul is in labour, it will not let go its hold of the Body but by conſtraint; Death is a cloſe Siege, and when the Soul is beaten out of its Body, it diſputes the paſſage with Death, as Soldiers uſe to do an Enemy that enters by Storm, and fights and ſtrives to the laſt. It's alſo compar'd to a *Battle*, or *ſharp Fight*, Eccleſ. 8. 8. *that War*. That War with an Emphaſis. No Conflict ſo ſharp, each labour to the utmoſt to drive the other from the ground they ſtand on, and win the Field. And tho' Grace much overpowers Nature in this matter, and reconciles it to Death, and makes it deſire to be diſſolved, yet Saints wholly put not off this reluctation of Nature, 2 *Cor.* 5. 2. Not that we would be uncloathed; as it is with one willing to wade over a Brook to his Father's houſe, puts his foot into the water, and feels it cold, ſtarts back, and is loth to venture in; *Not that we would be uncloathed*. And if it be ſo with ſanctified Souls, how is it, think you, with others? Mark the Scripture-language, *Job* 27. 8. God taketh away their Souls, ſaith our Tranſlation; but the Root is, כַשַׁל *extrahere*, and ſignifies to pull out by plain force and violence. A graceleſs Soul dieth not by conſent, but force. Thus *Adrian* bewailed his departure, *O Animula, vagula, blandula, heu quo vadis!* Yea, tho' the Soul have never ſo long a time been in the Body, tho' it ſhould live as long as the *Antediluvian Fathers* did for many hundred years, yet ſtill it would be loth to part; yea, tho' it endure abundance of Miſery in the Body, and have little reſt or comfort, but time ſpent in griefs and fears, yet for all that 'tis loth to part with it. All this ſhews a ſtrong inclination and affection to it.

5. Its deſire of *Re-union* continuing ſtill with it in its ſtate of ſeparation, ſpeaks its love to the Body. As the Soul parted with it in grief and ſorrow, ſo it ſtill retains even in Glory an inclination to Re-union, and waits for a day of re-eſpouſals: and to that ſenſe, ſome ſearching and judicious Men underſtand thoſe words of *Job*, ch. 14. 14. *If a Man die, ſhall he live again?* viz. by a Reſurrection: if ſo, then all the days of my appointed ſeparation, my Soul in Heaven ſhall wait till that Change come. And to the ſame ſenſe is that cry of ſeparated Souls, *Rev.* 6. 9, 10, 11. *How long, O Lord how long?* (i. e.) to the conſummation of all things, when Judgment ſhall be executed on them that killed our Bodies, and our Bodies ſo long abſent, reſtored to us again? In that day of Reſurrection, the Souls of the Saints come willingly from Heaven it ſelf, to repoſſeſs their Bodies, and bring them to a partnerſhip with them in their Glory: for it is with the Soul in Heaven as it is with an Husband who is richly entertained, feaſted, and lodged abroad, but his dear Wife is ſolitary and comfortleſs; it abates the completeneſs of his Joy. Therefore we ſay, The Saints Joy is not conſummate till that day.

There is an exerciſe for Faith, Hope, and deſires on this account in Heaven.

The Union of Soul and Body is natural, their ſeparation is not ſo: many benefits will redound to both by a Re-union, and the Reſurrection of the Body is provided by God, as the grand relief againſt thoſe prejudices and loſſes the Bodies of the Saints ſuſtain by ſeparation. I ſay not that the propenſion or inclination of the Soul to re-union with its Body, is accompanied with any perturbation or anxiety in its ſtate of ſeparation; for it enjoys God, and in him a placid reſt; and as the Body, ſo the Soul reſts in hope; 'tis ſuch a hope as diſturbs not the reſt of either: yet when the time is come for the Soul to be re-eſpouſed, it is highly gratified by that ſecond Marriage, glad it is to ſee its old dear Companion, as two Friends after a long ſeparation. And ſo much of the Evidence of the Soul's love to the Body.

Secondly, Next we are to enquire into the Grounds and Reaſons of its Love and Inclination to the Body. And,

1. The fundamental Ground and Reaſon thereof will be found in their *Natural Union* with each other. There my Text lays it: *No Man ever yet hated his* [*own*] *fleſh.* Mark, the Body is the Soul's own; they are ſtrictly married and related to each other: the Soul hath a propriety in its Body, theſe two make up, or conſtitute one Perſon: True, they are not eſſentially one, they have far different Natures, but they are perſonally one; and tho' the Soul be *what* it was, after its ſeparation, yet to make a Man the *who* he was, (*i. e.*) the ſame complete and perfect perſon, they muſt be reunited. Hence ſprings its Love to the Body. Every Man loves his own, *John* 17. 19. All the World is in love with its own, and hence it cares to provide for its welfare, 1 *Tim.* 5. 8. *If any Man provide not for his own, he is worſe than an Infidel.* For Nature teacheth all Men to do ſo. Why are Children dearer to Parents than to all others, but becauſe they are their own? *Job* 19. 17. But our Wives, our Children, our Goods, are not ſo much our own as our Bodies are; this is the neareſt of all Natural Unions.

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In this Propriety and Relation are involved the Reaſons and Motives of our love to, and care over the Body, which is no more than what is neceſſary to their Preſervation. For, were it not for this Propriety and Relation, no Man would be at any more coſt or pains for his own Body, than for that of a Stranger. 'Tis Propriety which naturally draws Love, Care, and Tenderneſs along with it; and theſe are ordered by the Wiſdom of Providence, for the conſervation of the Body, which would quickly periſh without it.

2. The Body is the Soul's ancient *Acquaintance*, and intimate *Friend*, with whom it hath aſſiduouſly and familiarly converſed from its beginning. They have been Partners in each others Comforts and Sorrows. They may ſay to each other, as *Miconius* did to his Collegue, with whom he had ſpent twenty years in the Government of the *Thuringian Church*: *Cucurrimus, certavimus, laboravimus, pugnavimus, vicimus, & viximus conjunctiſſime*; We have run, ſtriven, laboured, fought, overcome, and lived moſt intimately and lovingly together. Conſuetude and daily Converſation begets and conciliates Friendſhip and Love betwixt Creatures of contrary Natures: Let a Lamb be brought up with a Lion, and the Lion will expreſs a tenderneſs towards it, much more the Soul to its own Body.

3. The Body is the Soul's houſe and beloved habitation, where it was born, and hath lived ever ſince it had a Being, and in which it hath enjoyed all its Comforts, natural and ſupernatural, which cannot but ſtrengthen the Soul's engagement to it. Upon this account the Apoſtle calls it the *Soul's home*, 2 Cor. 5. 6. *Whilſt we are at home in the Body.* 'Tis true, this houſe is not ſo comfortable a habitation, that it ſhould be much deſired by many Souls: we may ſay of many gracious Souls, that they pay a dear Rent for the houſe they dwell in; or, as it was ſaid of *Galba*, *Anima Galbæ male habitat*; their Souls are but ill accomodated; but yet it is their home, and therefore beloved by them.

4. The Body is the Soul's Inſtrument by which it doth its Work and Buſineſs in the World, both natural and religious, *Rom.* 6. 13. Through the bodily ſenſes it takes in all the natural Comforts of this World, and by the bodily Members it performs all its Duties and Services. When theſe are broken and laid aſide by Death, the Soul knows it can work no more in that way it now doth, *John* 9. 4. *Eccleſ.* 9. 10. Natural Men love their Bodies for the natural pleaſures they are inſtrumental to convey to their Souls; and ſpiritual Men, for the uſe and ſervice they are of to their own and others Souls, *Phil.* 1. 23.

5. The Body is the Soul's Partner in the benefit of Chriſt's Purchaſes. It was bought with the ſame Price, 1 *Cor.* 6. 20. ſanctified by the ſame Spirit, 1 *Theſſ.* 5. 23. intereſted in the ſame Promiſes, *Matt.* 22. 32. and deſigned for the ſame Glory, 1 *Theſſ.* 4. 16, 17. So that we may ſay of it as it was ſaid of *Auguſtine* and his friend *Alippius*, they are *ſanguine Chriſti conglutinati*, glewed together by the Blood of Chriſt. And thus of the grounds and reaſons of its Love.

Infer. 1.

Is it ſo? *Learn hence the mighty ſtrength and prevalence of Divine Love, which over-powering all natural Affections, doth not only enable the Souls of Men to take their ſeparation from the Body patiently, but to long for it ardently*, Phil. 1. 23. While ſome need *patience* to *die*, others need it as much to *live*, 2 Theſſ. 3. 5. 'Tis ſaid, *Rev.* 12. 11. *They loved not their lives.* And indeed on theſe terms they firſt cloſed with Chriſt, *Luke* 12. 26. *to hate their lives for his ſake*, (i. e.) to love them in ſo remiſs a degree, that whenever they ſhall come in competition with Chriſt, to regard them no more than the things we hate.

The love of Chriſt is to be the ſupreme love, and all others to be ſubordinate to it, or quenched by it. 'Tis not its own comfort in the Body it principally and ultimately deſigns and aims at, but Chriſt's Glory; and ſo this may be furthered by the death of the Body, its death thereupon becomes as eligible to the Soul as its Life, *Phil.* 1. 20. Oh! this is a high pitch of Grace, a great attainment, to ſay as one did, *Vivere renuo, ut Chriſto vivam*; I refuſe life, to be with Chriſt: Or another, when he was asked whether he was willing to die? anſwered, *Illius eſt nolle mori, qui nolit ire ad Chriſtum*; Let him be loth to die, that is loth to go to Chriſt. So, 2 *Cor.* 5. *We are willing rather to be abſent from the Body, and preſent with the Lord.*

'Tis not every Chriſtian that can arrive to this degree of Love; tho' they love Chriſt ſincerely, yet they ſhrink from Death cowardly, and are loth to be gone. There are *two* ſorts of Grounds upon which Chriſtians may be loth to be unbodied; 1. Sinful. 2. Allowable.

1. The ſinful and unjuſtifiable grounds are ſuch as theſe, *viz.* (1) Guilt upon the Conſcience, which will damp and diſcourage the Soul, and make it loth to die. It arms Death with terror, *the ſting of Death is ſin.* (2.) Unmortified affections to the World, I mean in ſuch a degree as is neceſſary to ſweeten Death, and make a Man a Voluntier in that ſharp engagement with that laſt and dreadful Enemy. It is with our Hearts as with Fuel; if green, and full of ſap, it will not burn; but if that be dried up, it catches preſently. Mortification is the drying up of carnal affections to the Creature, which is that that reſiſts Death, as green Wood doth the fire. (3.) The weakneſs and cloudineſs of Faith. You need Faith to die by, as well as to live by, *Heb.* 11. 13. *All theſe died by Faith.* The leſs ſtrength there is in Faith, the more in Death. A ſtrong Believer welcomes the Meſſengers of Death, when a weak one, unleſs extraordinarily aſſiſted, trembles at them.

2. There are grounds on which we may deſire a longer continuance in the Body, *warrantably* and allowably: As (1.) to do him yet more ſervice in our Bodies, before we lay them down. This the Saints have pleaded for longer life, *Pſal* 30. 9. *Pſal.* 88. 11, 12, 13. and *Iſa.* 38. 18, 19. (2.) To ſee the Clouds of God's anger diſpelled, whether publick or perſonal, and a clear Light break out e're we die; *Pſal.* 27. 13. (3.) They may deſire with ſubmiſſion to outlive the days of Perſecution, and not to be delivered into the hands of cruel men, but come to their Graves in peace, *Pſal.* 31. 15. and 2 *Theſſ.* 3. 2. that they may be delivered from abſurd men.

3. But tho' ſome Chriſtians ſhun Death upon a ſinful account, and others upon a juſtifiable one; yet others there are, who ſeeing their Title clear, their Work done, and reliſhing the Joys of Heaven in the prelibations of Faith, are willing to be unclothed, and to be with Chriſt. Their love to Chriſt hath extinguiſhed in them the love of Life; and they can ſay with *Paul*, Acts 21. 13. *I am ready. Ignatius* longed to come to thoſe Beaſts that were to devour him; and to many of the Primitive Chriſtians Chriſt was ſo dear, that their Lives were cheap, and low-priz'd things for his enjoyment. And here indeed is the glory and triumph of a Chriſtian's Faith and Love to Chriſt: For (1.) it enables him to part chearfully with what he ſees and feels, for what his eyes yet never ſaw, 1 *Pet.* 1. 8. *Whom having not ſeen, ye love.* (2.) To part with what is deareſt on Earth, and lies neareſt the Heart of all he enjoys, for Chriſt's ſake. (3.) To reconcile his Heart to what is moſt abhorrent and formidable to Nature. (4.) To endure the greateſt of pains and torments to be with him. (5.) To caſt himſelf into the vaſt Ocean of Eternity, the moſt amazing change, to be with Chriſt. Oh the glorious Conqueſts of Love!

Infer. II. *Then the Apoſtacy of unregenerate Profeſſors in times of imminent Danger is not to be wondred at.* They will and muſt warp from Chriſt, when their Lives are in hazard for him. The love of the Body will certainly prevail over their love to Chriſt and Religion. *Amor meus pondus meum.* Self-love will now draw. Love is the weight of the Soul, which inclines and determines it, in the competition of Intereſts, and the predominant Intereſt always carries it. Every unregenerate Profeſſor loves his own Life more than Chriſt, prefers his Body before his Soul; ſuch a one may upon divers accounts, as Education, Example, ſlight Convictions of Conſcience, or oſtentation of Gifts, fall into a Profeſſion of Religion, and continue a long time in that Profeſſion, before he viſibly recede from Chriſt; *Hope* of the Reſurrection of the Intereſt of Religion in the World; *Shame* of retracting his Profeſſion; *Applauſe* of his Zeal and Conſtancy in higher Trials; the Peace of his own Conſcience, and many ſuch Motives, may prevail with a carnal Profeſſor to endure a while; but when dangers of Life come to an height, they are gone, *Matth.* 24. 8, 9, 10. And therefore our Lord tells us, That they who hate not their Lives, cannot be his *Diſciples*, Luke 12. 26. Now will they loſe their Lives by ſaving them, *Mat.* 16. 25. And the Reaſons are plain and forcible. For,

1. Now is the proper ſeaſon for the predominant Love to be diſcovered, it can be hid no longer: And the love of Life is the predominant Love in all ſuch perſons; for do but compare it with their love to Chriſt, and it will eaſily be found ſo. They love their Lives *truly* and *really*, they love Chriſt but feignedly and pretendedly; and the *real* will and muſt prevail over the *feigned* Love. They love their Lives *fervently* and intenſely, they love Chriſt but *coldly* and *remiſly*: And the fervent Love will prevail over the remiſs Love. Their love to their Bodies hath a root *in themſelves*, their love to Chriſt hath no root in themſelves, *Matt.* 13. 21. And that which hath a root muſt needs outlaſt and outlive that which hath none.

2. Becauſe when Life is in hazard, Conſcience will work in them by way of diſcouragement; 'twill hint the danger of their eternal ſtate to them, and tell them they may caſt away their Souls for ever in a Bravado; for tho' the Cauſe they are called to ſuffer for be good, yet their Condition is bad; and if the *Condition* be not good as well as the *Cauſe*, a Man is loſt for ever, tho' he ſuffer for it, 1 *Cor.* 13 3. Conſcience, which encourages and ſupports the Upright, will daunt and appal the Hypocrite, and tell him, he is not on the ſame terms in Sufferings that other Men are.

3. Becauſe then all the Springs by which their Profeſſion was fed and maintained, fail and dry up. Now the Wind that was in their *backs* is come about, and blows a ſtorm in their *faces*; no Preferments nor Honours are now to be had from Religion. Theſe mens Sufferings are a perfect ſurprize to them, for they never counted the Coſt, *Luke* 14. 28. Now they muſt ſtand alone, and reſiſt unto Blood, and ſacrifice all Viſibles for Inviſibles; and this they can never do.

Oh therefore Profeſſors look to your Hearts, try their predominant Love; compare your love to Chriſt with that to your Lives. Now the like queſtion will be put to you that once was put to *Peter*, John 21. 15. *Loveſt thou me more than theſe?* What ſay you to this? You think now, you do; but alas, your love is not yet brought to the fire to be tried: You think you hate ſin, but will you be able to ſtrive unto blood againſt ſin? *Heb.* 12. 4. Will you chuſe ſuffering rather than ſin? *Job* 36. 21. O try your love to Chriſt before God bring it to the trial. Sure I am, the love of Life will make you warp in the hour of temptation; except,

1. You ſat down and counted the Coſt of Religion before-hand: If you ſet out in Proceſſion only for a *Walk*, not for a *Journey*; if you go to Sea for *Recreation*, not for a *Voyage*; if you be mounted among other Proceſſors only to *take the air*, and not to engage an *Enemy* in ſharp and bloody Encounters, you are gone.

2. Except you live by Faith, and not by Senſe, 2 *Cor.* 4. 18. *Whilſt we look not at the things that are ſeen.* You muſt ballance preſent Sufferings with future Glory. You muſt go by that account and reckoning, *Rom.* 8. 18. or you are gone. *Now the Juſt ſhall live by Faith*; and if Faith don't *ſupport*, your fears will certainly ſink you.

3. Except you be ſincere and plain-hearted in Religion, driving no deſign in it but to ſave your Souls; elſe ſee your lot in that Example, 2 *Tim.* 4. 10. *Demas hath forſaken me.* O take heed of a cunning, ſubdolous, double heart in Religion; be plain, be open, care not if your Ends lie open to the eyes of all the World.

4. Except you experience the power of Religion in your own Souls, as well as wear the name of it. O my Brethren, 'tis not a name to live that will do you ſervice now. Many Ships are gone down to the bottom, for all the brave names of the *Succeſs*, the *Proſperous*, the *Happy-Return*, and ſo will you. There is a knowing in our ſelves by taſte and real experience, *Heb.* 10. 34. which doth a Soul more ſervice in a ſuffering hour, than all the ſplendid Names and Titles in the World.

5. Except you make it your daily work to crucify the Fleſh, deny ſelf for Chriſt, in all the Forms and Intereſts of it. He that can't deny himſelf, will deny Jeſus Chriſt, *Mat.* 16. 24. let him deny himſelf, take up his Croſs, and follow me, elſe he can't be my Diſciple. Ponder theſe things in your Hearts, whilſt yet God delays the Trial.

fer. III. If the Souls of Men be naturally ſo ſtrongly inclin'd and affected towards the Body; *then hence you may plainly ſee the Wiſdom of God in all the Afflictions and Burdens he lays upon his People in this World, and find that all is but enough to wean off their Souls from their Bodies, and make them willing to part with them.*

The Life of the Saints in this World, is generally a burdened and a groaning Life; 2 *Cor.* 5. 2. *In this Tabernacle we groan, being burdened.* Here the Saints feel, (1) A burden of Sin, *Rom.* 7. 24. this is a dead and a ſinking weight. (2.) A burden of Affliction of this all are partakers, *Heb.* 12. tho' not all in an equal degree, or in the ſame kind, yet all have their burdens equal to, and even beyond their own ſtrength to ſupport it; 2 *Cor.* 1. 8. *preſſed above meaſure.* (3.) A burden of inward troubles for Sin, and outward troubles in the Fleſh both together: ſo had *Job*, *Heman*, *David*, &c.

Certainly this befals them not, (1.) Caſually, *Job* 5. 6. It riſes not out of the Duſt: (2.) Nor becauſe God loves and regards them not, for they are fruits of his love; *Heb.* 12. 6. *whom he loveth he correcteth*: (3.) Nor becauſe he takes pleaſure in our Groans; *Lament* 3. *To tread under his feet the Priſoners of the Earth the Lord hath no pleaſure*: 'Tis not for his own *pleaſure*, but his Childrens *profit*, *Heb.* 12. 10. And among the profits that reſult from theſe burdens, this is not the leaſt, to make you leſs fond of the Body than you would elſe be, and more willing to be gone to your everlaſting Reſt. And certainly all the diſeaſes and pains we endure in the Body, whether they be upon inward or outward accounts, by Paſſion or Compaſſion from God or Men, will be found but enough to wean us, and looſe off our Hearts from the fond love of Life. Afflictions are bitter things to our taſt, *Ruth* 1. 20. ſo bitter, that *Naomi* thought a name of a contrary ſignification fitter for her afflicted Condition; call me *Marah* (*i. e.*) bitter, not *Naomi*, pleaſant, beautiful. And the Church, *Lam.* 3. 19. calls them Wormwood and Gall.

The great deſign of God in afflicting them, is the ſame that a tender Mother projects in putting Wormwood to her Breaſt when ſhe would wean the Child.

It hath been obſerved by ſome diſcreet and grave Miniſters, that before their remove from one place to another, God hath permitted and ordered ſome weaning Providence to befal them; either denying wonted ſucceſs to their labour, or alienating and cooling the affections of their People towards them, which not only makes the manner of their departure more eaſy, but the grounds of it more clear. Much ſo it falls out in our natural Death, the comfort of the World is imbittered to us before we leave it, the longer we live in it, the leſs we ſhall like it. We overlive moſt of our Comforts which engaged our Hearts to it, that we may more freely take our leave of it. It were good for Chriſtians to obſerve the voice of ſuch Providences as theſe, and anſwer the Deſigns of them in a greater willingneſs to die.

1. Is thy Body which was once hale and vigorous, now become a crazy, ſickly, pained Body to thee, neither uſeful to God, nor comfortable to thee? a *Tabernacle* to groan and ſigh in? And little hopes it will be recovered to a better temper; God hath ordered this to make thee willing to be divorced from it: the leſs *deſirable* Life is, the leſs *formidable* Death will be.

2. Is thy Eſtate decayed and blaſted by Providence, ſo that thy life which was once full of Creature-comforts, is now fill'd with Cares and Anxieties; O 'tis a weaning Providence to thee, and beſpeaks thee the more chearfully to bid the World farewel. The leſs comfort it gives you, the leſs it ſhould entangle and engage you. We little know with what aking Hearts, and penſive Breaſts, many of God's

People walk up and down, tho' for Religion, or Reputation ſake they put a good face upon it; but by theſe things, God is beſpeaking and preparing them for a better State.

3. Is an Husband, a Wife, or dear Children dead, and with them the comfort of Life laid in the Duſt? why this the Lord ſees neceſſary to do to perſuade you to come after willingly? 'Tis the cutting a ſunder the roots in the Earth, that thou mayſt fall the more eaſily. O how many ſtroaks muſt God give at our Names, Eſtates, Relations, and Health, before we will give way to the laſt ſtroak of Death that fells us to the ground?

4. Do the times frown upon Religion? Do all things ſeem to threaten ſtormy times at hand? Are deſirable Aſſemblies ſcattered? Nothing but ſorrows and ſufferings to be expected in this World? By theſe things God will imbitter the Earth, and ſweeten Heaven to his People.

5. Is the beauty and ſweetneſs of Chriſtian Society defaced and decayed? Does that Communion which was wont to be pithy, ſubſtantial, ſpiritual, and edifying, become either frothy or contentious, ſo that thy Soul has no pleaſure in it? This alſo is a weaning Providence to our Souls; *Strigelius* deſired to die that he might be freed *ab implacabilibus Theologorum odiis*, from the Wranglings and Contentions that were in his time. Our fond affection to the Body requires all this, and much more to wean and mortify them.

Infer. IV *How comfortable is the Doctrine of the Reſurrection to Believers, which aſſures them of receiving their Bodies again, tho' they part with them for a time!*

Believers muſt die as well as others; their Union with Chriſt privileges them not from a Separation from their Bodies, *Rom.* 8. 10. *Heb.* 9. 27. But yet they have ſpecial grounds of Conſolation againſt this doleful ſeparation above all others. For,

1. Tho' they part with them, yet they part in hopes of receiving them again 1 *Theſſ.* 4. 13, 14. They take not a final leave of them when they die. Husbandmen caſt their Seed-corn into the Earth chearfully and willingly, becauſe they part with it in hope; ſo ſhould we when we commit our Bodies to the Earth at Death.

2. Tho' Death ſeparate theſe dear Friends from each other, yet it cannot ſeparate either the one or other from Chriſt, *Luke* 20. 37, 38. *I am the God of* Abraham. *&c.* Your very Duſt is God's, and the Grave rots not the bond of the Covenant.

3. The very ſame Body we lay down at Death, we ſhall aſſume again at the Reſurrection; not only the ſame *ſpecifical*, but the ſame *numerical* Body; *Job* 19. 25. 26. *With theſe Eyes ſhall I ſee God.*

4. The unbodied Soul ſhall not find the want of its Body ſo as to afflict or diſquiet it; nor the Body the want of its Soul; but the one ſhall be at reſt in Heaven, and the other ſweet aſleep in the Grave; and all that long interval ſhall ſlide away without any afflicting ſenſe of each other's abſence. The time will be long, *Job* 14. 12. but if it were longer, it cannot be afflicting, conſidering how the Soul is clothed immediately, 2 *Cor.* 5. 1, 2. and how the Body ſleeps ſweetly in Jeſus, 1 *Theſſ.* 4. 14.

5. When the day of their re-eſpouſals is come, the Soul will find the Body ſo transformed and improved, that it ſhall never receive prejudice from it any more, but a ſingular addition to its Happineſs and Glory. Now it clogs us: Mat. 26. 41. *The Spirit indeed is willing, but the Fleſh is weak.* It incumbers us with cares to provide for it, and eats up time and thoughts; but then it will be a ſpiritual Body, 1 *Cor.* 15. 43. like to the *Angels* for manner of ſubſiſtence, *Luke.* 20. 35, 36. 1 *Cor.* 6. 13. and, which is the higheſt ſtep of Glory, like unto Chriſt's glorious Body, *Phil.* 3. 21. Well therefore might the Father ſay, *Reſurrectio mortuorum eſt Conſolatio Chriſtianorum*; The Reſurrection of the Dead is the Conſolation of Chriſtians.

Uſe II. *Of Reproof.*

In the next place let me preſs you to regulate your love to your Bodies, by the rules of Religion and right Reaſon: I muſt preſs you to love them, tho' Nature it ſelf teacheth you ſo to do; but I preſs you to love them as Chriſtians, as Men that underſtand the right uſe and improvement of their Bodies. There are *two* ſorts of errors in our love to the Body, one in *Defect*, the other in *Exceſs*; both come fitly here to be cenſured and healed.

Firſt, Some offend in the *defect* of love to their own Bodies, who uſe them as if they had no love for them, whoſe Souls act as if they were enemies to their own Bodies: They do not *formally* and directly hate them, but conſequentially and *eventually* they may be ſaid to hate them, and that.

(1.) By defiling them with filthy Luſts; ſo the Apoſtle ſpeaks, 1 *Cor.* 6. 18. *Every ſin that a Man doth, is without the Body, but he that committeth Adultery ſinneth againſt his own Body*: in other ſins 'tis the Inſtrument, but here 'tis both Inſtrument and Object; not only God, but your own Bodies are abuſed, and wronged by it. The Body may be conſidered *two* ways, either.

1. As our Veſſel; or
2. As the Spirit's Temple.

1. As our *Veſſel* or Inſtrument for natural and ſpiritual uſes and ſervices: and on that account we ſhould not injure or defile it, 1 *Theſſ.* 4. 4, 5. but poſſeſs it in ſanctification and honour. The luſts of Uncleanneſs, Gluttony, and Drunkenneſs quench the vigour, blaſt the beauty, and deſtroy the health and honour of the Body; and ſo render it both naturally and morally unfit for the ſervice and uſe of the Soul.

2. And the injury is yet greater, if we conſider it as the Spirit's *Temple*. On this ground the Apoſtle ſtrongly convinceth, and diſſuadeth Chriſtians from theſe abuſes of the *Body*, 1 *Cor.* 6. 15, 16. He argues from the Dignity God will put upon our Bodies by the Reſurrection, *ver.* 13, 14. They are to be transformed, and made like unto Chriſt's glorious Body; and from the Honour he has already put upon the Bodies of the Saints in their union with Chriſt, *ver.* 15, 16. They, as well

as the Soul, are ingrafted into him, and joined with him; they are his Temples, to be dedicated, hallowed, and conſecrated to his ſervice. O let them not be made a *ſink* for luſts, or meer ſtrainers for meat and drink.

(2.) By *macerating* them with covetous luſts, denying them their due comforts and refreſhments, and unmercifully burdening them with labours and ſorrows about things that periſh. (1) Some deny their Bodies due comforts and refreſhments, which the natural and poſitive Laws of God both allow and command. Their Souls are cruel Step-mothers to their Bodies, and keep them too ſhort; not out of a prudent and Chriſtian deſign to ſtarve their luſts, but to advance their eſtates. Of this evil *Solomon* ſpeaks *Eccleſ.* 6. 22. *There is an evil which I have ſeen under the Sun, and it is common among men; A man to whom God hath given Riches, Wealth and Honour, ſo that he wanteth nothing for his Soul of all that he deſireth; yet God giveth him not power to eat thereof but a ſtranger eateth it. This is vanity, and it is an evil diſeaſe. Tenacity* is a diſeaſe of the Soul, like that of a *Dyſcracy* in the ſtomach, which ſo indiſpoſeth it that it cannot receive with any appetite or delight the beſt refreſhments at a plentiful Table. (2) And others there are that wrong and abuſe their own Bodies by laying unreaſonable and unmerciful loads upon them, eſpecially loads of grief and ſorrow, waſting and weakning them beyond all rules of Reaſon or Religion. If a friend or relation die, they have leſs mercy on their own Bodies, than a conſcientious man hath on the Horſe he rides. Cares and ſorrows are as deadly to the Body as a Sword, 1 *Tim.* 6. 10. Intenſe and immoderate Griefs about worldly loſſes and croſſes have ſlain their ten thouſands: and which is ſtrange, the Soul ſeems to take a certain kind of pleaſure in loading and tormenting the Body. There is a real truth in that ſtrange expreſſion of *Seneca*, Sorrow it ſelf hath a certain kind of pleaſure attending it.

Ineſt quidam dulce triſtitiæ. *Senec. Ep.* 99.

The Souls of ſome Mourners do willingly excite and provoke their own Griefs, when they begin to abate, which is like the whetting of the Knife that grows dull, to make it cut the deeper into the Body. Thus, as *Seneca* obſerves, ſome Parents that have loſt their beloved Children, willingly call to mind their pleaſant ſayings, and pretty actions, to find a kind of pleaſure in a freſh ſhower of tears for them; when, poor hearts! ſorrow hath ſo broken them already, that they need conſolations under their preſent ſorrows, rather than irritations of new ones. And the Soul's unmercifulneſs to the Body, is in ſuch caſes farther diſcovered by its obſtinate refuſal of all that is comforting and relieving. So it is ſaid of *Rachel*, Jerem. 31. 15. *Rachel weeping for her children, would not be comforted, becauſe they were not.* So the *Iſraelites* harkned not unto *Moſes*, becauſe of the anguiſh of ſpirit, and the cruel bondage, *Exod.* 6. 9. Thus we ſtudiouſly rake together, and exaſperate whatſoever is piercing, wounding, and overwhelming; and ſhut our Ears to all that is relieving and ſupporting, which is cruelty to our own Bodies, add that which hath ſo far broken the health and ſtrength of ſome Bodies, that they are never like to be uſeful inſtruments to the Soul any more in this world; ſuch deep and deſperate wounds have their own Souls given them by immoderate Grief, as will never be perfectly healed but by the Reſurrection. Of thoſe wounds the body may ſay, as it is *Zech.* 13. 6. Theſe are the wounds with which I was wounded in the houſe (or by the hand) of my friend; thus my own Soul hath dealt cruelly and unmercifully with me.

Cum occurrant ſermones eorum jucundi, converſatio hilaris, officioſa pietas; tunc oculi velut in gaudio relaxantur. *Id. ibid.*

Secondly, Others offend in the *Exceſs* and extravagancy of their love to the Body, and theſe are a hundred to one in number with thoſe that ſin in defect of love. My friends, upon a due ſearch it will be found, that the love of our Souls generally degenerates into fondneſs and folly: There is but little well tempered and ordinate love found among men. We make fondlings, yea, we make *Idols* of our own Bodies; we rob God, yea our our own Souls, to give to the Body. It is not a natural and kindly heat of love, but a meer feveriſh heat which preys upon the very Spirits of Religion, which is found with many of us. This feveriſh diſtemper may be diſcovered by the beating of our pulſe in 3 or 4 particulars.

(1.) This appears by our ſinful indulgence to our whining appetites. We give the fleſh whatſoever it craves, and can deny it nothing it deſires; pampering the Body, to the great injury and hazard of the Soul. Some have their converſation in the luſts of the fleſh, as it is *Eph.* 2. 3. trading only in thoſe things that pleaſe and pamper the fleſh: *They ſow to the fleſh*, Gal. 6. 8. (*i. e.*) all their ſtudies and labours are but the *ſowing of the ſeeds of pleaſure to the fleſh.* Not a handful of ſpiritual ſeed ſown in Prayer for the Soul all the day long; what the Body craves, the obſequious Soul like a ſlave, is at its beck to give it. *Tit.* 3. 3. *Serving divers luſts and pleaſures*; attending to every knock and call, to fulfil the deſires of the fleſh. O how little do theſe men underſtand the life of Religion, or the great deſign of Chriſtianity? which conſiſts in mortifying, and not pampering and gratifying the Body, *Rom.* 14. 13, 14. And according to that rule all ſerious Chriſtians order their Bodies, giving them what is needful to keep them ſerviceable and uſeful to the Soul, but not gratifying their irregular deſires; giving what their *wants*, not what their *wantonneſs* calls for. So *Paul*, 1 *Cor.* 9. 27. I beat it down, and keep it under; he underſtood it as his *Servant* not his *Maſter.* He knew that *Hagar* would quickly perk up, and domineer over *Sarah*, expect more attendance than the Soul, except it were kept under: Theſe two verbs, ὑπωπιάζω and δουλαγωγῶ are very emphatical; the former ſignifies to make it black and blue with buffeting, the other, to bring it under by checks and rebukes, as Maſters that underſtand their Place and Authority uſe to do with inſolent and wanton Servants.

It was a rare expreſſion of a Heathen, *Major ſum, & ad majora natus, quàm ut corporis mei ſim mancipium:* I am greater, and born to greater things, than that I ſhould be a drudg or vaſſal to my Body. And it was the ſaying of a pious Divine, when he felt the Fleſh rebellious and wanton, *Ego faciam, aſelle, ut non calcitres:* I will make thee, thou Aſs, that thou ſhalt not kick. I know the ſuperſtitious Papiſts place much of Religion in theſe external things, but tho' they abuſe them to an ill purpoſe, there is a neceſſary and lawful uſe of theſe abridgments and reſtraints upon the Body; and it will be impoſſible to mortify, and ſtarve our Luſts, without a due rigour and ſeverity to our Fleſh. But how little are many acquainted with theſe things? They deal with their Bodies as *David* with *Adonijah*, of whom it's ſaid, 1 *Kings* 1. 6. His Father had not diſpleaſed him at any time, in ſaying, Why haſt thou done ſo? And juſt ſo our Fleſh requites us by its Rebellions and Treaſons againſt the Soul; it ſeeks the life of the Soul, which ſeeks nothing more than its content and pleaſure: this is not ordinate love, but fondneſs and folly, and what we ſhall bitterly repent for at laſt.

(2.) It appears by our ſparing and favouring of them, in the neceſſary uſes and ſervices we have for them in Religion. Many will rather ſtarve their Souls, than work and exerciſe their Bodies, or diſturb their ſluggiſh reſt: thus the idle excuſes and pretences of endangering our Health, oftentimes put by the duties of Religion, or at leaſt loſe the fitteſt and propereſt ſeaſon for them: We are lazying upon our beds when we ſhould be wreſtling upon our knees: The World is ſuffered to get the ſtart of Religion in the morning, and ſo Religion is never able to overtake it all the day long. This was none of *David*'s courſe, he prevented the dawning of the morning, and cried, *Pſal.* 119. 147. and *Pſal.* 5. 3. *My voice ſhalt thou hear in the morning, O Lord; in the morning will I direct my Prayer unto thee, and will look up.* And indeed we ſhould conſecrate unto God the freſheſt and fitteſt parts of our time, when our bodily Senſes are moſt vigorous; and we would do ſo (except God by his providence diſable us) were our Hearts fully ſet for God, and Religion lay with weight upon our Spirits.

Some I confeſs cannot receive this injunction, being naturally diſabled by prevailing Infirmities; but thoſe that can, ought to do ſo. But O how many ſlothful excuſes doth the Fleſh invent to put off duty! We ſhall injure our Health, *&c.* O the hypocriſy of ſuch pleas! If profit or pleaſure call us up, we have no ſuch ſhifts, but can riſe early, and ſit up late.

O Friends, why hath God given you Bodies, if not to waſte and wear them out in his ſervice, and the ſervice of your own Souls? if your Bodies muſt not be put to it, and exerciſed this way, where is the mercy of having a Body? If a ſtately Horſe were given you on this condition, that you muſt not ride or work him, what benefit would ſuch a gift be to you? Your Bodies muſt and will wear out, and it's better wear them with working, than with ruſting: we are generally more ſolicitous to live long, than to live uſefully and ſerviceably; and it may be our Health had been more precious in the eyes of God, if it had been leſs precious in our own eyes. 'Tis juſt with God to deſtroy that Health with diſeaſes, which he ſees we would caſt away in ſlothfulneſs and idleneſs. Think with thy ſelf, had ſuch a Soul as *Timothy*'s or *Gaius*'s been bleſt with ſuch a Body as thine, ſo ſtrong and vigorous, ſo apt and able for ſervice, they would have honoured God more in it in a day, than perhaps you do in a year. Certainly this is not Love, but Lazineſs; not a due improvement, but a ſinful neglect and abuſe of the Body, to let it ruſt out in idleneſs, which might be imployed ſo many ways for God, for your own and others Souls. Well, remember Death will ſhortly diſſolve them, and then they can be of no more uſe; and if you expect God ſhould put Glory and Honour upon them at the Reſurrection, uſe them for God now, with a faithful ſelf-denying diligence.

(3.) It appears by our cowardly ſhrinking from dangers that threaten them, when the Glory of God, our own and others Salvation, bid us expoſe and not regard them. Some there are, that rather than they will adventure their Fleſh to the rage of Man, will hazard their Souls to the wrath of God. They are too tender to ſuffer pain or reſtraint for Chriſt, but conſider not what ſufferings are prepared for the fearful and unbelieving in the World to come, *Rev.* 21. 8. How many ſad examples do the Church Hiſtories of antient and latter times afford us, of Men who conſulting with fleſh and blood in time of danger, have in pity to their Bodies ruined their Souls!

Here the Soul receives a deadly wound upon it ſelf, to ward it off from the Body. So did Spira.

There be but few like minded with *Paul*, who ſet a low price upon his liberty or life for Chriſt, *Acts* 20. 24. or with thoſe worthy *Jews*, *Dan.* 3. 28. who yielded their *Bodies* to preſerve their *Conſciences*. Few of *Chryſoſtom*'s mind, who told the *Empreſs*, *Nil niſi peccatum timeo*, I fear nothing but Sin; or of *Baſil*'s who told the *Emperor*, God threatned Hell, whereas he threatned but a Priſon. That is a remarkable Rule that Chriſt gives us, *Mat.* 10. 28. The ſum of it is, to ſet God againſt Man, the Soul againſt the Body, and Hell againſt temporal ſufferings; and ſo ſurmounting theſe low fleſhly conſiderations, to cleave to our duty in the face of dangers. You read, *Gal.* 1. 16. how in purſuit of duty, tho' ſurrounded with danger, *Paul* would not confer or *conſult with fleſh and blood* (i. e.) ask its opinion which were beſt, or ſtay for its conſent till it were willing to ſuffer; he underſtood not that the Fleſh had any voice at the Council table in his Soul, but willing or unwilling, if duty call for it, he was reſolved to hazard it for God.

We have a great many little *Politicians* among us, who think to huſband their Lives and Liberties a great deal better than other plain-hearted and too forward Chriſtians do; but theſe *Politicks* will be their *perdition*, and their craft will betray them to ruin. They will loſe their Lives by ſaving them, when others will ſave them by loſing them, *Matth.* 10. 39. For the intereſt of the Body depends on and follows the ſafety of the Souls as the Cabin doth the Ship.

O my Friends, let me beg you not to love your Bodies into Hell, and your Souls too for their ſakes: be not ſo ſcar'd at the ſufferings of the Body, as with poor *Spira* to daſh them both againſt the wrath of the great and terrible God. Moſt of thoſe Souls that are now in Hell, are there upon the account of their indulgence to the fleſh, they could not deny the *Fleſh*, and now are denied by *God*. They could not ſuffer from *Men*, and now muſt ſuffer the vengeance of *eternal Fire*.

(4.) In a word; it appears we love them fondly and irregularly, in that we cannot with any patience think of death and ſeparation from them. How do ſome men fright at the very name of Death! and no Arguments can perſuade them ſeriouſly to think of an unbodied and ſeparated ſtate. 'Tis as Death to them, to bring their thoughts cloſe to that ungrateful Subject. A Chriſtian that loves his Body regularly and moderately, can look into his own Grave with a compoſed mind, and ſpeak familiarly of it, as *Job* 17. 14. And *Peter* ſpeaks of the putting off of his Body by Death, as a man would of the putting off of his Cloaths at night, 2 *Pet.* 1. 13, 14. And certainly ſuch men have a great advantage above all others, both as to the tranquility of their Life and Death. You know a parting time muſt come, and the more fond you are of them, the more bitter and doleful that time will be. Nothing, except the guilt, and terrible charges of Conſcience, put men into terrors at death, more than our fondneſs of the Body. I do confeſs, Chriſtleſs perſons have a great deal of reaſon to be ſhy of death; their dying day is their undoing day: but for Chriſtians to ſtartle and fright at it, is ſtrange, conſidering how great a friend Death will be to them that are in Chriſt. What are you afraid of? What, to go to Chriſt? to be freed of Sin and Affliction too ſoon? Certainly this hath not been ſo comfortable a habitation to you, that you ſhould be loth to exchange it for a heavenly one.

Uſe III. *Of Exhortation.*

TO conclude; Seeing there is ſo ſtrict a Friendſhip and tender Affection betwixt Soul and Body, let me perſuade every Soul of you to expreſs your love to the Body, by labouring to get Union with Jeſus Chriſt, and thereby to prevent the utter ruine of both to all Eternity.

Souls, if you love your ſelves, or the Bodies you dwell in, ſhew it by your preventing care in ſeaſon, leſt they be caſt away for ever. How can you ſay you love them, when you daily expoſe them to the everlaſting wrath of God, by employing them as Weapons of Unrighteouſneſs, to fight againſt him that formed them? You feed and pamper them on Earth, you give them all the delights and pleaſures you can procure for them in this World; but you take no care what ſhall become of them, nor your Souls neither, after Death hath ſeparated them. Oh cruel Souls! cruel not to others, but to your ſelves, and to your own fleſh, which you pretend ſo much love to! Is this your love to your Bodies? What, to employ them in Satan's ſervice on Earth, and then to be caſt as a Prey to him for ever in Hell? You think the rigor and mortification of the Saints, their abſtemiouſneſs and ſelf-denial, their cares, fears, and diligence; to be too great ſeverity to their Bodies: but they know, theſe are the moſt real evidences of their true love to them; they love them too well to caſt them away as you do. Alas! your love to the Body doth not conſiſt in feeding, and cloathing, and pleaſing it; but in getting it united to Chriſt, and made the *Temple of the Holy Ghoſt*; in uſing it for God, and dedicating it to God.

I beſeech you, Brethren, by the Mercies of God, to preſent your Bodies living Sacrifices to God, which is your reaſonable ſervice, *Rom.* 12. 1. The Soul ſhould look upon the Body as a wiſe Parent upon a rebellious or wanton Child, that would (if left to it ſelf) quickly bring it ſelf to the *Gallows*; the Father looks on him with compaſſion and melting bowels, and ſaith, with the Rod in his hand, and Tears in his eyes, *My Child, my naughty, diſobedient, headſtrong Child, I reſolve to chaſtiſe thee ſeverely, I love thee too well to ſuffer thee to be ruin'd, if my care or corrections may prevent it.* So ſhould our Souls evidence their love to, and care over their own rebellious fleſh. 'Tis cruelty, not love or pity, to indulge them to their own deſtruction.

Except you have *gracious Souls*, you ſhall never have *glorified Bodies*: except your Souls be united with Chriſt, the happineſs of your Bodies as well as Souls is loſt to all Eternity. Know you not that the everlaſting condition of your Bodies follows and depends on the Intereſt your Souls now get in Chriſt? Oh! that this one ſad Truth might ſink deep into all our conſiderations this day; That if your Bodies be ſnares to your Souls, and your Souls be now regardleſs of the future eſtate of themſelves and them; aſſuredly they will have a bitter parting at Death, a terrible meeting again at the Reſurrection, and horrid reflections upon each other, mutually charging their ruin upon each other to all Eternity: Whilſt they that are in Chriſt part in hope, meet with joy, and bleſs God for each other for evermore.

II PET. I. 13, 14.

Yea, I think it meet, as long as I am in this Tabernacle, to ſtir you up, by putting you in remembrance:

Knowing that ſhortly I muſt put off this my Tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me.

AT the 10th verſe of this Chapter, the Apoſtle ſums up his foregoing Precepts and Exhortations in one great and moſt important Duty, the *making ſure of their Calling and Election*. This Exhortation he enforceth on them by a moſt ſolemn and weighty motive, *ver.* 11. *Even an abundant entrance into the everlaſting Kingdom.* No Work of greater neceſſity or difficulty, than to make ſure our Salvation; no Argument more forcible and prevalent, than an eaſie and free entrance into Glory at death, an ἐυθανασία, a ſweet and comfortable diſſolution, to enter the Port of Glory before a Wind, with our full lading of Comfort, Peace and Joy in believing, our Sails full, and our Streamers flying: Oh! how much better is this, than to lie Wind-bound, I mean

Heart-bound, at the Harbour's mouth! toſs'd up and down with fears, doubts, and manifold temptations, making many a-board to fetch the *Harbour*; for ſo much is ſignified in his figurative and alluſive expreſſion, *ver.* 11.

And for their encouragement in this great and difficult Work, he engageth himſelf by promiſe to give them all the aſſiſtance he can, whilſt God ſhould continue his life; and knowing that would be but a little while, he reſolves to uſe his utmoſt endeavour to ſecure theſe things in their Memories after his death, that they might not die with him. This is the general ſcope and order of the Words.

Wherein more particularly we have,

1. His exemplary induſtry and diligence in his Miniſterial Work.
2. The Conſideration ſtimulating and provoking him thereunto.

1. His exemplary induſtry and diligence in his Miniſterial Work. In which two things are remarkable, *viz.* (1.) The quality of his work, which was *to ſtir them up, by putting them in remembrance*, to keep the heavenly flame of Love and Zeal lively upon the Altar of their Hearts. He well knew what a ſleepy Diſeaſe the beſt Chriſtians are troubled with, and therefore he had need to be ſtirring them up, and awakening them to their Duty. (2.) The *conſtancy* of his Work, *as long as I am in this Tabernacle*; (*i. e.*) as long as I live in this World. The Body is here called a *Tabernacle*, in reſpect of its movableneſs and frailty, and in oppoſition to that Houſe made without hands, *eternal in the Heavens.* And it is obſervable how he limits and bounds his ſerviceableneſs to them by his commoration in his Tabernacle or Body, as well knowing after death he could be no longer uſeful to them, or any others in this World. Death puts an end to all our Miniſterial uſefulneſs: but till that time he judged it meet, and becoming him, to be aiding and aſſiſting their Faith: Our Life and Labour muſt end together.

Διεγείρειν, excitare, expergefacere, *i. e.* mentes veſtras tanquam dormitantes ac torpeſcentes, &c. *Poli Synopſis.*

2. We have here the Motive or Conſideration ſtimulating and provoking him to this diligence, knowing that I muſt ſhortly *put off this Tabernacle, even as the Lord Jeſus Chriſt hath ſhewed me*: In which words he gives an account of, (1.) The ſpeedineſs; (2.) Neceſſity; (3.) Voluntarineſs of his Death, and the way and means by which he knew it. All theſe muſt be conſidered ſingly and apart, and then valued all together, as they amount to a weighty Argument or Motive to excite him to diligence in his Duty.

(1.) He reflects upon the ſpeedineſs or near approach of his death. *I muſt* [*ſhortly*] *put off this my Tabernacle*; which is a form of Speech of the ſame importance with that of *Paul*, 2 Tim. 4. 6. *The time of my departure is at hand*, my time in the Body is almoſt at an end.

Ταχινὴ brevi futurum. *Every Chriſtian knows not the time of his death, as* Peter *did, by ſpecial Revelation.—— But tho' we know it not by a word ſpoken to us in particular, we know it by a word written for all in common,* Eccl. 9. 5. *The living know that they muſt die.*

(2.) The neceſſity of his death: It is not I *may*, but I *muſt* put off this my Tabernacle; yea, I muſt put it off ſhortly; for ſo the Lord had ſhewed him: Chriſt had ſignified it expreſly to him, *John* 21. 18, 19. And beſides this, moſt Expoſitors think this Clauſe refers to ſome ſpecial Viſion or Revelation which *Peter* had of the time and manner of his own death: ſo that beſides the natural neceſſity, or the inevitableneſs of his death by the Law of Nature, he was certified of it by ſpecial Revelation. We have here alſo,

(3.) The voluntarineſs of his death; for Voluntarineſs is conſiſtent enough with the neceſſity of the Event. I muſt put off, or lay down my Tabernacle; he ſaith not, I muſt be torn by violence from it, but I muſt *depoſe*, or *lay it down*. *Camero* will have the word here uſed for Death, properly to ſignifie the laying down of one's Garments: he made no more of putting off his Body than his Garments.

Deponere dicit, ut ſignificet ſe voluntarie mortem obiturum eſſe pro Chriſto. *Pool.*

Upon the conſideration of the whole matter, the ſpeedineſs of his death, which he knew to be at hand; the neceſſity of it, that when it came he muſt be gone from them, and could be no more uſeful to them; and his own inclination to be with Chriſt in a better ſtate, being as willing to be gone as a weary Traveller to be at home; he judged it meet, or becoming him, as he was called of Chriſt to feed his Sheep, as he was gifted extraordinarily for the Church's ſervice, full of ſpiritual Excellencies, all which in a ſhort time would be taken away from them by death: I ſay, upon all theſe accounts he could not but judge it meet to be ſtirring them up, and every way ſtriving to be as uſeful as he might.

Hence the Note will be,

Doct. *How ſtrong ſoever the Affections and Inclinations of Souls are to the fleſhly Tabernacles they now live in, yet they muſt put them off, and that ſpeedily.*

The point lies very plain before us in the Scriptures. That is a remarkable expreſſion we have in *Job* 16. 22. *When a few years are come, I ſhall go the way whence I ſhall not return.* In the Hebrew it is, When the years of number, or my numbred years are come; years ſo numbred, that they are circumſcribed in a very ſhort period of Time. When thoſe few years are paſt, then I muſt go to my long home, my everlaſting abode, never more to return to this World: *The way whence I ſhall not return*; elſewhere called *the way of all fleſh*, Joſh. 23. 15. and *the way of all the Earth*, 1 King. 2. 2

(1.) *The certainty* *death*, Jo 16. 22.

Anni numeri (*i.* qui num rati ſunt adeo ut breviſſim periodo circumſcripti.

Eccl. 8.

There is no man that hath power over the Spirit to retain the Spirit; *neither hath he power in the day of death, and there is no diſcharge in that War.* By Spirit underſtand the natural Spirit, or breath of Life, which, as I ſhewed before, connects or ties the Soul and Body together. This Spirit no man can retain in the day of death. *We can* (as one ſpeaks) *as well ſtop the Chariot of the Sun when poſting to night, and chaſe away the ſhadows of the evening, as eſcape this hour of darkneſs that is coming upon us.* A Man may eſcape the Wars by pleading privilege of years, or weakneſs of Body, or the King's Protection, or by ſending another in his room; but in this War the Preſs is ſo ſtrict, that it admits no diſpenſation; young or old, weak or ſtrong, willing or unwilling, all's one, into the Field we muſt go, and look that laſt and moſt dreadful

Mortem (*inquit* *neca*) n diligent evitat, n la fœlic domat, nulla p tentia cit.

ful Enemy in the face. 'Tis in vain to think of ſending another in our room, for no man dieth by Proxy; or to think of compounding with Death, as thoſe ſelf-deluding Fools did, *Iſa* 28. 15. who thought they had been diſcharged of the Debt by feeing the Sergeant: No, no there is no diſcharge in that War. *Nihil prodeſt ora concludere, & vitam fugientem retinere*, ſaith *Hierom* on that Text; Let us ſhut our mouths never ſo cloſe, ſtruggle againſt death never ſo hard, there is no more retaining the Spirit, than a Woman can retain the Fruit of her Womb, when the full time of her deliverance is come. Suppoſe a Man were ſitting upon a Throne of Majeſty, ſurrounded with armed Guards, or in the midſt of a College of expert and learned Phyſicians, Death will paſs all theſe Guards to deliver thee the fatal Meſſage: Neither can Art help thee, when Nature it ſelf gives thee up.

The Law of Mortality binds all, good and bad, young and old, the moſt uſeful and deſirable Saints, whom the World can worſt ſpare, as well as uſeleſs and undeſirable Sinners, *Rom.* 8. 10. *And if Chriſt* (or tho' Chriſt) *be in you, the Body is dead becauſe of Sin. Peter* himſelf muſt put off his Tabernacle, for they are but Tabernacles, frail and movable frames, not built for continuance: theſe will drop off from our Souls, as the Shell falls off from the Bird in the Neſt: be our earthly Tabernacles never ſo ſtrong or pleaſant, we muſt depoſe them, and that *ſhortly*; our Leaſe in them will expire quickly, we have but a ſhort term. *James* 4. 14. like a thin Miſt in the morning, which the Sun preſently diſſipates; this is a Metaphor choſen from the Air: You have one from the Land, where the ſwift Poſt runs, *Job* 9. 25. So doth our Life from Stage to Stage, till its journey be finiſhed; and a third from the Waters, there ſail the ſwift Ships, *Job* 9. 26. which weighing Anchor, and putting into the Sea, continually leſſen the Land, till at laſt they have quite loſt ſight of it: from the Fire, *Pſal.* 58. 4. The lives of Men are as ſoon extinct as a blaze made with dry Thorns, which is almoſt as ſoon out as in. Thus you ſee how the Spirit of God hath borrowed Metaphors from all the Elements of Nature, to ſhadow forth the brevity and frailty of that Life we now live in theſe Tabernacles: ſo that we may ſay as one did before us, *Neſcio an dicenda ſit vita mortalis, an vitalis mors*; I know not which to call it, a mortal Life, or a living Death.

(2) The ſpeedineſs of death. The Scriptures borrow Metaphors from all the Elements to this purpoſe.

The continuance of theſe our Tabernacles: or Bodies is ſhort, whether we conſider them *abſolutely* or *comparatively*.

1. *Abſolutely.* If they ſhould ſtand 70 or 80 years, which is the longeſt duration, *Pſal.* 90. 10. how ſoon will that time run out? What are years that are paſt but as a Dream that is vaniſhed, or as the waters that are paſt away? it is *in fluxu continuo*: there is no ſtopping its ſwift courſe, or calling back a moment that is paſt. Death ſet out in its journey towards us the ſame hour we were born; and how near is it come this day to many of us? It hath us in chaſe, and will quickly fetch us up, and overtake us; but few ſtand ſo long as the utmoſt date.

2. *Comparatively.* Let us compare our time in theſe Tabernacles, (1.) either with Eternity, or with him who inhabits it, and it ſhrinks up into nothing; *Pſal.* 39. 5. *Mine age is nothing unto thee.* So vaſt is the diſproportion, that it ſeems not only little, but nothing at all. Or (2.) with the duration of the Bodies of Men in the firſt Ages of the World, when they lived many hundred years in theſe fleſhly Tabernacles. The length of their Life was the benefit of the World, becauſe Religion was then ἀπατροπαράδοτον, a thing handed down from Father to Son; but certainly it would be no benefit to us that are in Chriſt, to be ſo long ſuſpended the fruition of God in the everlaſting Reſt.

The grounds and reaſons of this Neceſſity that lies upon all, to put off their earthly Tabernacles ſo ſoon, are.

1. The Law of God, or his Appointment.
2. The Providence of God ordering it ſutable to this Appointment.

1. The Law or appointment of God which came in force immediately upon the Fall; *Gen.* 2. 17. *In the day that thou eateſt thereof, thou ſhalt ſurely die.* And accordingly it took place upon all Mankind immediately upon the firſt Tranſgreſſion, *Rom.* 5. 12. *Death entered by ſin.* The threatning was not his immediate actual perſonal Death in the day that he ſhould eat, but a ſtate of Mortality to commence from that time to him and his poſterity; hence it's ſaid, *Heb.* 9. 27. *It is appointed to all Men once to die.*

2. The Providence of God ordering and framing the Body of Man ſutably to this his appointment; a frail, weak Creature, having the ſeeds of death in his Conſtitution: thouſands of Diſeaſes and Infirmities are bred in his Nature, and the ſmalleſt pore in his Body is a door large enough to let in Death. Hence his Body is compared to a piece of Cloth which Moths have fretted, *Pſal.* 39. 11. it's become a ſorry rotten thing which cannot long hang together. And indeed it is a wonder it continues ſo long as it doth.

Quotidie morimur, quotidie enim demitur aliqua pars vitæ; & tunc quoque cum creſcimus, vita decreſcit. Infantiam amiſimus, deinde Adoleſcentiam, uſque ad heſternam. Quicquid tranſit temporis perit.

And both theſe, *viz.* the divine Appointment and Providence, are in purſuance of a double deſign, or for the payment of a twofold debt which God owes to the firſt and to the ſecond *Adam*.

(1.) By cutting off the Life, or diſſolving the Tabernacles of wicked Men, God pays that debt of Juſtice owing to the firſt *Adam's* ſinful Poſterity, whoſe ſins cry daily to his Juſtice to cut them off. *Rom.* 6. 23. *The wages of ſin is death.* And indeed it is admirable that his patience ſuffers ungodly Men to live ſo long as they do, for he endures with much long ſuffering, *Rom.* 9. 22. He ſees all their ſins, he is grieved at the heart with them: his forbearance doth but encourage them the more to ſin againſt him; *Ecclef.* 8. 11. *Becauſe Sentence*, &c. yet forbears; *Forty years long was I grieved with this Generation*, Pſal. 95. 10. And it's wonderful that Patience doth not crack under ſuch a Load. *Habakkuk* admired it, *Habak.* 1. 13. *Thou art of purer Eyes*, &c. Yet he ſuffers them to ſpend laviſhly upon his patience from year to year, but Juſtice muſt do its Office at laſt.

(2.) By cutting off the lives of good men, God pays to Chriſt the reward of his Sufferings, the end of his Death, which was to bring many Sons to Glory, *Heb.* 2. 10. Alas! it anſwers not Chriſt's end and intention in dying, to have his People ſo remote from him; *John* 17. 24. *He would have them where he is, that they might behold his Glory.* Two vehement deſires are ſatisfied by this appointment of God, and its execution, *viz.*

1. Chriſt's.
2. The Saints.

1. Chriſt's deſires are ſatisfied; for this is the thing he all along kept his eye upon in the whole Work of his Mediation; it was to bring us to God, 1 *Pet.* 3. 18. Tho' he be in Glory, yet his Myſtical Body is not full till all the Elect be gathered in by Converſion, and gathered home by Glorification, *Epheſ.* 1. 23. The Church is his fulneſs. He is not fully ſatisfied till he ſee his Seed, the Souls he died for, ſafe in Heaven; and then the Debt due to him for all his Sufferings is fully paid him, *Iſa.* 53. 11. He ſees the travail of his Soul. As it is the greateſt ſatisfaction and pleaſure a Man is capable of in this World, to ſee a great Deſign which hath been long projecting and managing, at laſt by an orderly Conduct brought to its perfection.

2. The deſires of the Saints are hereby ſatisfied, and their weary Souls brought to reſt. Oh! what do gracious Souls more pant after than the full enjoyment of God, and the Viſions of his Face! the ſtate of freedom from ſin, and complete conformity to Jeſus Chriſt! From the day of their eſpouſals to Chriſt, theſe deſires have been working in their Souls. Love and Patience have each acted its part in them, 2 *Theſ.* 3. 5. Love hath put them into a holy ardor and longing to be with Chriſt; Patience hath qualified and allayed thoſe deſires, and ſupported the Soul under the delay. Love cries, Come, Lord, come; Patience commands us to wait the appointed time. This appointed time on which ſo great hopes and expectations depend, is the time of diſſolving theſe Tabernacles; for till then the Soul's Reſt is ſuſpended; and if it were perfectly freed from all other loads and burdens, both of Sin and Affliction, yet its very abſence from Chriſt would alone make it reſtleſs: for it is with the Soul in the Body, as it is with any other Creature that is off its Centre, it doth and muſt gravitate and propend, it is ſtill moving and inclining farther, and feels not it ſelf eaſie and at reſt where it is, be its condition in other reſpects never ſo eaſie, 2 *Cor.* 5. 6. *Whilſt we are at home in the Body, we are abſent from the Lord.* You have a little Shadow or Emblem of this in other Creatures: You ſee the Rivers, tho' they glide never ſo ſweetly betwixt the fragrant Banks of the moſt pleaſant Meadows in their courſe and paſſage, yet on they go towards the Sea; and if they meet with never ſo many Rocks or Hills to reſiſt their courſe, they will either ſtrive to get a paſſage through them, or if that may not be, they will fetch a compaſs, and creep about them, and nothing can ſtop them till by a central force they have finiſhed their weary courſe, and poured themſelves into the boſom of the Ocean. Or as it is with your ſelves, when abroad from your Habitations and Relations; this may be pleaſing a little while; but if every day might be a Feſtival, it would not long pleaſe you, becauſe you are not at home.

The main Motives that perſuade gracious Souls to abide here, are to finiſh the Work of their own Salvation, and farther other mens; but as their Evidences for Heaven grow clearer to themſelves, and their capacity of ſervice leſs to others, ſo muſt their deſires to be with Chriſt be more and more inflamed.

Now the caſe ſo ſtanding, that Chriſt's condition in Heaven being a condition of deſire and longing for the enjoyment of his People there, and all the Glory of Heaven would not content him without that; and the condition of his People on Earth being alſo a ſtate of longing, groaning, and panting to be with Him, and all the Pleaſures and Delights and Comforts they have on Earth will not content them without it: How wiſe and gracious an appointment of Heaven is it, that theſe our Tabernacles ſhall and muſt be put off, and that ſhortly! For hereby a full and mutual ſatisfaction is given to the reſtleſs deſires both of Chriſt's heart and of theirs. See the reflected flames of Love betwixt them in *Rev.* 22. *The Spirit and the Bride ſay, Come, and let him that is athirſt come; Behold, I come quickly: even ſo, Lord Jeſus, come quickly.* Delays make the heart ſad, *Prov.* 13. 12. Should our commoration on Earth be long, our Patience had need be much greater than it is; but under all our burdens here, this is our relief, it is but a little while, and all will be well, as well as our Souls can deſire to have it.

Muſt we put off theſe Tabernacles? Is Death neceſſary and inevitable? *Then 'tis our wiſdom to ſweeten to our ſelves that Cup which we muſt drink, and make that as pleaſant to us as we can, which we know cannot be avoided.* Die we muſt, whether we be fit or unfit, willing or unwilling: 'tis to no purpoſe to ſhrug at the name, or ſhrink back from the thing. In all Ages of the World, Death hath ſwept the Stage clean of one Generation to make room for another, and ſo it will from Age to Age till the Stage be taken down in the general diſſolution. Infer. I.

But tho' Death be inevitable by all, it is not alike evil, bitter and dreadful to all. Some *tremble*, others *triumph* at the appearance of it. Some meet it half way, receive it as a friend, and can bid it welcome, and die by conſent, making that the matter of their Election, which in it ſelf is neceſſary and unavoidable: ſo did *Paul, Philip.* 1. 23. But others are drawn or rent by plain violence from the Body, *Job* 27. 8. when God draws out their Souls.

That Man is happy indeed, whoſe heart falls in with the appointment of God, ſo voluntarily and freely, as that he dare not only look Death in the face with confidence, but go along with it by conſent of will. Remarkable to this purpoſe is that which the Apoſtle aſſerts of the frame of his own heart, 2 *Cor.* 5. 8. *We are confident, I ſay, and willing rather to be abſent* *from the Body, and preſent with the Lord.* Here is both *Confidence* and *Complacence*, with reſpect to Death. Θαῤῥοῦμεν. The word ſignifies Courage, Fortitude; or, if you will, an undaunted boldneſs and preſence of mind, when we look the King of Terrors in the face. We dare venture upon Death, we dare take it by the cold hand, and bid it welcome. We dare defie its Enmity, and deride its noxious Power, 1 *Cor.* 15. 55. *O Death, where is thy ſting?* And that's not all, we have complacence in it, as well as confidence to encounter it. 'Ευδοκοῦμεν· We are willing; the Tranſlation is too flat, *We are well pleaſed*; it is a deſirable, a grateful thing to us, to die; but yet not in an abſolute, but comparative conſideration, εὐδοκοῦμεν μᾶλλον, we are willing *rather*, (i. e.) rather than not ſee and enjoy our Lord Jeſus Chriſt; rather than to be here always ſinning and groaning. There is no complacency in Death, in it ſelf it is not deſirable. But if we muſt go thro' that ſtreight gate, or not ſee God; we are willing rather to be abſent from the Body. So that you ſee Death was not the matter of his ſubmiſſion only, he did not yield to what he could not avoid, but he ballances the evils of Death with the privileges it admits the Soul into, and then pronounces, εὐδοκοῦμεν, we are content, yea, *pleaſed* to die.

We cannot live always if we would, and our Hearts ſhould be wrought to that frame, as to ſay, we would not live always if we could. *Job* 7. 16. *I would not live always, or long*, ſaith he. But why ſhould *Job* deprecate that which was not attainable? *I would not live alway*; he needed not to trouble himſelf about that, it being impoſſible that he ſhould: both ſtatute and natural Law forbid it. Ay, but this is his ſenſe: Suppoſing no ſuch neceſſity as there is, if it were pure matter of election; upon a due ballancing of Accounts, and comparing the Good and Evil of Death, I would not be confin'd always, or for any long time to the Body: It would be a Bondage unſupportable to be here always.

Indeed thoſe that have their Portion, their All, in this life, have no deſire to be gone hence. They that were never changed by Grace, deſire no change by Death; if ſuch a Conceſſion were made to them, as was once to an *Engliſh* Parliament, That they ſhould never be diſſolved but by their own conſent, when would they ſay as *Paul*, *I deſire to be diſſolved?* But it's far otherwiſe with them whoſe Portion and Affections are in another World, they would not live always if they might, knowing, that never to die, is never to be happy.

ueſt. If you ſay, *This is an excellent and moſt deſirable temper of Soul; but how did theſe holy men attain it? Or what is the courſe we may take to get the like frame of willingneſs?*

They attained it, and you may attain it in ſuch Methods as theſe.

1. They lived in the believing views of the inviſible World, and ſo muſt you, if ever Death be deſirable in your eyes, 2 *Cor.* 4. 18. It's ſaid of all that died comfortably, *that they died in Faith*, Heb. 11. 13. You will never be willing to go along with Death, except you know where it will carry you.

2. They had aſſurance of Heaven, as well as Faith to diſcern it. Aſſurance is a lump of Sugar indeed in the bitter Cup of Death; nothing ſweetens like it. So 2 *Cor.* 5. 1. ſo *Job* 19. 26, 27. This puts Roſes into the pale Cheeks of Death, and makes it amiable, 1 *Cor.* 15. 55, 56. and *Rom.* 8. 38, 39.

3. Their Hearts were weaned from this World, and the inordinate affectation of a terrene life, *Phil.* 3. 8. all was dung and droſs for Chriſt; they trampled under foot what we hug in our boſoms. So 'tis ſaid, *Heb.* 10. 34. *Ye took joyfully the ſpoiling of your goods, knowing in your ſelves*, &c. And ſo it muſt be with us, if ever we obtain a complacency in Death.

4. They ordered their Converſations with much Integrity, and ſo kept their Conſciences pure and void of offence; *Acts* 24. 16. *Herein do I exerciſe my ſelf*, &c. and this was their comfort at laſt, 2 *Cor.* 1. 12. *This is our rejoycing*, &c. So *Job* 27. 5. *My Integrity will I not let go till I die.* Oh! this unſtings Death of all its terrors.

5. They kept their love to Chriſt at the height: that flame was vehement in their Souls, and made them deſpiſe the terror, and deſire the friendly aſſiſtance of Death, to bring them to the ſight of Jeſus Chriſt, *Phil.* 1. 23. ſo *Ignatius*, *O how I long*, &c. Thus it muſt be with you, if ever you make Death eligible and lovely to you, which is terrible in it ſelf. There is a lovelineſs in the Death, as well as in the Life of a Chriſtian: *Let me die the death of the righteous*, ſaid *Balaam*.

Infer. II. Muſt we put off theſe Tabernacles of Fleſh? *How neceſſary is it that every Soul look out in ſeaſon, and make proviſion for another habitation?* If you muſt be turned out of one Houſe, you muſt provide another, or lie in the ſtreets. This the Apoſtle comforted himſelf with, That *if uncloathed, he ſhould not be found naked* 2 *Cor.* 5. 1. a Building of God, a Houſe not made with hands. You muſt turn out, and that ſhortly, from theſe earthly habitations. Oh! what proviſion have you made for your Souls againſt that day? The Soul of *Adrian* was at a ſad loſs, when he ſaw he muſt be turn'd out of this World; *O Animula vagula, blandula, heu quo vadis!* But it was *Abraham*, *Iſaac*, and *Jacob*'s privilege, that God had prepared for them a City, *Heb.* 11. 16.

Many cry out on a death-bed, O ſend for Miniſters and Chriſtians to pray! Alas! what can they do then? Is that a time for ſo great a work to be ſhuffled up in a hurry amidſt diſtractions and agonies?

I know 'tis a common preſumption of moſt men, that they ſhall be in Heaven, when they can be no longer on Earth. *Præſumendo ſperant, & ſperando pereunt.* But a few moments will convince them of their fatal miſtake; their poor Souls will meet with a confounding repulſe, like that *Math.* 7. 22. There is indeed a City full of heavenly Manſions prepared for ſome: but who are they that are entitled to it, and may confidently expect to be received into it? To be ſure, not the preſumptuous, who make a Bridge of their own Shadows, and ſo fall and periſh in the Waters. Brethren, it is one of the moſt ſolemn enquiries you were ever put upon: and therefore I beſeech you ſee whether your Characters ſet you among thoſe men or no.

1. Thoſe that are new-born ſhall be cloathed with their new Houſe from Heaven, when

Death uncloths them of theſe Tabernacles: The *New Jeruſalem* hath none but newborn Inhabitants, 1 *Pet.* 1. 3, 4. and Chriſt tells us, *John* 3. 3. *all others are excluded.* Glory is the Privilege of Grace. Let Nature be adorned and cultivated how it will, if not renewed by Grace, there's no hope of Glory. You muſt be born again, or turned back again from the Gates of Heaven diſappointed. You muſt be regenarated or damned. This alters the temper of thy heart, and ſutes it to the life of God which is indiſpenſably neceſſary to them that ſhall live with him. Elſe Heaven would be no Heaven to us, *Rom.* 8. 7. and therefore we muſt be wrought this way to it, 2 *Cor.* 5. 5. No privilege of Nature, no duties of Religion avail without this, *Gal.* 6. 15. If Morality without Regeneration could bring Men to Heaven, why are not the Heathens there? If Strictneſs in Duty without Regeneration, why not the Phariſees there? Believe it, neither Names nor Duties, no nor the Blood of Chriſt, ever did or ſhall bring one Soul to glory without it. O then thou that boaſteſt of a houſe in Heaven, lay thine hand on thy heart, and ask it; Am I a new Creature, (*i. e.*) Am I renewed (1) In my ſtate and condition? 1 *John* 3. 14. paſt from death to life. (2) In my frame and temper? *Eph.* 5. 8. once darkneſs, now light in the Lord. (3) In my practice and converſation? *Eph.* 2. 12, 13. 1 *Cor.* 6. 11. If not, my Soul is deſtitute of a habitation in the City of God; and when I die, my Body muſt lie in the lonely houſe of the Grave, that dark Vault and Priſon, and my Soul be ſhut out from God into outer darkneſs.

2. Thoſe that live as Strangers and Pilgrims on Earth, ſeeking a better place and ſtate than this World affords them, for them God hath made preparations in Glory, *Heb.* 11. 13, 16. If you be ſtrangers on earth, you are the Inhabitants of Heaven. Now there be 6 things included in this Character. (1) They look not on this World as their own home, nor on the people of it, as their own people, 2 *Cor.* 5. 8. *ἐκδημῆσαι, to be unpeopled.* Theſe are none of my fellow-Citizens, we muſt go two ways at death. (2) They ſet not their affections on things preſent as their portion 2 *Cor.* 4, 18. *Pſal.* 17. 13, 14. Their Bodies are here, their Hearts in Heaven. (3.) Their carriage and manner of life not like the men of this World, 1 *Pet.* 4. 4. ξενίζονται· So the Rule guides them, *Rom.* 12. 2. and ſo their courſe is ſteered; at leaſt intended, *Philip.* 3. 20. our τὸ πολίτευμα, our Trade is in Heaven. (4) Their *Dialect* and Language differs from the *Natives* of this World. Their Language is earthly, 1 *John* 4. 5, 6. but theſe have a *pure lip*, Zeph. 3. 9. (5) Their Society and choſen Companions are not of this World, *Pſal.* 16. 3. They are a company of themſelves, *Act.* 4. 21. (6) Their ſpirit and temper of heart is not after the World, 1 *Cor.* 2. 12. They have *another Spirit*, Num. 14. 24. Theſe things diſcover us to be ſtrangers on earth, and conſequently the men for whom God hath prepared heavenly Habitations when we die.

3. Thoſe that live and die by Faith, ſhall not fail to be received into a better Habitation by Death. This is another Character of them that ſhall be received into Glory, laid down in the ſame place, *Heb.* 11. 13. They lived by Faith and when they died, they died embracing the Promiſes, which is *Characteriſtical* of thoſe that ſhall dwell in that heavenly City; and implies, (1.) Intimate acquaintance with the Promiſes, they are things well known and familiarized to them. The word ἀσπασάμενοι, *Salutantes*, ſaluting them, is a *Metaphor* from the manner of parting betwixt two dear and intimate Friends. The Faith of a Chriſtian embraces the Promiſes in its arms, as dear friends uſe to do at parting; and ſaith, Farewel ſweet Promiſes, from which I have ſucked out ſo much relief and refreſhment in all the troubles of my life; I muſt now live no more by Faith on you, but by ſight: O you have often cheared my Soul, and been my Song in the houſe of my Pilgrimage. (2.) It implies the firm credit that a Believer gives to things unſeen, upon the grounds of the Promiſes, as if he did ſenſibly take and graſp them in his very arms and boſom. They take Chriſt, and all the inviſible things in the Promiſes into their ſenſible embraces, 1 *Pet.* 1. 8. Faith is to them inſtead of Eyes. (3.) It implies the ſincerity of a Believer's profeſſion, who dares truſt to that at laſt gaſp, which he profeſſed to believe in the midſt of life, and the Comforts of this World. As he profeſſed to believe in health, ſo you ſhall find his Actings when his eye and heart ſtrings are cracking, *Rom*, 14. 9. Chriſt in the Promiſes was his profeſſed joy in life, and this is what he graſps at death and lays his laſt hold on. (4.) It ſhews you whence all a Believer's comforts come in life and death. O 'tis from the Promiſes, Chriſt in the Promiſes is the ſpring of their Conſolation. This they fetch their comfort from, when the World cannot adminiſter one drop of refreſhment to them. There be two great works Faith performs for the Saints, one in life, the other in death. In life it is the Principle of Mortification to their ſins, in death it is the ſpring of Conſolation to their hearts: It makes them die whilſt they live, and live when they die.

4. Thoſe that love the Perſon and Appearance of Chriſt, have a mark that ſets them among the Inhabitants of Heaven and Glory, 2 *Tim.* 4. 8. but then this Love muſt be (1) Sincere, and without hypocriſy. (2) Supreme, and above all others Beloved. (3) Conforming the Soul to Chriſt; if Sincere and Supreme, it will be transformative. (4) Longing to be with him. Such Love is a mark of Souls for whom Heaven is prepared.

Infer. III. Muſt we put off our Tabernacles, and that ſhortly? *What a Spur is this to a diligent redemption and improvement of time?* This is the uſe *Peter* made of it here, and every one of us ſhould make. It was ſaid of *Biſhop Hooper*, he was ſpare in his *diet*, ſpare in his *words*, but moſt of all ſpare of his *time.* You have but little time in theſe Tabernacles, what pity is it to waſte much out of a little?

(1) *Great* is the worth and excellency of Time, all the Treaſures of the World cannot

protract, *ſtop*, or *call back* one minute of time. Oh what is Man, that the heavenly Bodies ſhould be wheel'd about by Almighty Power in conſtant Revolutions, to beget Time for him! *Pſal.* 8. 3.

(2.) More precious are the ſeaſons and opportunities that are in time for our Souls; thoſe are the golden ſpots of Time, like the Pearl in the Oyſter-ſhell, of much more value than the Shell that contains it. There is much time in a ſhort opportunity. There is a day on which our eternal happineſs depends, *Luke* 19. 41, 42. *Heb.* 4. 7.

(3.) Invaluable are the things which God doth for Mens Souls in time. There are works wrought upon Mens hearts in a ſeaſonable hour in this life, which have an influence into the Soul's happineſs throughout Eternity. There is a time of Mercy, a time of Love, *viz.* of Illumination and Converſion; and on that point of Time, Eternal Life hangs in the whole weight of it.

(4.) Loſt opportunity is never to be recovered by the Soul any more, *Ezek.* 24. 13. *Rev.* 22. 11. To come before the opportunity, is to come before the Bird be *hatch'd*; and to come after it, is to come when the Bird is *flown*. There is no calling back time, when it is once paſt. See this in the Examples you find, *Luke* 13. 26. *Eccleſ.* 9. 10.

(5.) It is wholly uncertain to every Soul, whether the preſent day may not determine his Leaſe in this Tabernacle, and a Writ of Ejection be ſerved by Death upon his Soul to morrow, *James* 4. 13. *Luke* 12. 20.

(6.) As ſoon as ever Time ſhall end, Eternity takes place. The ſtream of Time delivers Souls daily into the boundleſs Ocean of vaſt Eternity. *Ab hoc momento pendet æternitas.* We are now meaſured by Time, hereafter by Eternity.

(7.) In Eternity all things are fixed and unalterable. We have no more to do, all means and works are at an end, *John* 9. 4. and *Eccleſ.* 11. 3. *As the Tree falls, ſo it lies.* Oh that theſe weighty Conſiderations might lie upon your hearts, as long as you are in theſe Tabernacles! If they did, (1.) The Unregenerate would not ſo deſperately hazard their eternal Happineſs, by trifling away their precious ſeaſons under the Goſpel. Oh how many aged Sinners, gray-headed Sinners hear me this day, who in fifty or ſixty years never redeemed one ſolemn hour to take their poor Souls aſide out of the clutter and diſtracting noiſe of the World, to ask and debate this queſtion with them, *Oh my Soul, how ſtands the caſe with thee in reference to the World to come!* They have found no time to bethink themſelves in what World their Souls ſhall be landed, when Time ſhall deliver them up into Eternity. Their whole Life hath been but a continual diverſion from one trifle to another; they have been ſerious in trifles, and trifled in things moſt ſerious: this will afford horrid reflections in the World to come. (2.) The Regenerate would not caſt away the comfort of their lives in the Evidences of eternal Life, at ſo cheap a rate as they do. May I not ſay to you, as the Apoſtle doth, *Heb.* 5. 12. for the time you have had under the Goſpel, you might have attained a rich Treaſure both of Grace and Comfort; *Turpe eſt ſenex elementarius.* Is it not ſhameful and inexcuſable, to be where you were twenty years paſt? Oh! let theſe things ſink deep into every Soul.

Infer. IV.

Muſt we ſhortly put off theſe our Tabernacles? *Then ſlack your pace, and cool your ſelves; be not too eager in the proſecution of earthly deſigns.* Oh! what buſtling is here for the World, and for proviſions for futurity, whenas far leſs would ſerve the turn! We need not victual a Ship to croſs the *Channel* to *France*, as if ſhe were bound to the *Indies*. Moſt Mens Proviſions, at leaſt their Cares and Thoughts, are far beyond the preparations of their abode in this World. The folly of this, Chriſt diſcovers in that Parable, *Luke* 12. 19. and on this very account gives him the Title of *a Fool*, who provided for years, many years, when, poor Soul, he had not one night to enjoy thoſe Proviſions.

Oh the multitude of thoughts and cares this World needleſly devours! We keep our ſelves in ſuch a continual hurry and crowd of cares, thoughts and employments about the concerns of the Body; that we can find little time to be alone, communing with our own hearts about our great Concernments in Eternity. It is with many of us in reſpect of our Souls, and their great Intereſts, as it is with a man that is deep in thoughts about ſome Subject that wholly ſwallows him up, he ſeeth not what he ſeeth, nor heareth what he heareth of any other matter: His eyes ſeem to look upon this or that, but it's all one as if he did not. So it was with *Archimedes*, who was ſo intent in drawing his *Mathematical Schemes*, that tho' all the City was in an Alarm, the Enemy had taken it by ſtorm, the Streets filled with dreadful cries, and dead Bodies, the Soldiers came into his particular Houſe, nay, entred his very Study, and pluck'd him by the ſleeve, before he took any notice of it: Even ſo many Mens hearts are ſo profoundly immerſed and drowned in earthly Cares, Thoughts, Projects or Pleaſures, that Death muſt come to their very Houſes, yea, and pull them by the ſleeve, and tell them its Errand, before they will begin to awake, and come to a ſerious Conſideration of things more important.

Infer. V.

If we muſt ſhortly put off theſe Tabernacles, *then the groaning and mourning time of Believers is but ſhort: how heavy ſoever their burden be, yet they ſhall carry it but a little way.* It's ſaid, 2 *Cor.* 5. 4. *We that are in this Tabernacle do groan, being burdened.* Good Souls in this ſtate are every where groaning under heavy preſſures. Their burdens are of two ſorts, *Sympathetical*, whereby they grieve with, and on the account of others, and ſo every true Member of the Church of God ought to ſympathize, both with God, *Pſal.* 139. 21. *Am not I grieved with them that riſe up againſt thee?* Pſal. 42. 10. it is as with a Sword in their bones; and with the People of God, *Zeph.* 3. 18. ſorrowful for the ſolemn Aſſembly, ſo 2 *Cor.* 11. 29. *Who is offended, and I burn not?* And indeed, it is an argument of rich, as well as true Grace, that we can, and do heartily mourn with, and for the Intereſt and People of God, tho' our own Lot in the World, as *Nehemiah's*, be never ſo comfortable. Or elſe our burdens are *Idiopathetical*, (*i. e.*) ſuch as we bear upon our own proper account and ſcore. And where is the Chriſtian that hath not his own burden, yea, many burdens on him at once? Some groan under the burden of Sin, *Rom.* 7. 24. Scarce one day are the Tears off from ſome Eye-lids on this account. And who groans not under the burden of Affliction, either *inward* upon the Soul, *Prov.* 18. 14. *Job* 6. 1, 2, 3. or *outward* upon the Body, State, Relations, *&c.* Theſe things make the people of God a burden to themſelves, *Job* 7. 20, 21. Yea, under theſe burdens they would ſink, did not the Lord ſuſtain them, *Pſal.* 55. 22.

But God will put a ſpeedy and final end to all theſe things. When you put off this Tabernacle, you put off with it all thoſe burdens, inward and outward. The Soul preſently feels a great load off its ſhoulders; it ſhall never groan more, God ſhall thenceforth wipe away all tears from their eyes: For why are thoſe burdens now permitted and impoſed by the Lord upon you, but (1) To prevent Sin, *Hoſea* 2. 6. They are your Clogs, to keep you from ſtraying. (2) To purge out Sin, *Iſa.* 27. 9. (3) To make you long more for Heaven, and the Reſt to come. But all theſe ends are accompliſhed in that day you put off your Tabernacles, for then Sin is gone, and Reſt is come.

Inf. VI. Muſt you ſhortly put off thoſe Tabernacles? *Then ſpare them not whilſt you have them, but employ them for God with all diligence.* Shortly they ſhall be uſeleſs to you, yea, Meat for Worms; now they may be ſerviceable, and their Service is their Honour: you received them not for ſuch low ends as you employ them for. See 1 *Cor.* 6. 20. *Glorifie God in your Souls and Bodies, which are his*: You expect to have them *glorious* Bodies one day; Oh then let them be *ſerviceable* Bodies now. Be not fond of them to that degree many are, who chuſe rather to have them *eaten out with ruſt*, than *worn out with ſervice.* It is your preſent honour to be active, and will be your ſingular comfort another day. What greater comfort, when you come to put them off at death, than this, that you have employed them faithfully for God?

Ambroſe *ſaid of* Valentinian, *No man was ever ſuch a Servant to his Maſter, as* Valentinian*'s Body was to his Soul.*

Infe. VII. Look beyond this embodied ſtate, and learn to live now as you hope to live ſhortly; begin to be what you expect to be. You know the time is at hand that you ſhall live above all bodily concernments and employments, the Soul ſhall be a drudge to the Body no more. You ſhall be as the Angels, *Matt.* 22. 30. not marrying, nor given in Marriage, which is *Synechdochically* put for all carnal Employments and Enjoyments; eat no more, drink no more, ſleep no more, buy and ſell no more. Now ſute your ſelves as much as your ſtate and the duties of Religion will ſuffer you, to that ſtate beforehand. The ſum of what I aim at is in 1 *Cor.* 7. 29, 30. Be in all your Relations as if you had none. Look on thoſe things as if already they were not, which ſhortly muſt be none of yours; and both acquaint and accuſtom your thoughts to the life of ſeparation from the Body, which you muſt ſhortly live. Which brings me home to the next point, *viz. The Condition of Humane Souls in a ſtate of Separation.*

Heb. XII. 23.

—— ϗ πνεύμασι δικαίων τετελειωμένων.

—— *And to the* Spirits *of juſt Men made perfect.*

THE particular ſcope of this Context falls in with the general deſign of the whole Goſpel, which is to perſuade Men to a life of Holineſs. The *Matter* of the Exhortation is moſt *weighty*, and the *Arguments* enforcing it moſt *powerful*: He doth not talk, but diſpute; he doth not ſay, but prove, that greater and more powerful engagements unto Holineſs lie upon thoſe who live under the Goſpel, than upon the People who lived under the Law. And thus the Argument lies in this *Context*.

If God at the delivering of the Law upon *Mount Sinai* ſtrictly enjoined and required ſo great Purity and Holineſs in that People, ſignified by the *Ceremonies* of two days preparation, the waſhing of their cloaths, abſtinence from conjugal Society, *&c.* much more doth he require and expect it in Us, who are come under a much more excellent and heavenly Diſpenſation than theirs was.

Ex. 19. 10.

To make good the *Sequel*, he compares the *legal* and the *evangelical* Diſpenſations in many particulars, *ver.* 18, 19, 20, 21, 22, 23. giving the Goſpel the preference throughout the whole *Collation*.

In ſum, the privileges of the New Teſtament Believers are here ſtated both *negatively* and *poſitively*.

1. *Negatively*, by ſhewing what we are exempted from.

2. *Poſitively*, ſhewing what we are to come unto.

1. *Negatively*, What we are exempted or freed from; ver. 18, 19, 20, 21. *We are not come unto the Mount that might be touched*, &c. The ſum of all is this, That the promulgation of the Law was accompanied with amazing dread and terror. For, after *Moſes* by command from God had ſanctified the *Mount*, and ſet *Rails* about it, that neither *Prieſt* nor *People*, Man nor Beaſt, might touch the very Borders of it, leſt they die; the Lord deſcended in fire upon the top of the *Mountain* the third day in the morning, with moſt terrible tokens of Divine Majeſty, *ſc.* with Thundrings, Lightnings, dark Clouds, and the noiſe of a *Trumpet* exceeding loud; the *Mount* was covered with ſmoke, as the ſmoke of a Fornace, and flames mounting up into the midſt of Heaven, the whole Mountain ſhaking and trembling exceedingly: Out of this horrid Tempeſt the awful Voice of God was heard, all the People in the Camp trembling, yea, and *Moſes* himſelf quaking for fear.

Crebris micat ig bus æth

This was the manner of the Law's promulgation: but to ſuch a terrible Diſpenſation as this we are not come, which is the negative part of our privilege.

2. He opens the poſitive Privileges to which we are come.

(1.) *Ye are come* (ſaith he) *to Mount Sion*, not the Earthly, but the Spiritual *Sion*. *Mount Sion* was the place celebrated above all the World for the Worſhip of God, *Pſal.* 87. 7. *All my Springs* (ſaith God) *are in thee*. There was the Temple, the Ark of the Covenant, the Glory of the Lord dwelling between the *Cherubims*. The *Prieſts* that attended the ſervice of God, had their reſidence there, as the Angels have in Heaven. Thither the Tribes went up from all quarters of *Juda*, *Pſal.* 84. as the Children of God now do to Heaven from all quarters of the World. *Judea* was the beſt Kingdon in the World; *Jeruſalem* the beſt City in that Kingdon; and *Sion* the moſt glorious place in that City. Here Chriſt taught his heavenly Doctrine; near to it he finiſhed his glorious work of Redemption. Hence the everlaſting Goſpel went forth into all the World: and on theſe conſiderations it's put to ſignifie the Goſpel-Church or State in this place, and is therefore called *the heavenly Jeruſalem* in the following words. We do not come to the literal *Sion*, nor to the *earthly Jeruſalem*; but to the Goſpel-Church, or State, which may be called a Heaven upon Earth, compared with that *literal Jeruſalem*.

(2.) Ye are come *to an innumerable company of Angels.*] Gr. to * *myriads of Angels*, a *myriad* is ten thouſand; but myriads in the plural number, and ſent down indefinitely too, may note many millions of Angels: And therefore we fitly render it, *to an innumerable company of Angels*.

* μυριάσιν ἀγγέλων, Helleniſtæ dicunt μυριάδας, ſine alio additamento, ad ſignificandam innumeram multitudinem. Grot.

They had the miniſtry of *Angels* as well as we, thouſands of them miniſtred to the Lord in the diſpenſation of the Law at *Sinai*, *Pſal.* 68. 17. But this notwithſtanding, we are come to a much clearer knowledg both of their preſent Miniſtry for us on Earth, *Heb.* 1. 14. and of our fellowſhip and equality with them in Heaven, *Luke* 20. 36.

(3.) *Ye are come to the general Aſſembly and Church of the firſt-born, whoſe names are written* (or enrolled) *in Heaven.*] This alſo greatly commends and amplifies the Privileges of New Teſtament-Believers; the Church of God in former ages was circumſcribed and ſhut up within the narrow limits of one ſmall Kingdom, which was as a Garden incloſed out of a waſte Wilderneſs: but now by the calling in of the *Gentiles* the Church is extended far and wide, *Eph.* 3. 5, 6. It is become a great Aſſembly, comprizing the Believers of all Nations under Heaven; and ſo ſpeaking of them *collectively*, it is the general Convention or Aſſembly, which is alſo dignified and enobled by two illuſtrious Characters, *viz.* (1.) That it is *the Church of the firſt-born*, (i. e.) conſiſting of Members dignified and privileged above others, as the firſt-born among the *Iſraelites* did excel their younger Brethren. (2.) That their *Names are written in Heaven*, (i. e.) regiſtred or enrolled in God's Book as Children and Heirs of the heavenly Inheritance, as the firſt-born in *Iſrael* were regiſtred in order to the Prieſthood, *Numb.* 3. 40, 41.

Primogeniti Iſraelitarum ſcripti erant in matricula terreſtri, hi verò in albo cœleſti.

(4.) Ye are come *to God the Judge of all.*] But why to God the Judg? this ſeems to ſpoil the harmony, and jar with the other parts of the diſcourſe. No, no; they are come to God as a righteous Judg, who as ſuch will *pardon* them, 1 *Joh.* 1. 9. *crown* them, 2 *Tim.* 4. 8. and avenge them on all their oppreſſing and perſecuting Enemies, 1 *Theſſ.* 1. 5, 6, 7.

(5.) *And to the ſpirits of juſt Men made perfect.*] A moſt glorious privilege indeed, in which we are diſtinctly to conſider,

1. The quality of thoſe with whom we are aſſociated or taken into fellowſhip.
2. The way and manner of our aſſociation with them.

1. The quality of thoſe with whom we are aſſociated, or to whom we are ſaid to be *come*, and they are deſcribed by three Characters, *viz.*

(1.) Spirits of Men.
(2.) Spirits of juſt Men.
(3.) Spirits of juſt Men perfected or conſummated

(1.) They are called *Spirits*, that is, immaterial Subſtances, ſtrictly oppoſed to Bodies, which are no way the objects of our exteriour Senſes, neither viſible to the eye, or ſenſible to the touch, which were called properly *Souls* whilſt they animated Bodies in this lower World; but now being looſed and ſeparated from them by death, and exiſting alone in the World above, they are properly and ſtrictly ſtiled *Spirits*.

(2.) They are the *Spirits of juſt Men.*] Man may be termed *juſt* too ways, (1.) By a full diſcharge and acquittance from the guilt of all his Sins, and ſo Believers are *juſt Men* even whilſt they live on Earth groaning under other imperfections, *Acts*, 13. 39. Or, (2.) By a total freedom from the pollution of any Sin. And tho' in this ſenſe there is not a juſt Man upon Earth, that doth good, and ſinneth not, *Eccleſ.* 7. 22. yet even in this ſenſe *Adam* was juſt before the Fall, *Eccleſ.* 7. 29. according to his *original Conſtitution*; and all Believers are ſo, in their *glorified condition*, all Sin being perfectly purged out of them, and its exiſtence utterly deſtroyed in them. On which account.

(3.) They are called the Spirits of juſt Men *made perfect*,] or conſummate. The word *perfect* is not here to be underſtood *abſolutely*, but *ſynecdochically*; they are not perfect in every reſpect, for one part of theſe juſt Men lies rotting in the grave: but they are perfected, for ſo much as concerns their *Spirit*; tho' the Fleſh periſh and lie in diſhonour. yet their Spirits being once looſed from the Body, and freed radically and perfectly from Sin, are preſently admited to the facial viſion and fruition of God, which is the culminating point (as I may call it) higher than which the Spirit of Man aſpires not, and attaining to this it is for ſo much as concerns it ſelf, made *perfect*. Even as the Body at laſt lodg'd in its centre, gravitates no more, but is at perfect Reſt; ſo it is with the Spirit of Man come home to God in glory, 'tis now conſummate, no more need to be done to make it as perfectly happy as it is capable to be made, which is the firſt thing to be conſidered, *viz.* the quality of thoſe with whom we are aſſociated.

2. The ſecond follows, namely, the way

and manner of our aſſociation with the bleſſed Spirits of juſt Men, noted in this expreſſion, [*we are come.*] He ſaith not, *we ſhall come* hereafter, when the Reſurrection hath reſtored our Bodies, or after the general Judgment; but, *we are come* to theſe Spirits of juſt Men. The meaning whereof we may take up in theſe three particulars.

(1.) We that live under the Goſpel-light, are come to a clearer apprehenſion, ſight and knowledge of the bleſſed and happy eſtate of the Souls of the Righteous after death, than ever they had, or ordinarily could have, who lived under the Types and Shadows of the Law, *Epheſ.* 3. 4, 5. And ſo we are come to them, in reſpect of *clearer apprehenſion.*

(2.) We are come to thoſe bleſſed Spirits in our *Repreſentative*, Chriſt, who hath carried our Nature into the very midſt of them, and whom they all behold with higheſt admiration and delight. By Chriſt who is entred into that holy place where theſe Spirits of juſt Men live, we are come into a near relation with them: For he being the common Head, both to them in Heaven, and to us on Earth, we and they conſequently make but one Body or Society, *Eph.* 2. 19. Whereupon (notwithſtanding the different and remote Countries they and we live in) we are ſaid *to ſit together with them in heavenly places*, Eph. 3. 15. & 2. 6.

(3.) *We are come.*] That is, we are as good as come, or we are upon the matter come; there remains nothing betwixt them and us but a puff of Breath, a little ſpace of time, which ſhortens every moment: We are come to the very borders of their Country, and there is nothing to ſpeak of betwixt them and us: and by this expreſſion, *We are come*, he teacheth us to account and reckon thoſe things as preſent, which ſo ſhortly will be preſent to us, and to look upon them as if they already were, which is the higheſt and moſt comfortable life of Faith we can live on Earth. Hence the Note is,

Doct. *That righteous and holy Souls once ſeparated from their Bodies by death, are immediately perfected in themſelves, and aſſociated with others alike perfect in the Kingdom of God.*

That the Spirits of juſt men at the time of their ſeparation from their Bodies do not utterly fail in their Beings, nor that they are ſo prejudic'd and wounded by death, that they cannot exert their own proper acts in the abſence of the Body, hath been already cleared in the foregoing parts of this Treatiſe, and will be more fully cleared from this Text.

But the true level and aim of this Diſcourſe is at a higher Mark, *viz.* the far more excellent, free and noble Life the Souls of the Juſt begin to live immediately after their Bodies are dropt off them by death, at which time they begin to live like themſelves, a pleaſant, free and divine Life. So much at leaſt is included in the *Apoſtle's Epithet* in my Text, Spirits of juſt Men made *perfect*; and ſutable thereto are his words in 1 *Cor.* 13. 10, 12. *When that which is perfect is come, then that which is in part ſhall be done away. For now we ſee through a glaſs darkly, but then face to face; now I know in part, but then I ſhall know, even as I am known.*

Theſe two *Adverbs*, *Now* and *Then*, diſtinguiſh the twofold ſtate of gracious Souls, and ſhew what it is whilſt they are confined in the Body, and what it ſhall be from the time of their emancipation and freedom from that clog of Mortality. *Now* we are imperfect, but *then* that which is perfect takes place, and that which is imperfect is done away, as the imperfect Twilight is done away by the opening of the perfect Day.

And it deſerves a ſerious Animadverſion, That this perfect ſtate doth not ſucceed the imperfect one after a long interval, (as long as betwixt the Diſſolution and Reſurrection of the Body) but the imperfect ſtate of the Soul is immediately done away by the coming of the perfect one. The Glaſs is laid by as uſeleſs, when we come to ſee face to face, and eye to eye.

The Waters will prove very deep here, too deep for any Line of mine to fathom; there is a cloud always over-ſhadowing the World to come, a gloom and hazineſs upon that ſtate; fain we would, with our weak and feeble beam of imperfect Knowledge, penetrate this Cloud, and diſpel this gloom and hazineſs, but cannot: We think ſeriouſly and cloſe to this great and awful Subject, but our thoughts cannot pierce through it; we reinforce thoſe thoughts by a ſally or thick ſucceſſion of freſh thoughts, and yet all will not do, our thoughts return to us either in confuſion, or without the expected ſucceſs. For, alas! how little is it that we know or can know of our own Souls now whilſt they are embodied, much leſs of their unbodied ſtate! The Apoſtle tells us, 1 *Cor.* 2. 9. *That eye hath not ſeen, nor ear heard, neither have entred into the heart of Man, the things which God hath prepared for them that love him.* And another Apoſtle adds, *It doth not yet appear what we ſhall be*, 1 John 3. 2.

Yet all this is no diſcouragement to the ſearch and regular enquiry into the future ſtate; for tho' Reaſon cannot penetrate theſe Myſteries, yet God hath *revealed them to us* (tho' not perfectly) *by his Spirit.* And tho' we know not (particularly and circumſtantially) what we ſhall be, yet this we know, that *we ſhall be like him, for we ſhall ſee him as he is.* And it is our privilege and happineſs, that we are come to the Spirits of juſt Men made perfect, (*i. e.*) to a clearer knowledge of that ſtate than was ordinarily attainable by Believers under former Diſpenſations.

Theſe things premiſed, I will proceed to open my apprehenſions of the ſeparate ſtate of the Spirits of juſt Men made perfect, in *twelve Propoſitions*; whereby, as by ſo many ſteps, we may orderly advance as far as ſafely and warrantably we may into the knowledge of this great Myſtery, clearing what afterwards ſhall remain obſcure in the ſolution of ſeveral Queſtions relating to this Subject, and then apply the whole in ſeveral Uſes of this great Point: And the firſt Propoſition is this:

Prop. I. There is a twofold *Separation* of the Soul from the Body; *viz.* one *Mental*, the other *Real*: Or,

1. Intellectual, by the Mind only.
2. Phyſical, by the ſtroke of Death.

Separatio per intellectum
t, cum duo revera conjun-
ta, ſeparatim concipimus.
Conimbr. de *Anima*, p. 595.

1. Of intellectual or mental Separation, I am firſt to ſpeak in this Propoſition; and it is nothing elſe but an act of the Underſtanding or Mind, conceiving or conſidering the Soul and Body as ſeparated and parted each from other, whilſt yet they are united in a perſonal oneneſs by the Breath of Life. This mental Separation may and ought to be frequently and ſeriouſly made, before Death makes the real and actual Separation; and the more frequently and ſeriouſly we do it, the leſs of horror and diſtraction will attend that real and fatal ſtroke whenever it ſhall be given. For hereby we learn to bear it gradually, and by gentle eſſays to acquaint our ſhoulders with the burden of it. *Separation* is a word that hath much of horror in the very ſound, and uſeth to have much more in the ſenſe and feeling of it, elſe it would not deſerve that title, *Job* 8. 14. *The King of Terrors*, or the moſt terrible of all terribles: But acquaintance and familiarity abates that horror, and that two ways eſpecially,

(1.) As it is preventive of much guilt.

(2.) As it gains a more inward knowledge of its Nature.

hil ſic
ocat à
cato,
am fre-
ensmor-
medita-
Aug.

(1.) The ſerious and fixed thoughts of the parting hour is preventive of much guilt; and the greateſt part of the horror of Death riſes out of the guilt of ſin; *The ſting of Death is ſin*, 1 Cor. 15. 56. *Auguſtine* ſaith, Nothing more recals a Man from ſin, than the frequent meditation of death. I dare not ſay it is the ſtrongeſt of all Curbs to keep us back from ſin, but I am ſure it is a very ſtrong one.

ui conſiderat qualis erit
morte, ſemper pavidus
in operatione, atq; in-
in oculis ſui conditoris
t. Nihil quod tranſit,
etit; & pene mortuum
onſiderat, quia ſe mori-
m non ignorat, *Greg.*
.12.

Let a Soul but ſeriouſly meditate what a change Death will make ſhortly upon his perſon and condition; and the natural effects of ſuch a Meditation, through the Bleſſing of God upon it, will be a flatting and quenching of its keen and raging Appetite after the enſnaring Vanities of this World (which draw Men into ſo much guilt) a conſcientious fear of ſin, and an awakened care of Duty. It was once demanded of a very holy Man (who ſpent much more than the ordinary allowance of time in Prayer, and ſearching his own heart) why he ſo macerated his own Body by ſuch frequent and long-continued Duties? His Anſwer was, *Oh! I muſt die, I muſt die.* Nothing could ſeparate him from Duty, who had already ſeparated his Soul from his Body, and all this World by fixed and deep thoughts of Death.

(2.) Hereby we gain a more inward knowledge and acquaintance with the nature of Death: and the more we are acquainted with it, the leſs it terrifies us. A *Lion* is much more dreadful to him that never ſaw him, than he is to his *Keeper* who feedeth him every day. A pitch'd Battle is more frightful and ſcaring to a new-liſted Soldier that never took his place in the Field before, nor ſaw the dreadful countenance of an Army ready to engage, nor heard the thundring noiſe of Cannon, and Volleys of Shot, the ſhouts of Armies, and groans of dying Men on every ſide, than it is to an old Soldier who hath been uſed to ſuch things. The like we may obſerve in *Seamen*, who it may be trembled at firſt, and now can ſing in a Storm.

Scarce any thing is more neceſſary for weak and timorous Believers to meditate on, than the time of their ſeparation. Our hearts will be apt to ſtart and boggle at the firſt view of Death; but it is good to do by them as Men uſe to do by young Colts, ride them up to that which they fright at, and make them ſmell to it, which is the way to cure them. *Look, as Bread* (ſaith one) *is more neceſſary than other Food, ſo the Meditation of Death is more neceſſary than many other Meditations.* Every time we change our habitations, we ſhould realize therein our great change. Our Souls muſt ſhortly leave this, and be lodged for a longer ſeaſon in another Manſion. When we put off our cloaths at night, we have a fit occaſion to conſider, that we muſt ſtrip nearer one of theſe days, and put off, not our cloaths only, but the Body that wears them too.

Sicut panis neceſſarius eſt præ cæteris elementis, ita intenta mortis meditatio neceſſaria eſt præ cæteris donis & exercitiis. *Dionyſ.*

Holy *Job* had by frequent thoughts familiarized Death and the Grave to himſelf, and could ſpeak of them, as Men uſe to ſpeak of their Houſes and deareſt Relations, Job 17. 14. *I have ſaid to Corruption, Thou art my Father; to the Worm, Thou art my Mother and Siſter.* But it needs much Grace to bring and hold the Heart to this Work; and therefore *Moſes* begs it of God, *Pſal.* 90. 12. *So teach us to number our days*; and *David*, *Pſal.* 39. 4. *Lord, make me to know my end.* Yea, the advantages of it have been acknowledged by Men whoſe Light was leſs, and Diverſions more than ours. The *Jews* for this uſe and end had their Sepulchres built before-hand, and that in their *Gardens* of Pleaſure too; that they might ſeaſon the delights of Life with the frequent thoughts of Death, *John* 19. 41.

Philip of *Macedon* would be awakened by his *Page* every morning with this ſentence, *Memento te eſſe mortalem*; Remember, oh King! thou art a mortal Man. A great Emperour of *Conſtantinople* not only at his Inauguration, but at his great Feaſts, ordered a *Maſon* to bring two Stones before him, and ſay, *Chuſe, oh Emperour! which of the two thou wilt for thy Tombſtone.* Reader, thou wilt find mental ſeparation much eaſier than real ſeparation: 'tis eaſier to *think* of Death, than it is to *feel* it; and the *more* we think of it, the *leſs* we are like to feel it.

Elige ab his ſaxis, ex quo, invictiſſime Cæſar, tibi tumulum me fabricare velis.

Prop. II.

Actual Separation may be conſidered either in fieri, *in the previous Pangs and foregoing Agonies of it; or* in facto eſſe, *in the laſt ſeparating ſtroke which actually parts the Soul and Body aſunder, lays the Body proſtrate and dead at the feet of Death, and thruſts the Soul quite out of its ancient and beloved habitation.*

1. Let it be conſidered in the previous Pangs and fore-running Agonies which commonly make way for this actual Diſſolution: And to the People of God, this is the worſt and bittereſt part of Death, (except thoſe conflicts with Satan, which they ſometimes grapple with on a Death-bed) which they encounter at that time. There is (ſaith one)

no poniard in Death it ſelf, like thoſe in the way or prologue to it. I like not *to die* ſaid another, but I care not if *I were dead*; the end is better than the way. The conflicts and ſtruggles of Nature with Death are bitter and ſharp, pains unknown to Men before whatever pains they have endured: nor can it be expected to be otherwiſe, ſeeing the ties and ingagements betwixt the Soul and Body are ſo ſtrong, as we ſhew'd before.

The Soul will not eaſily part with the Body, but diſputes the paſſages with Death from Member to Member, (like reſolute Soldiers in a ſtormed Gariſon) till at laſt it is forced to yield up the *Fort Royal* into the hands of victorious Death, and leave the dearly beloved Body a Captive to it.

This is the dark ſide of Death to all good Men; and tho' it be not worth naming in compariſon with the dreadful *conſequents* of death to all others, yet in it ſelf it is terrible.

* Separation is not natural to the Soul, which was created with an inclination to the Body: 'tis natural indeed to claſp and embrace, to love and cheriſh its own Body; but to be divided from it, is grievous and preternatural.

* Cum ſeparatio naturalis non ſit, neq; etiam violenta; ſit conſequens, ut ex approbata Philoſophorum approbatione, præternaturalis eſſe dicatur. *Conimb.*

The Agonies of Death are expreſſed in Scripture by a word which ſignifies the travelling pains of a Woman, yea, by the ſharpeſt and acute pains they feel, even the birth-pangs, or bearing throes, *Acts* 2. 24.

Τὰς ὠδῖνας τȣ̃ θανάτȣ. partùs dolorem.

And yet all are not handled alike roughly by the hands of death; ſome are favoured with a deſirable εὐθανασία, gentle and eaſy death. 'Tis the privilege of ſome Chriſtians to have their Souls fetcht out of their Bodies as it were by a kiſs from the mouth of God, as the Jewiſh *Rabbins* uſe to expreſs the manner of *Moſes* his death. Mr. *Bolton* felt no pain at his death, but the cold hand of his friend who asked him what pain he felt. Yea, holy *Bayneham* in the midſt of the flames profeſſed it was to him as a Bed of Roſes.

Every Believer is equally freed from the ſting and curſe of Death; but every one is not equally favoured in the agonies and pains of Death.

2. Separation from the Body is to be conſidered *in facto eſſe*, (i. e.) in the reſult and iſſue of all theſe bitter pangs and agonies, which end in the actual diſſolution of Soul and Body. * Death, or actual ſeparation, is nothing elſe but the diſſolving of the tie, or looſing of the bond of Union betwixt the Soul and Body. † Some call it the privation of the ſecond act of the Soul, that is, its act of informing or enlivening the Body. Others, according to Scripture-phraſe, the departing of the Soul from the Body. So *Peter* ſtiles it, 2 *Pet.* 1. 15. μετὰ τὴν ἐμὴν ἔξοδον, after my departure *i. e.* after my death. *Auguſtine* ‖ calls it the laying down of a heavy burden, provided there be not another burden for the Soul to bear afterwards, which will ſink it into Hell.

* Θάνατός ἐστι ψυχῆς καὶ σώματος διάλυσις, vel animæ a corpore diſceſſus, *Vives.*

† Privatio actus ſecundi ejuſdem animæ, id eſt, informationis ſeu unionis erga corpus. *Conimbr.*

‖ Relictio corporis depoſitio ſarcinæ gravis, modo alia ſarcina non patietur, quà homo præcipitetur in gehennam. *Auguſt.*

In reſpect of the Body which the Soul now forſakes, it is called *the putting off this Tabernacle*, 2 Pet. 1. 14. and the diſſolving the earthly Houſe or Tabernacle, 2 *Cor.* 5. 1.

In reſpect of the *terminus à quo*, the place from which the Soul removes at death, it is called our departnre hence, *Phil.* 1. 23. or our weighing anchor, and looſing from this coaſt or ſhoar to ſail to another.

In reſpect of the *terminus ad quem*, the place to which the Spirits of the Juſt go at death, it is called our going to, or being with the Lord, *ibid*, To conclude, in reſpect of that which doth moſt livelily reſemble and ſhadow it forth, it is called our *falling aſleep*, Act. 7. *ult.* our *ſleeping in Jeſus*, 1 Theſſ. 4. 14. This *Metaphor* of ſleep muſt be ſtretched no farther than the Spirit of God deſigned in the choice of it, which was not to favour and countenance the fancy of a ſleeping Soul after death; but to repreſent its ſtate of placid reſt in Jeſus's boſom, if it refer at all to the Soul: for I think it moſt properly reſpects the Body; and thence the Sepulchers where the bodies of the Saints were laid, got the name of κοιμητήρια, Dormitories, or ſleeping places.

Locus Sepulturæ conſecratus, κοιμητήριον, hoc eſt, dormitorium appellatur.

This is its laſt farewel to this world, never to return to a low animal life more. *Job* 7. 9, 10. For *as the cloud is conſumed and vaniſhed away, ſo he that goeth down to the grave ſhall come up no more; he ſhall return no more to his houſe, neither ſhall his place know him any more.* The Soul is no more bound to a Body, nor a retainer to the Sun, Moon or Stars, to meat, drink and ſleep, but is become a free, ſingle, abſtracted Being, a ſeparate and pure Spirit, which the Latins call *Lemures*, *Manes*, *Ghoſts* or *Souls* of the dead, and my Text *Spirits made perfect*, a being much like unto the *Angels* who are δυνάμεις ἀσωμάτȣς, bodileſs Powers. An Angel, as one ſpeaks, is a perfect Soul, a Soul is an imperfect Angel, I do not ſay that upon their ſeparation they became Angels; for they will ſtill remain a diſtinct *Species* of Spirits. Angels have no inclination to Bodies, nor were ever fettered with clogs of fleſh as Souls were. And by this you ſee what a difference there is betwixt theſe two conſiderations of death. How ghaſtly and afrighting is it in its previous pangs! how lovely and deſirable in the iſſue and reſult of them! which is but the change of Earth for Heaven, Men for God, Sin and Miſery for Perfection and Glory.

Semper à corporis compedibus, & nexibus liberi. *Max. Tyr.*

Prop. III

The ſeparation of the Soul and Body makes a great and wonderful change uponboth, but eſpecially upon the Soul.

There is a twofold change made upon Man by death, one upon his *Body*, another upon his *Soul.* The change upon thebody is great, and viſible to every eye. A living Body is changed into a dead Carcaſe: A beautiful and comely Body, into a loathſom ſpectacle: that which lately was the object of delight and love, is hereby made an abhorrence to all fleſh; *Bury my dead out of my ſight*, Gen. 23. 4.

What the Sun is to the greater, that the Soul is to the leſſer World. When the Sun ſhines comfortably, how vegete and chearful do all things look! how well do they thrive and proſper! The *Birds* ſing merrily, the *Beaſts* play wantonly, the whole Creation enjoyeth a day of light and joy: but when he departs, what a night of horror followeth! How are all things wrapt up in the ſable Mantle of darkneſs! Or if it but abate its heat, as in Winter, the Creatures are as it were buried in the Winding-ſheet of Winter's Froſt and Snow: juſt ſo it is with the Body, when the Soul ſhineth pleaſantly upon it, or departs from it,

That Body which was fed ſo aſſiduouſly, cared for ſo anxiouſly, loved ſo paſſionately, is now tumbled into a Pit, and left to the mercy of crawling Worms. The change which Judgment made upon that great and flouriſhing City *Nineveh*, is a fit Emblem to ſhadow forth that change which Death makes upon human Bodies: That great and renowned City was once full of People which thronged the ſtreets thereof; there you might have ſeen Children playing upon the Threſholds, Beauties ſhewing themſelves through the Windows, Melody ſounding in its Palaces: but what an alteration was made upon it, the Prophet *Zephaniah* deſcribes, Chap. 2. v. 14. *Flocks ſhall lie down in the midſt of her, all the Beaſts of the Nations; both the Cormorant and the Bittern ſhall lodge in the upper Lintels of it; their Voice ſhall ſing in the Windows; Deſolation ſhall be in the Threſholds, for he ſhall uncover the Cedar-work.*

Thus it is with the Body when Death hath diſlodged the Soul. Worms neſtle in the holes where the beautiful Eyes were once placed; Corruption and deſolation is upon all parts of that ſtately Structure. But this being a vulgar Theme, I ſhall leave the Body to the Duſt from whence it came, and follow the Soul, which is my proper Subject, pointing at the changes which are made on it.

The Eſſence of the Soul is not deſtroyed or changed by the Body's Ruin; it is ſubſtantially the ſelf-ſame Soul that it was when in the Body. The ſuppoſition of an eſſential change, would diſorder the whole frame and model of God's eternal Deſign for the Redemption and Glorification of it, *Rom.* 8. 29, 30. But tho' it undergo no ſubſtantial change at Death, yet divers great and remarkable alterations are made upon it by ſundering it from the Body. As,

1. It is not where it was. It was in a Body, immers'd in Matter, married unto Fleſh and Blood; but now it is out of the Body, uncloathed, and ſtript naked out of its garments of fleſh, like pure Gold melted out of the Ore with which it was commixed; or as a Bird let out of her Cage into the open Fields and Woods. This makes a great and wonderful change on it.

2. Being free from the Body, it is conſequently diſcharged and freed from all thoſe cares, ſtudies, fears and ſorrows to which it was here enthralled and ſubjected upon the Body's account. It puts off all thoſe Paſſions and Burdens with it, never ſpends one thought more about Food and Raiment, Health and Sickneſs, Wives and Children, Riches or Poverty; but lives henceforth after the manner of Angels, *Mat.* 22. 30 It is now unrelated to, and therefore unconcerned about all theſe things.

3. In the unbodied ſtate it is perfectly freed from ſin, both in the Acts and Habits: a Mercy it never enjoyed ſince the firſt moment it dwelt in the Body. The cure of this diſeaſe was indeed begun in the Work of Sanctification, but it is not perfected till the day of the Soul's Glorification. 'Tis now, and not till now, a Spirit made perfect; that is, a Soul enjoying its perfect health and rectitude. No more groans, tears or lamentations upon the account of indwelling Sin.

4. The way and manner of its converſe with, and enjoyment of God is changed. There are two *mediums*, by which Souls converſe with God in the Body, *viz.*

(1.) One internal, *ſc.* Faith.
(2.) The other external, *ſc.* Ordinances.

(1.) If a Man walk with God on Earth, it muſt be in the uſe and exerciſe of Faith, 2 *Cor.* 5. 7. nor can there be any Communion carried on betwixt God and the Soul without it, *Heb.* 11. 6.

(2.) The external *mediums* are the Ordinances of God, or Duties of Religion, both publick and private, *Pſal.* 63. 2. Betwixt theſe two *mediums* of Communion with God, this remarkable difference is found: The Soul may ſee and enjoy God by Faith, in the want or abſence of Ordinances; but there is no ſeeing or converſing with God in the greateſt plenty and purity of Ordinances, without Faith, *Heb.* 4. 2.

But in the ſame moment the Soul is cut off from union with the Body, it is alſo cut off from both theſe ways of enjoying God, 1 *Cor.* 13. 12. *Iſa.* 38. 11. but yet the Soul is no loſer, nay, it is the greateſt *gainer* by this change. The Child is no loſer by ceaſing to derive its Nouriſhment by the Navel, when it comes to receive it by the Mouth; a more noble way, whereby it gets a new pleaſure in taſting the variety of all delectable food. *Hezekiah* bemoan'd the loſs of Ordinances upon his ſuppoſed death-bed, ſaying, *I ſhall not ſee the Lord, even the Lord in the Land of the living: q. d.* Now farewel Temple and Ordinances; I ſhall never go any more into his Temple, where my Soul hath been ſo often cheared and refreſh'd with the diſplays of his Grace and Goodneſs; I ſhall never more join with the Aſſembly of his People on Earth. And ſuppoſe he had not, ſure he would have loſt nothing, had he then exchanged the Temple at *Jeruſalem*, for the Temple in Heaven, and Communion with ſinful imperfect Saints on Earth, for fellowſhip with Angels, and *the Spirits of juſt Men made perfect.* By this change we loſe no more than he loſeth, who whilſt he ſtands delightfully contemplating the Image of his deareſt Friend in a glaſs, hath the glaſs ſnatch'd away by his Friend, whom he now ſeeth face to face.

Upon this change of the mediums of Communion, it will follow, that the Communion betwixt God and the ſeparate Soul, excels all the Communion it ever had with him on Earth, in

(1.) The Clearneſs.
(2.) The Sweetneſs,
(3.) The Conſtancy of it.

(1.) It's Viſions of God in the ſtate of Separation are more clear, diſtinct, and direct than they were on earth; Clouds and Shadows are now fled away. The Soul now ſeeth as it is ſeen, and knoweth as it is known; its apprehenſions of God there differ from thoſe it had here, as the crude and confuſed apprehenſions of a Child, do from thoſe we have in the manly ſtate.

(2.) They are alſo more ſweet and raviſhing. As our Viſions are, ſo are our Pleaſures: Perfect Viſions produce perfect Pleaſures. The faculties of the Soul now, and never till now, lie level to that rule, *Mat.* 22. 37. The Viſions of God command and call forth all the heart and ſoul, mind and ſtrength, into acts of love and delight. It was not ſo here, if the Spirit was willing, the Fleſh was weak; but there the clog is off from the foot of the Will.

(3) More conſtant, fixed, and ſteddy. 'Tis one of the greateſt Difficulties in Religion, to fix the thoughts, and cure the wildneſs and rovings of the Fancy. The heart is not ſteddy with God, and hence are its ups and downs, heatings and coolings; which are things unknown in the perfect ſtate. By all which it appears, the change by Diſſolution is great and marvellous both upon Body and Soul, but upon the Soul more eſpecially.

Prop.VI. *The Souls of the Righteous, at the inſtant of their Separation, are received by the bleſſed Angels, and by them transferred unto the place of Bleſſedneſs.*

Tho' Angels are by nature a ſuperiour order of Spirits, differing from Men in dignity, as the *Nobles* and *Barons* in the Kingdoms of this World, differ from inferiour Subjects; yet are they made miniſtring Spirits, *(i. e.)* ſerviceable Creatures in the Kingdom of Providence to the meaneſt of the Saints, *Heb.* 1. 14. and herein the Lord puts a ſingular honour upon his People, in making ſuch excellent Creatures as Angels ſerviceable to them. *Luther* aſſigns to them a double office, *ſc.* to ſing the Praiſes of God on high, and to watch over his Saints here below. Their Miniſtry is diſtinguiſhed into three branches: Νȣθετικὸν, for admonition or warning; Φυλακτικὸν, for protection and defence; Βοηθετικὸν, for ſuccour, help, and comfort. This laſt office they perform more eſpecially at the Soul's departure. Like tender *Nurſes*, they keep us whilſt we live, and bring us home in their Arms to our Father's houſe when we die.

They are about our death-beds, waiting to receive their precious charge into their arms and boſoms. When *Lazarus* breathed out his Soul, the Text ſaith, it was *carried by the Angels into Abraham*'s *boſom*, Luke 16. 23. And upon this account, *Tertullian* calls them *Evocatores animarum*, the Callers forth of Souls. At the Tranſlation of *Elijah*, they appeared in the form of Horſes and Chariots of fire, 2 *King.* 2. 11. Horſes and Chariots are not only deſign'd for conveyance, but for conveyance in State; and truly it is no ſmall honour to have ſuch a noble Convoy and Guard to attend our Souls to Heaven.

Object. If it be demanded, *What need is there of their help or company? Cannot God by his immediate hand and power gather home the Souls of his people to himſelf at death? He inſpired them into our Bodies without their help, and can receive them again when we expire them, without their aid.*

Sol. True, he can do ſo; but it hath pleaſed him to appoint this method of our Tranſlation, not out of meer neceſſity, but bounty. Souls aſcend not to God in the virtue of the Angels wings or arms, but of Chriſt's Aſcenſion. Had not he aſcended as our Head and Repreſentative, all the Angels in Heaven could not have brought our Souls thither. He aſcended by his own Power, and we aſcend by the virtue of his Aſcenſion. 'Tis therefore rather for the State and *Decorum*, than any abſolute neceſſity, that they attend us in our Aſcenſion.

God will not only have his People brought home to him ſafely, but honourably. They ſhall come to their Father's Houſe in a becoming Equipage, as the Children of a King. This puts honour upon our Aſcenſion-day, that Day is adorned by the attendance of ſuch illuſtrious Creatures upon us. 'Tis no ſmall honour which God herein deſigns for us, that Creatures of greater dignity than our ſelves ſhall be ſent from Heaven to attend and wait upon us thither.

Yea, that our Aſcenſion-day ſhould in this reſemble Chriſt's Aſcenſion, is an honour indeed. When he aſcended, there were multitudes of theſe heavenly Creatures to wait upon him, *Pſal.* 68. 17, 18. *The Chariots of God are twenty thouſand, even thouſands of Angels; the Lord is among them as in Sinai, in the holy place. Thou haſt aſcended on high*, &c. A Cloud was prepared as a Royal Chariot, to carry up the King of Glory to his Princely Pavilion, and then a Royal Guard of mighty Angels to wait upon his Chariot; if not for ſupport, yet for the greater ſtate and ſolemnity of their Lord's Aſcenſion. And O what Jubilations of bleſſed Angels were heard that day in Heaven! How was the whole City of God moved at his coming! the Triumph is not ended to this day, no, nor never ſhall.

Now herein God greatly honours his People, that there ſhall be ſome reſemblance and conformity betwixt their Aſcenſion and Chriſt's; * *Angels* rejoice to attend thoſe to Heaven, who muſt be their fellow-Citizens for ever in Heaven! Ii is convenient alſo, that thoſe who had the charge of us all our life, ſhould attend us to our Father's houſe at our death. In the one they finiſh their Miniſtry, in the other they begin their more intimate Society.

* Quomodo inſervierunt capiti, eo modo inſerviunt etiam membris. Gaudent inſervire illis in terris, quos aliquando ſocios habebunt in cœlis. *Gerhard.*

Moreover, the Angels are they whom God will imploy to gather together his Elect from the four Winds of Heaven at the great day, *Mat.* 24. 31. And who more fit to attend their Spirits to Heaven ſingly, than thoſe who muſt collect them into one Body at laſt, and wait upon that collective Body when they ſhall be brought to Chriſt? *Pſal.* 45. 14.

Object. *But the ſight and preſence of Angels is exceeding awful, and overwhelming to humane nature:*

it will rather aſtoniſh and terrify, than refreſh and chear us, to find our ſelves all on a ſudden ſurrounded and beſet with ſuch Majeſtick Creatures. We ſee what effects the appearance of an Angel *hath had upon good Men in this World. We ſhall die,* (*ſaid* Manoah) *for we have ſeen God,* Judg. 13. 22. So *Eliphaz, a Spirit paſſed before my face, the hair of my fleſh ſtood up,* Job 4. 15.

Sol. True, whilſt our Souls inhabit theſe mortal and ſinful Bodies, the appearance of Angels is terrible to them, and cannot be otherwiſe, partly upon a *natural*, and partly upon a moral account. The dread of Angels naturally falls upon our Animal Spirits: They ſhrink and tremble at the approach of Spirits; not only the Spirits of Men, but of Beaſts, quail at it. A Dog or a Horſe is terrified at it, as well as a Man, *Numb.* 22. 25. The dread of Spirits ſtrikes the animal or natural Spirits primarily; and the Mind or rational Soul by conſent. There is alſo another cauſe of fear in Man, upon the ſight or preſence of *Angels, viz.* a conſciouſneſs of guilt. Where-ever there is guilt, there will be fear, eſpecially upon any extraordinary appearance of God to us, tho' it be but mediately by an Angel.

But when the Soul is freed both from fleſh and ſin, and ſhall enjoy it ſelf in a Nature like to theſe pure and holy Spirits, the dread of Angels is then vaniſhed, and the Soul will take great content and ſatisfaction in their Company and Communion: The Soul then finds it ſelf a fit Companion for them, looks upon them as its fellow-Servants; for ſo they are, *Rev.* 19. 10. And the Angels look upon the Spirits of juſt Men, not as Inferiors and Underlings, but with great reſpect, as Spirits in ſome ſenſe nearer to Chriſt than themſelves. So that henceforth no dread falls upon us from the preſence of theſe excellent Creatures; but each enjoyeth ſingular delight in each others ſociety. And thus we ſee in what honourable and pleaſing company the Souls of the Juſt go hence to their Father's Houſe and Boſom.

The Soul is not ſo maimed and prejudiced by its ſeparation from the Body, but that it both can and doth live, and act without it; and performs the Acts of Cogitation and Volition, without the aid and Miniſtry of the Body.

I know it is objected by them that aſſert the Soul's ſleeping till the Reſurrection; that tho' its Eſſence be not deſtroy'd by death, yet its Operations are obſtructed by the want and abſence of the Body, its Tool and Inſtrument: and thus they form their Objection.

All that the Soul underſtands it underſtands by Species: *that is, the Images of things which are firſt formed in the Phantaſy: As when we would conceive the Nature of a Houſe, a Ship, a Man, or a Beaſt; we firſt form the Image or Species thereof in our fancy, and then exerciſe our thoughts about it: But this depending upon bodily Organs and Inſtruments, the ſeparated Soul can form no ſuch Images. It hath no ſuch innate* Species *of its own, but comes into the World an* abraſa tabula, *white paper; and being deprived by ſeparation of the help of Senſes and Phantaſms, it conſequently underſtands nothing.*

Conditiones intellectus ſunt res: (1) Objectum, ens erum & intelligibile. (2) hantaſma, vel ſpecies ſenilis in Phantaſia latens (3) pecies intelligibilis quæ ſt accidens ſpirituale, reræſentans idealiter intellectui rem materialem exſtentem extra intellectum.

Thus the Soul in its ſtate of Separation is repreſented to us as wounded in its Powers and Operations, to that degree which ſeems to extinguiſh the very nature of it. But,

Sol. 1 We deny that the Soul knows nothing now but by Phantaſms and Images; for it knows it ſelf, its own Nature and Powers, of which it cannot poſſibly feign or form any Image or Repreſentation, what Form, Shape, or Figure, can the fancy of a Man caſt his own Soul into, to help him to underſtand its Nature?

Intellectus incorporea & immaterialia contemplatur, ut Deum & intelligentias; ſed hæc nullo modo in phantaſiam cadunt, cum ſunt extra limites corporearum virium *Conimb. de An. l.* 3. *c.* 8. *Q.* 8.

And what ſhall we ſay of its underſtanding during an Extaſy, or Rapture? Doth the Soul know nothing at ſuch a time: Doth a dull Torpor ſeize and benumb its intellectual Powers? No, no, the Underſtanding is never more bright, clear, apprehenſive and perfect, than when the Body in an Extaſy is laid aſide as to any uſe or aſſiſtance of the mind. The Soul for that ſpace uſes not the Body's aſſiſtance, as the very words *Extaſy* and *Rapture* convince us.

2. To underſtand by *Species* doth not agree to the Soul naturally and neceſſarily, but by accident, as it is now in union with the Body: Were it but once looſed from the Body, it would underſtand better without them than ever it did in the Body by them. A Man that is on horſe-back, muſt move according to the motion of the Horſe he rides; but if he were on foot, he then uſes his own proper motion as he pleaſeth; ſo here. But tho' we grant the Soul doth in many caſes now make uſe of Phantaſms, and that the agitation of the Spirits, which are in the Brain and Heart, are conjunct with its Acts of Cogitation and Intellection: Yet as a ſearching Scholar well obſerves, the Spirits are rather Subjects than Inſtruments of thoſe Actions; and the whole eſſence of thoſe Acts is antecedent to the motion of the Spirits, As when we uſe a Pen in writing, or a Knife in cutting, there is an operation of the Soul upon them, before there can be be any operation by them*. They act as they are firſt acted, and ſo do theſe bodily Spirits. So that to ſpeak properly, the Body is bettered, by the uſe the Soul makes of it in theſe its noble Actions; but the Soul is not advantaged by being tied to ſuch a Body, it can do its own work without it, its Operations follow its Eſſence, not the Body to which it is for a time united.

Si autem hoc non eſt ex natura animæ, ſed per accidens hoc convenit ei, ex eo quod corpori alligatur, ſicut Platonici poſuerunt, de facili quæſtio ſolvi poſſit. Nam remoto impedimento corporis, rediret anima ad ſuam naturam. *Aquin. p.* 1. *Q.* 8. *Art.* 1.

In ſum, 'Tis much more abſonous and difficult to conceive a ſtupified, benummed, and unactive Soul, whoſe very Nature is to be active, lively, and always in motion, than it is to conceive a Soul freed from the ſhackles and clogs of the Body, acting freely according to its own Nature. I wiſh the favourers of this Opinion may take heed, leſt it carry them farther than they intend, even to a denial of of its Exiſtence and Immortality, and turn them into downright *Somatiſts* or *Atheiſts*.

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* How's *Bleſſedneſs*, pag. 174, 145.

Pro. VI. *That the ſeparated Souls of the Juſt, having finiſhed all their Work of Obedience on Earth, and the Spirit having finiſhed all his Work of Sanctification upon them, they do aſcend to God, with all the habits of Grace inherent in them; and all the comfortable Improvements of their Graces accompanying and following them.*

This Propoſition is to be opened and confirmed in theſe four Branches.

(1.) When a gracious Soul is ſeparated from the Body, all its Work of Obedience in this World is finiſhed. Therefore Death is called *the finiſhing of our courſe*, Acts 20. 24. *the night, when man works no more*, John 9. 4. *There is no working in the Grave*, Eccleſ. 9. 10. for Death diſſolves the *Compoſitum*, and removes the Soul immediately to another World, where it can act for it ſelf only, but not for others, as it was wont to do on Earth. *I ſhall ſee Man no more* (ſaith *Hezekiah*) *with the Inhabitants of the World*, Iſa. 38. 11. That which was ſaid of *David*'s death, is as true of every Chriſtian, that *having ſerved his generation according to the will of God, he fell aſleep*, Acts 13. 36.

I do not ſay this lower World receives no benefit at all by them after their death; for tho' they can ſpeak no more, write no more, pray for, and inſtruct the Inhabitants of this World no more, nor exhibit to them the beauty of Religion in any new Acts or Examples of theirs, (which is that I mean by ſaying *they have finiſhed all their Work of Obedience on Earth*) yet the benefit of what they did whilſt in the Body, ſtill remains after they are gone; as the Apoſtle ſpeaks of *Abel*, Heb. 11. 4. *Who being dead, yet ſpeaketh.* This way indeed abundance of ſervice will be done for the Souls of Men upon Earth, long after they are gone to Heaven. And this ſhould greatly quicken us to leave as much as we can behind us, for the good of Poſterity, that *after our deceaſe* (as the Apoſtle ſpeaks, 2 *Pet.* 1. 15.) they may have our Words and Examples in remembrance. But for any Service to be done *de novo*, after death, it is not to be expected. We have accompliſhed as a Hireling our day, and have not a ſtroke more to do.

(2.) As all our Work of Obedience is then finiſhed by us, ſo at death all the Work of God is finiſhed by his Spirit upon us. The laſt hand is then put to all the preparatory Work for Glory, not a ſtroke more to be done upon it afterwards; which appears as well by the immediate ſucceſſion of the Life of Glory, (whereof I ſhall ſpeak in another Propoſition) as by the ceſſation of all ſanctifying Means and Inſtruments, which are totally laid aſide as things of no more uſe after this ſtroke is given; *Adepto fine, ceſſant media*, Means are uſeleſs, when the End is attain'd. *There is no Work*, ſaith *Solomon*, *in the grave.* How ſhort ſoever the Soul's ſtay and abode in the Body was, tho' it were regenerated one day, and ſeparated the next, yet all is wrought upon it, which God ever intended ſhould be wrought in this World, and there is no Preparation-work in the other World.

(3.) But tho' the Soul leave all the means of Grace behind it, yet it carries away with it to Heaven all thoſe habits of Grace which were planted and improved in it in this World, by the Bleſſing of the Spirit upon thoſe means: Tho' it leave the Ordinances, it loſeth not the Effects and Fruits of them; tho' they ceaſe, their Effects ſtill live. *The truth dwelleth in us, aud ſhall be in us for ever*, 1 John 2. 17. *The Seed of God remaineth in us*, 1 John 3. 9.

Common Gifts fail at Death, but ſaving Grace ſticks faſt in the Soul, and aſcends with it into Glory. Gracious habits are inſeparable; Glory doth not deſtroy, but perfect them. They are the Soul's meetneſs for Heaven, *Col.* 1. 12. and therefore it ſhall not come into his preſence, leaving its meetneſs behind it. In vain is all the Work of the Spirit upon us in this World, if we carry it not along with us into that World, ſeeing all his Works upon us in this Life have a reſpect and relation to the Life to come.

Look therefore as the ſame natural Faculties and Powers which the Soul had (tho' it could not uſe them) in its imperfect Body in the Womb, came with it into this World, where they freely exerted themſelves in the moſt noble Actions of natural Life; ſo the habits of Grace which by Regeneration are here implanted in a weak and imperfect Soul, go with it to Glory, where they exert themſelves in a more high and perfect way of acting than ever they did here below. The languiſhing ſpark of Love is there a vehement flame; the faint, remiſs, and infrequent delight in God, is there at a conſtant, raviſhing, and tranſporting height.

(4.) To conclude, As all implanted habits of Grace aſcend with the ſanctified Soul to Heaven; (for the Soul aſcends not thither as a natural, but as a new Creature) ſo all the effects, reſults, and ſweet improvements of thoſe Graces, which we gathered as the pleaſant fruits of them on Earth, theſe accompany and follow the Soul into the other World alſo; *Their works follow them*, Rev. 14. 13. They go not before in the Notion of Merits to make way for them, but they follow or accompany them as Evidences, and comfortable Experiences. I doubt not, but the very remembrance of what paſs'd betwixt God and the Soul here, betwixt the day of its Eſpouſals to Chriſt, and its Divorce from the Body, will be one ſweet Ingredient into their Bleſſedneſs and Joy, when they ſhall be ſinging in the upper Region the Song of *Moſes* and of the *Lamb*. They were never given to be loſt, or left behind us. And thus you ſee with what a rich Cargo the Soul ſails to the other World, tho' if it had no other, it would never drop Anchor there.

Pro. VI *The Souls of the Juſt, when ſeparated from their Bodies, do not wander up and down this World, nor hover about the Sepulchres where their Bodies lie; nor are they detain'd in any Purgatory, in order to their more perfect Purification; nor do they fall aſleep in a benummed ſtupid ſtate: but do forthwith paſs into Glory, and are immediately with the Lord.*

When once the mind of Man leaves the Scripture-guidance and direction, which is to it what the Compaſs or Pole ſtar is to a Ship in the wide Ocean, whither will it not wander? in what uncertainties will it not fluctuate? and upon what Rocks and Quickſands muſt it inevitably be caſt? Many have been the fooliſh and groundleſs Conceits and Fancies of Men about the Receptacles of departed Souls.

1. Some have aſſigned them a reſtleſs wandring Life, now here, now there, without any certain dwelling-place any where. The only ground for this fancy, is the frequent Apparitions of the Ghoſts or Spirits of the dead, whereof many Inſtances are given; and who is there that is a ſtranger to ſuch Stories? Now, if departed Souls were fixed any where, this World would be quiet and free from ſuch diſturbances.

I make no doubt but very many of theſe Stories have been the induſtrious Fictions and Devices of wicked and ſuperſtitious Votaries to gain reputation to their way, ſpeaking Lies in hypocriſie, to draw Diſciples after them. And many others have been the Tricks and Impoſtures of Satan himſelf, to ſhake the Credit of the Saints Reſt in Heaven, and the Impriſonment of ungodly Souls in Hell, as will more fully appear when I come to ſpeak to that Queſtion more particularly.

2. Others think, when they are looſed from the Body at death, they hover about the graves and ſolitary places where their Bodies lie, as willing, ſeeing they can dwell no longer in them, to abide as near them as they can; juſt as the ſurviving Turtle keeps near the place where his Mate died, and may be heard mourning for a long time about that part of the Wood. This Opinion ſeeks countenance and protection from that Law, *Deut.* 18. 10, 11. which prohibits Men to conſult with the Dead; of which reſtraint there had been no need nor uſe, if it had not been practiſed; and ſuch practices had not been continued, if departed Souls had not frequented thoſe places, and given Anſwers to their Queſtions. But what I ſaid before of Satan's Impoſtures, is enough for the preſent to return to this alſo.

3. The *Papiſts* ſend them immediately to *Purgatory*, in order to their more thorow Purification. This Purgatory *Bellarmine* thus deſcribes: *It is a certain place wherein, as in a Priſon, Souls are purged after this life, that were not fully purged here, to the intent they may enter pure into Heaven; and tho' the Church* (ſaith he) *hath not defined the place, yet the Schoolmen ſay, it is in the bowels of the Earth, and upon the borders of Hell.* And to countenance this profitable Fable, divers Scriptures are by them abuſed and miſapplied, as 1 *Cor.* 3. 15. *Matth.* 5. 25, 26. 1 *Pet.* 3. 19. All which have been fully reſcued out of their hands, and abundantly vindicated by our Divines, who have proved, God never kindled that fire to purifie Souls; but the *Pope* to warm his own *Kitchin.*

lib.2. Purg. 6.

4. Another ſort there are, who affirm, they neither wander about this World, nor go into Purgatory, but are caſt by Death into a Swoon or Sleep; remaining in a kind of benummed condition, till the Reſurrection of the Body. This was the Error of *Beryllus*; and *Irenæus* ſeems to border too near upon it, when he ſaith, ‖ *The Souls of Diſciples ſhall go to an inviſible place appointed for them of God, and ſhall there tarry till the Reſurrection, waiting for that time: and then receiving their Bodies, and perfectly,* (i. e.) *corporeally, riſing again, as Chriſt did, they ſhall come to the ſight of God.*

‖ Diſcipulorum Animæ abibunt in inviſibilem locum, definitam eis à Deo; & ibi uſque ad Reſurrectionem commorabuntur, ſuſtinentes Reſurrectionem: poſt, recipientes corpora, & perfecte reſurgentes, (*i. e.*) corporaliter, quemadmodum & Dominus reſurrexit, ſic venient ad conſpectum Dei. *Iren.* lib. 5.

All theſe miſtakes will fall together by one ſtroke; for if it evidently appear (as I hope it will that the Spirits of the Juſt are immediately taken to God, and do converſe with, and enjoy him in Heaven; then all theſe Fancies vaniſh, without any more labour about them particularly. Now there are four Conſiderations which to me put the immediate Glorification of the departed Souls of Believers beyond all rational doubt.

1. Heaven is as ready and fit to receive them as ever it ſhall be.
2. They are as ready and fit for Heaven as ever they ſhall be.
3. The Scripture is plainly for it. And,
4. There is nothing in Reaſon againſt it.

1. Heaven is as fit and ready to receive them when they die, as ever it ſhall be. Heaven is prepared for Believers, (1.) By the purpoſe and decree of God, and ſo far it was prepared from the foundation of the World, *Matth.* 25. 34. (2) By the Death of Chriſt, whoſe Blood made the purchaſe of it for Believers, and ſo meritoriouſly opened the Gates thereof, which our Sins had barred up againſt us, *Heb.* 10. 19, 20. (3.) By the Aſcenſion of Chriſt into that holy place, as our Repreſentative and Forerunner, *John* 14. 2. This is all that is neceſſary to be done for the preparation of Heaven; and all this is done, as much as ever God deſign'd ſhould be done to it, in order to its preparation for our Souls. So that no delay can be upon that account.

2. The departed Souls of Believers are as ready for Heaven as ever they ſhall be. For there is no Preparation-work to be done by them, or upon them after Death *John* 9. 3. *Eccleſ.* 9. 10. Their Juſtification was complete before Death, and now their Sanctification is ſo too; Sin, which came in by the union, going out at the ſeparation of their Souls and Bodies. They are *Spirits made perfect.*

3. The Scripture is plain and full for their immediate Glorification; *Luke* 23. 43. *To day ſhalt thou be with me in Paradiſe.* Luke 16. 22. *The Beggar died, and was carried by the Angels into* Abraham's *boſom.* Phil. 1. 21. *I deſire to be diſſolved, and to be with Chriſt, which is far better.* The Scripture ſpeaks but of two ways by which Souls ſee and enjoy God, *viz.* Faith and Sight; the one imperfect ſuited to this Life; the other perfect, fitted for the Life to come; and this immediately ſucceeding that for the imperfect is done away by the coming of that which is perfect, as the Twilight is done away by the advancing of the perfect Day.

This is not Heaven, nay far from it; it is Paradise & Abraham's bosom, & to be with Xt, but not to be in the presence of God the Father

4. To conclude, There is nothing in Reaſon lying in bar to it. It hath been proved before, that the Soul in its unbodied ſtate, is capable

to enjoy Bleſſedneſs, and can perform its acts of Intellection, Volition, &c. not only as well, but much better than it did when embodied. I conclude therefore, That ſeeing Heaven is already as much prepar'd for Believers, as it need be, or can be; and They as much prepar'd from the time of their Diſſolution, as ever they ſhall be; the Scriptures alſo being ſo plain for it, and no bar in Reaſon againſt it: all the forementioned Opinions are but the Dreams and Fancies of Men, who have forſaken their Scripture-guide; and this remains an unſhaken Truth, That the Spirits of the Juſt go immediately to Glory, from the time of their ſeparation.

Pro. VIII *At the time of a gracious Soul's ſeparation from the Body, it is inſtantly and perfectly freed from ſin, which till that time dwelt in it from its beginning; but thenceforth ſhall do ſo no more.*

Immediately upon their ſeparation from the Body, they are Spirits *made perfect*, as my Text ſtiles them; and that Epithet *Perfect* could never ſute them, if there were any remaining root or habit of Corruption in them.

Ideoque vocat conſecratos, vel perfectos, quia carnis infirmitatibus non amplius ſint obnoxii, depoſitâ ipſâ carne. *Marl. in loc.*

The time, yea, the ſet time is now come, to put an end to all the dolorous groans of gracious Souls upon the account of indwelling Sin. What the Angel ſaid to *Joſhua*, Zech. 3. 3, 4. the ſame doth God ſay of every upright Soul at the time of its ſeparation, *Take away the filthy Garments from him, and cloath him with change of Raiments, and ſet a fair Mitre upon his head.* Thus the Garments ſpotted with the Fleſh, are taken away with the Body of Fleſh, and the pure unchangeable Robes of perfect Holineſs cloathed upon the Soul, in which it appears without fault before the Throne of God, *Rev.* 14. 5.

There is a threefold burdenſom Evil in Sin, under which all regenerated Souls groan in this Life, *viz.* (1.) The Guilt; (2.) The Filth; (3.) The Inherence of it in their Nature. And there is a threefold Remedy or Cure of theſe Evils. The Guilt of Sin is remedied by *Juſtification*: The Filth of Sin is inchoatively healed by *Sanctification*: The Inherence of Sin is totally eradicated by *Glorification*. For as it entred into our Perſons by the Union of our Souls and Bodies, ſo it is perfectly caſt out by their Diſunion or Separation at Death. The laſt ſtroke is then given to the Work of Sanctification, and the laſt is evermore the perfecting ſtroke: Sin languiſhed under imperfect Sanctification in the time of Life, but it gives up the Ghoſt under perfected Sanctification, from and after Death. Sanctification gave it its deadly wound, but Glorification its final abolition. For it is with our Sins after Regeneration as it was with that Beaſt mentioned *Dan.* 7.12. which tho it was *wounded with a deadly wound, yet its Life was prolonged for a ſeaſon.* And this is the appointed ſeaſon for its expiration. For if at their diſſolution they are immediately received into Glory (as it hath been prov'd they are in our ſeventh Propoſition) they muſt neceſſarily be freed perfectly from Sin, immediately upon their diſſolution; becauſe nothing that is unclean can enter into that pure and holy place: They muſt be, as the Text truly repreſents them, *the Spirits of juſt Men made perfect.*

For if ſo great holineſs and purity be required in all that draw nigh to God upon Earth, as you read *Pſal.* 93. 5. certainly thoſe who are admitted immediately to his Throne muſt be without fault, according to *Revel.* 7. 14, 15, 16, 17.

When a compounded Being comes to be diſſolved, each part returns to its own Principle; ſo it is here. The Spirit of Man, and all the Grace that is in it, came from God, and to him they return at death, and are perfected in him and by him: The Fleſh returns to the Earth, whence it came, and all that Body of Sin is deſtroyed with it; neither the one or other ſhall be a ſnare or clog to the Soul any more. A Chriſtian in this World is but Gold in the Ore; at Death the pure Gold is melted out and ſeparated, and the Droſs caſt away and conſumed.

Hence three *Conſectaries* offer themſelves to us.

That a Believer's Life and Warfare end together. We lay not down our weapons of War till we lie down in the duſt; 2 *Tim.* 4. 7. *I have fought a good fight, I have finiſhed my courſe.* The Courſe and Conflict you ſee are finiſhed together. Tho' they commence from different terms, yet they always terminate together. Grace and Sin have each acted its part upon the Stage of Time, and the Victory hovered doubtfully, ſometimes over Sin, and ſometimes over Grace: but now the War is ended, and the Quarrel decided, Grace keeps its ground, and Sin is finally vanquiſhed. Now, and never before, the gracious *Soul* ſtands triumphing like that noble *Argive*, *Conſect. I*

> *In vacuo ſolus Seſſor Plauſorque Theatro:*

not an Enemy left to renew the Combat; the War is ended, and with it all the fears and ſorrows of the Saints.

Separated Souls become impeccable, or free from all the hazard of Sin, from the time of their ſeparation. For, there being no root of ſin now inherent in them, conſequently no temptation to ſin can faſten upon them: all temptations have their handles in the corruption of our Natures. Did not Satan find matter prepared within us, dry Tinder fitted to his hand, he might ſtrike in temptations long enough before one of his helliſh ſparks could catch or faſten upon us. Temptations are grievous exerciſes to Believers; they are *darts*, *Eph.* 6. 16. they are *thorns*, 2 *Cor.* 12. 7. But the ſeparate Soul is out of Gunſhot: 'twere as good diſcharge an Arrow at the body of the Sun, as a temptation at a tranſlated Soul. *Conſ. I*

Separated Souls are more lovely Companions, and their Converſes more ſweet and delightful than ever they were in this World. It was their corruption which ſpoil'd their Communion on Earth, and it is their ſpotleſs Holineſs which makes it incomparably pleaſant in Heaven. The beſt and lovelieſt Saints have ſomething in them which is diſtaſtful; even ſweet Briars, and holy Thiſtles, have their offenſive Prickles: but when that which was ſo lovely on Earth is made perfect in Heaven, and nothing of that remains in Heaven, which was ſo offenſive in them on Earth; Oh what delightful Companions will they be! Oh bleſſed Society! Oh moſt deſirable Companions! let my Soul for ever be united to their aſſembly. I love them *Conſ. II* them under their Corruptions, but how ſhall my Soul be knit to them when it ſeeth them ſhining in their Perfections!

Prop. 9. *The Pleaſures and Delights of the ſeparate Spirits of the Juſt, are incomparably greater and ſweeter, than thoſe they did, or at any time could experience in their bodily ſtate.*

With what a pleaſant face would death ſmile upon Believers, what Roſes would it raiſe in its pale cheeks, if this Propoſition were but well ſetled in our hearts by faith! And if we will not be wanting to our ſelves, it may be firmly ſetled there, by theſe four Conſiderations, which demonſtrate it.

Conſect.I Conſideration I. *Whatſoever Pleaſure any man receives in this World, he receives it by means of his Soul.* Even all corporeal and ſenſitive delights have no other reliſh and ſweetneſs, but what the Soul gives them; which is demonſtrable by this, that if a man be placed amidſt all the pleaſing Objects and Circumſtances in the World, if he were in that Center where he might have the confluence of all the delights of this World; yet if the Spirit be wounded, there is no more reliſh or ſavour in them, than in the white of an Egg. What pleaſure had *Spira* in his Liberty, Eſtate, Wife and Children; Theſe things were indeed propoſed and urged again and again to relieve him; but inſtead of pleaſure, they became his horrour: let but the mind be wounded, and all the mirth is marr'd; one touch from God upon the Spirit, deſtroys all the joy of this World. Nay,

Conſe. I Let but the intention of the mind be ſtrongly carried another way, and for that time, (though there be no guilt or wound upon the Soul) the moſt pleaſant enjoyments loſe their pleaſure. What delight, think you, would bags of Gold, ſumptuous Feaſts, or exquiſit Melody have afforded to *Archimedes*, when he was wholly intent upon his Mathematical lines? By this then it is evident, that the riſe of all pleaſure is in the mind, and the moſt agreeable and pleaſing Objects and Enjoyments ſignify nothing without it: The mind muſt be ſound in it ſelf, and at leiſure to attend them, or we can have no pleaſure from them.

Conſ. II Conſideration II. *Of all Natural Pleaſures in the World, Intellectual Pleaſures are found to be moſt agreeable and connatural to the Soul of man.*

The more refined and remote from ſenſe any pleaſure is, the more grateful it is to the Soul; thoſe are certainly the ſweeteſt Delights that ſpring out of the mind. A drop of intellectual pleaſure is valued by a generous and well tempered Soul, above the whole Ocean of impure Joys, which come to it ſophiſticated and tang'd through the muddy Channels of ſenſe.

No Senſualiſts in the world can extract ſuch pleaſure out of Gold, Silver, Meat, and drink; as a ſearching and contemplating mind finds in the diſcovery of Truth. * *Heinſius*, that learned Library-keeper of *Leyden*, profeſſed, that when he had ſhut up himſelf among ſo many illuſtrious Souls, he ſeemed to ſit down there as in the very lap of Eternity, and heartily pitied the Rich and Covetous Worldlings that were ſtrangers to his Delights.

And * *Cardan* tells us, that to know the ſecrets of Nature, and the order of the Univerſe, hath greater pleaſure and ſweetneſs in it, than the thoughts of Man can fathom, or any Mortal hope for. Yea, ſuch Beauty, ſaith * *Plutarch*, there is in the Study of the *Mathematicks*, that it were unworthy to compare ſuch Baubles and Bubbles as Riches with it. Yea, ſaith another †, it were a ſweet thing to be extinguiſhed in thoſe Studies.

Julius Scaliger was ſo delighted with *Poetry*, that he proteſted he had rather be the Author of twelve Verſes in *Lucan*, than *Emperour* of *Germany*. And to ſay truth, there is a kind of ‖ enchanting ſweetneſs in thoſe intellectual Pleaſures and Feaſts of the mind; ſuch a delight as hardly ſuffers the mind to be pull'd away from it. Theſe Pleaſures have a finer edg, a higher guſt, a more agreeable ſavour to the mind than ſenſitive ones; as approaching much nearer to the nature of the Soul, which is ſpiritual.

Conſid. III. And as Intellectual pleaſures do as far exceed all ſenſitive pleaſures as thoſe which are proper to a man, do thoſe which we have in common with Beaſts: ſo *Divine Pleaſures do again much more ſurmount Intellectual ones.* For what compare is there betwixt thoſe joys which ſurprize a *Scholar* in the diſcovery of the Secrets of Nature, and thoſe that overwhelm and ſwallow up the *Chriſtian* in the diſcovery of the glorious Myſteries of Redemption by Chriſt, and his own perſonal intereſt therein!

To ſolve the *Phenomena* of Nature is pleaſant, but to ſolve all the difficulties about our Title to Chriſt and his Covenant, that is raviſhing. *Archimedes* his εὕρηκα, *I have found it*, was but the friſk or skip of a Boy to that rapturous voice of the *Spouſe*, *My Beloved is mine, and I am his.* Theſe are Entertainments for Angels, 1 *Pet.* 1. 12. a ſhort Salvation for the ſeaſon it is felt and taſted, 1 *Pet.* 1. 8. after theſe delights all others are inſipid and dry. And yet one ſtep higher.

Conſid. IV. *All that divine Pleaſure which ever the holieſt and devouteſt Soul enjoyed in the Body, is but a ſip, or prelibation, compared with thoſe full droughts it hath in the unbodied ſtate.*

Whilſt it is embodied, it rejoiceth in the Earneſts and Pledges of joy; but when it is unbodied, it receives the full ſum; *Pſal.* 16. 11. *In thy Preſence is fulneſs of Joy.* This fulneſs of Joy is not to be expected, becauſe not to be ſupported in this World. The Joy of Heaven would quickly make the hoops of Nature fly. When a good man had but a little more than ordinary of the Joy of Lord poured into his Soul, he was heard to cry, Hold, Lord, hold, thy poor Creature is but a clay Veſſel, and can hold no more. Theſe Pleaſures the Soul hath in

qua ſimulac pedem , foribus peſſulum ob- & in ipſo æternitatis io inter tot illuſtres as ſedem mihi ſumo, ngenti quidem animo: ubinde magnatum mi- , qui hanc fœlicitatem ant. *Epiſt. Prin.*

* Arcana cœli, naturæ ſecreta, ordinem Univerſi ſcrie, majoris felicitatis & dulcedinis eſt, quam cogitatione quis aſſequi poteſt, aut mortalis ſperare.

* Talis eſt Mathematum pulchritudo, ut his indignum ſit divitiarun phaleras iſtas & bullas & puerilia ſpectacula comparari.

† Dulce eſt extingui Mathematicarum artium ſtudio. *Leon; Diggs.*

‖ Talis ſuavitas ut cum quis ea deguſtaverit, quaſi Circeis poculis captus, non poteſt unquam ab illis divelli. *Cardan.*

in the Body, are of the ſame kind indeed with thoſe in Heaven, but are exceeding ſhort of them in divers other reſpects.

1. The Spiritual Pleaſures the Soul hath in the Body, are but by *reflection*; but thoſe it enjoys out of the Body, are by immediate *intuition*, 1 *Cor.* 13. 12. now in a glaſs, then face to face.

2. The Pleaſures it hath now, tho' they be of a Divine nature, yet they are reliſhed by the vitiated Appetite of a ſick and diſtempered Soul; the embodied Soul is diſeaſed and ſickly, it hath many Diſtempers hanging about it. Now we know the moſt pleaſant things loſe much of their pleaſure to a ſick man; the ſeparate Soul is made perfect, throughly cured of all Diſeaſes, reſtored to its perfect health; and conſequently Divine Pleaſures muſt needs have a higher guſt and reliſh in Heaven than ever they had on earth.

3. The Pleaſures of a gracious Soul on earth are but rare and ſeldom, meeting with many and long interruptions? and many of them occaſioned by the Body, which often calls down the Soul to attend its Neceſſities, and converſe with things of a far different nature: But from theſe, and all other ungrateful and prejudical Avocations, the ſeparated Soul is diſcharged and ſet free; ſo that its whole Eternity is ſpent in the higheſt Delights.

4. The higheſt Pleaſures of a gracious Soul in the Body, are but the Pleaſures of an uncentred Soul, which is ſtill gravitating and ſtriving forward, and conſequently can be but low and very imperfect, in compariſon with thoſe it enjoys, when it is centred and fixed in its everlaſting Reſt. They differ as the ſhadow of the Labourer for an hour in the day, from his Reſt in his Bed when his Work is ended.

5. To conclude, The Pleaſures it hath here, are but the Pleaſures of Hope and Expectation, which cannot bear any proportion to thoſe of ſight and full fruition. O ſee the advantages of an unbodied ſtate!

That Gracious Souls ſeparate from the Body, do attain to the perfection of knowledg with more eaſe than they attained any ſmall degree of knowledg whilſt they dwelt in the Body.

Great are the Inconveniences and Prejudices, under which Souls labour in their Purſuits after knowledg in this Life, *Veritas in puteo*, Truth lies deep. And it is hard, even with much labour, pains, and ſtudy, to pump up one clear Notion; for the Soul cannot now act as it would, but is fain to act as it can, according to the Limitations and Permiſſions of the Body, to which it is confined: by heedful *Obſervations*, and painful *Searches*, it is forced to deduce one thing from another, and is too often deceived and impoſed upon by ſuch
Prop. 10. tedious, and manifold Connections.

Beſide, Truth now is forced in compliance with our weakneſs, and diſtance from the Fountain, to deſcend from Heaven under Vails, Shadows, and Umbrages, thereby to contract ſome kind of Affinity with our Fancies and exterior Senſes firſt, that ſo it may with more advantage tranſmit it ſelf on our Underſtanding. It muſt come under ſome vail or other to us, whilſt we are vailed with Mortality, becauſe the Soul cannot behold it in its native luſtre, nor converſe otherwiſe with it.

Lumen ſupremum nunquam deſcendit ſine indumento; impoſſibile eſt aliter nobis lucere radium divinum, niſi varietate ſacrorum velaminum circum velatum. *Dionyſ.* 1 *Areop. de cæleſt. Hier. cap.* 1.

And hence it was that *Auguſtin* made his rational Conjecture, Why Men uſe to be ſo much delighted with *Metaphors*, becauſe they are ſo much proportioned to our Senſes, with which our reaſon in this embodied ſtate hath contracted ſuch an intimacy and Familiarity: But when the Soul lays aſide its vail of Fleſh, Truth alſo puts off her vail, and ſhews the Soul her naked, beautiful, and raviſhing face: It henceforth beholds all truth in God the fountain of Truth. There are five ways by which men attain the knowledg of God, ſay the *Schools*, four of which the Soul makes uſe of in this World; but the fifth, which is the moſt perfect, is reſerved for the ſeparate ſtate. Men diſcern God here,

(8.) *In veſtigio*, by his foot-ſteps in the Works of Creation. God hath impreſt the marks of his Wiſdom and Power upon the Creatures, by which impreſſions we do diſcern that God hath been there. Thus the very Heathen arrive to ſome knowledge of a God, *Rom*, 1.20. *Acts*. 17. 24. 27.

(2.) *In Umbra*, by his ſhadow: if you ſee the ſhadow of a Man, you gueſs at his Stature and Dimenſions thereby. Thus Chriſt made ſome diſcovery of himſelf to the World, in the *Moſaical Ceremonies*, and antient Types and Umbrages, *Heb.* 10. 1,

(3.) *In Speculo*, in a Glaſs: This gives us a much clearer repreſentation of a perſon than either his *foot-ſteps* or *ſhadow* could: This is an imperfect or darker Viſion of his face by way of reflecton. And thus God is ſeen in his Word and Ordinances, wherein as *in a glaſs we behold the glory of the Lord*, 2 Cor. 3. 18.

(4.) *In Filio*, in his *own Son*, who is the living Image and expreſs Character of his Father. Thus ſometimes we ſee a Child ſo livelily repreſenting his Father in Speech, Gate. Geſture, and every Lineament of his feace, that we may ſay, *Sic Oculos, ſic ille Manus, ſic Ora ferebat*: Juſt ſo his Father ſpake, ſo he he went, and juſt ſuch a one he was,

Thus we know God in the face of Jeſus Chriſt, 2 *Cor.* 4. 6. who is the expreſs image of his Father, *Heb.* 1. 3. and *John* 14. 9. This is the higheſt way of attaining the knowledg of God in this Life. But then, in the unbodied ſtate we ſee him.

(5.) *Face to Face*, with a direct viſion. This is to *ſee him as he is*: The Believer is a Candidate for this degree now, but cannot be inveſted with it, till diveſted of this Body of Fleſh. Yet the Soul when unbodied and made perfect, attaineth, not to a *comprehenſive knowledg* of God, for it will ſtill remain a finite being, and ſo cannot comprehend that which is infinite. That queſtion, Job 11. 7. *Canſt thou find out the Almighty to perfection*: may be put to the higheſt Graduate in Heaven. And yet,

1. To ſee God, face to face, and know him as he is, will be a knowledg of the Divine Eſſence it ſelf. To ſee the Divine Eſſence, is to ſee God as he is, *i. e.* to ſee him ſo perfectly and

fully, that the underſtanding can proceed no farther in point of knowledge concerning that great Queſtion, *What is God?* Thus no Man hath ſeen, or can ſee God in this World. Even *Moſes* himſelf could not ſo ſee God, *Exod.* 33. 18, 19, 20. But the Spirits of the Juſt made perfect have ſatisfying apprehenſions, tho' no perfect comprehenſions of the Divine Eſſence.

2. In this light they clearly diſcern thoſe deep Myſteries which they here rack'd their thoughts upon, but could not penetrate in this Life. There they will know what is to be known of the Union of the two Natures in the wonderful Perſon of our *Emmanuel*; and the manner of the ſubſiſtence of each Perſon in the moſt glorious and undivided Godhead, *John* 14. 20. The ſeveral Attributes of God will then be unfolded to our Underſtandings; for his Eſſence and Attributes are not two things, *Rev.* 4. 8, 9, 10, 11. Oh! what a raviſhing ſight will this be!

The Myſteries of the Scriptures, and Providences of God, will be no Myſteries then: Curioſity it ſelf will be there ſatisfied.

3. This immediate knowledge and ſight of God face to face, will be infinitely more ſweet and raviſhingly pleaſant than any or all the views we had of him here by Faith ever were, or poſſibly could be. There is a joy unſpeakable in the Viſions of Faith, 1 *Pet.* 1. 8. but it comes far ſhort of the facial Viſion. Who can tell the full importance of that one Text, *Rev.* 22. 4. *The Throne of the Lamb ſhall be in it, and they ſhall ſee his face*? Oh for ſuch a Heaven (ſaid one) as but to look through the Key-hole, and get one glimpſe of that lovely Face! Earth cannot bear ſuch ſights. This Light overwhelms and confounds the inadequate Faculties of imperfect and embodied Souls. But there is *lumen confortans*, a chearing, ſtrengthening, pleaſant light, as the light of *the Morning Star*, Rev. 2. 28.

4. This ſight of God will be appropriative and applicative. We there ſee him as our own God and Portion. Without a clear Intereſt in him, the ſight of him could never be beatifical and ſatisfying. Sight without Intereſt is like the Light of a Glow-worm, Light without Heat. All Doubts and Objections are ſolv'd and anſwer'd in the firſt ſight of this bleſſed Face.

5. To conclude: This perfect and moſt comfortable Knowledge is attained without labour by the ſeparate Soul. Here every degree of knowledge was with the price of much pains. How many weary hours and aking heads did the acquiſition of a little knowledge ſtand us in! But then it flows in upon the Soul eaſily. It was the ſaying of a great Uſurer, *I once took much pains to get a little*, (meaning the firſt ſtock) *but now I get much without any pains at all.* Oh lovely ſtate of ſeparation! That Body which interpoſed, clogg'd and clouded the willing and capable Spirit, being drawn aſide (as a Curtain) by Death, the Light of Glory now ſhines upon it, and round about it, without any interception or lett.

o. XI. *The ſeparated Souls of the Juſt do live in a more high and excellent way of Communion with God in his Temple-worſhip in Heaven, than ever they did in the ſweeteſt Goſpel-Ordinances, and moſt ſpiritual Duties, in which they converſed with him here on Earth.*

That Saints on Earth have real Communion with God, and that this Communion is the joy of their Hearts, the Life of their Life, and their relief under all preſſures and troubles in this Life, is a Truth ſo firmly ſealed upon their Hearts by experience, as well as clearly revealed in the Word, that there can remain no doubt about it among thoſe that have any ſaving acquaintance with the Life and Power of Religion.

This Communion with God is of that precious value with Believers, that it unſpeakably endears all thoſe Duties and Ordinances to them, which as means and inſtruments are uſeful to maintain it.

At death, the people of God part with all thoſe precious Ordinances and Duties, they being only deſigned for, and fitted to the preſent ſtate of Imperfection, *Eph.* 4. 12, 13. but not at all to their loſs, no more than it is to his that loſes the light of his Candle by the riſing of the Sun. A Candle, a Star, is comfortable in the night; but uſeleſs when the Sun is up, and in its Meridian Glory. Chriſtian, pray much, hear much, and drive as profitable a Trade as thou canſt among the Ordinances of God, and Duties of Religion: For the time is at hand that you ſhall ſerve and wait on God no more this way.

But yet think not your Souls ſhall be diſcharged from all Worſhip and Service of God when you die: No, you will find Heaven to be *a Temple* built for Worſhip, and the Worſhip there to be much tranſcendent to all that in which you were here employ'd. The *Sanctuary* was a pattern of Heaven in this very reſpect, *Heb.* 9. 23. And on this very account it is called *Sion* in my Text, and the *heavenly Jeruſalem*; as denoting a Church-ſtate, and the ſpiritual Worſhip there performed by the Spirits of juſt Men made perfect.

Some help we may have to underſtand the nature thereof, by comparing it with that Worſhip and Service which we perform to God here in this ſtate of Imperfection, and by conſidering the agreements and diſagreements betwixt them. In this they agree, that the Worſhip above and below are both addreſſed and directed to one and the ſame Object, *Father*, *Son* and *Spirit*; all centers and terminates in God. They alſo agree in the general Quality, and common Nature; they are both ſpiritual Worſhip. But there are divers remarkable differences betwixt the one and the other, as will be manifeſt in the following Collation.

1. All our Worſhip on Earth is performed and tranſacted by Faith, as the inſtrument and mean thereof, *Heb.* 11. 6. *He that cometh to God muſt believe*, &c. In Heaven Faith ceaſeth, and Sight takes place of it, 1 *Cor.* 5. 7. There we *ſee* what here we only believe. There are now before us Ordinances, Scriptures, Miniſters, and the Aſſemblies of Saints in the places of Worſhip: but if we have any Communion with God, by or among theſe, we muſt ſet our ſelves to believe thoſe things we ſee not. By realizing and applying inviſible things, we here get

ſometimes, and with no ſmall pains, a taſte of Heaven, and a tranſient glance of that Glory, In this ſervice our faith is put hard to it, it muſt work and fight at once; reſolutely act, whilſt Senſe and Reaſon ſtand by contradicting and quarrelling with it. And if with much ado, we get but one ſenſible touch of Heaven upon our Spirits, if we get a little ſpiritual warmth and melting of our Affections towards God, we call that day a good day, and it is ſo indeed.

But in Heaven all things are carried at a higher rate, the Joy of the Lord overflows us without any labour or pains of ours to procure it. We may ſay of it there, as the *Prophet* ſpeaks of the dew and ſhowers upon the graſs, *which tarrieth not for Man, nor waiteth for the Sons of Men*, Mic. 5. 7.

2. No Grace is or can be acted here, without the clog of a contrary corruption upon its heel: *Rom.* 7. 21. *When I would do good, evil is preſent with me.* Every beam of Faith is preſently darkened by a cloud of Unbelief, *Mark* 9. 24. *Lord I believe, help thou my unbelief.* We often Read in the Book of Experience (ſaith one) what an inconſtant fickle thing the heart is in duties: Now it is with us, by and by it's fled away and gone; we know not where to find it: It is conſtant only in its inconſtancy and lubricity. There is iniquity in our moſt holy things, which needs pardon, *Exod.* 28. 38. Our beſt Duties have enough in them to damn us, as well as our worſt Sins: but in that perfect ſtate above, Grace flows purely out of the Soul, as beams do from the Sun, or Chryſtal ſtreams from the pureſt Fountain. No impure, or imperfect acts proceed from Spirits made perfect.

Sæpè in libro experientiæ legimus, quomodo a corde noſtro relinquimur, nunc eſt nobiſcum, nunc alibi, nunc avolat, nunc recurrit: in ſola lubricitate manens. *Bern.*

3. Here the Graces of the Saints are never, or very rarely acted in their higheſt and moſt intenſe degree. When they love God moſt fervently, there is ſome coldneſs in their love. Who comes up to the height of that rule, *Mat.* 22. 37. *Thou ſhalt love the Lord thy God with all thy heart, and all thy mind, and all thy ſtrength?* When we meditate on God, it is not in the depth of our thoughts, without ſome wanderings and extravagancies; 'tis very hard if not impoſſible for the Soul to ſtand long in its full bent to God.

But in Heaven it doth ſo, and will do ſo for ever, without any relaxation or remiſſion of its fervour. Chriſt among the Saints and Angels in Heaven, is as a mighty Load-ſtone caſt in amongſt many Needles, which leap to him, and fix themſelves inſeparably upon him. They all act in glory as the fire doth here, to the utmoſt of their power and ability. There is no note lower, than Glory to God in the higheſt.

4. The moſt ſpiritual Souls on Earth, who live moſt with God, have and muſt have their daily and frequent intermiſſions. The neceſſities of the Body, as well as the defectiveneſs of their Graces; require and neceſſitate it to be ſo. Our hands with *Moſes* will hang down, and grow weary. Our Affections will cool and fall, do what we can.

But as the Spirits of juſt Men made perfect know no remiſſions in the degree, ſo neither any intermiſſions in the actings of their Grace: *They ſhall ſerve him day and night in his Temple*, Rev. 7. 15. You that would purchaſe the continuance of your ſpiritual Comforts but for a day, with all that you have in this World, will there enjoy them at full without any intermitting throughout eternity.

5. If the beſt hearts on earth be at any time more than ordinarily enlarged in ſpiritual comforts, they need preſently ſome humbling providence to hide pride from their eyes. Even *Paul* himſelf muſt have a thorn in the fleſh, a Meſſenger of Satan to buffet him. *Bernard* could never perform any duty with comfortable enlargement, but he ſeemed to hear his own heart whiſper thus, *Bene feciſti, Bernarde*, O well done *Bernard*.

But in Heaven, the higheſt comforts are injoyed in the deepeſt humility, and the intire glory is aſcribed to God without any unworthy defalcations. *Rev.* 4. 10. They put not the Crown upon their own heads, but Chriſt's: they caſt down their own Crowns, and fall down at the feet of him that ſitteth upon the Throne.

6. All Aſſemblies for Worſhip in this world are mixed: they conſiſt of regenerate and unregenerate, living and dead Souls; this ſpoils the harmony, and allays the comfort of mutual Communion. In a Congregation conſiſting of a thouſand perſons, Ah! how few comparatively are there that are heartily concerned in the Duty! But it is not ſo above. There are ten thouſand times ten thouſand, even thouſands of thouſands before the Throne, loving, adoring, praiſing, and triumphing together, and not a jarring ſtring in all their Harps.

7. Here the Worſhip of God is impured, mixed, and adulterated by the ſinful additions and inventions of Men. This gracious Soul's groan under as a heavy burden, ſighing and praying for Reformation; as knowing they can expect no more of God's Preſence, than there is of his Order and Inſtitution in Worſhip. But above, all the Worſhip is pure, the leaſt pin in the heavenly *Tabernacle* is according to the perfect Pattern of the Divine Will.

8. We have here Duties of divers kinds and natures to perform. All our times is not to be ſpent in loving, praiſing, and delighting in God: but we muſt turn our ſelves alſo to ſearching, watching, and ſoul-humbling work. Sometimes we are called to get up our Hearts to the higheſt praiſe, and then to humble them to the duſt for ſin and judgments; one while to ſing his Praiſes, and another while to ſigh even to the breaking of our loins: but the Spirits of juſt Men made perfect, have but one kind of imployment, *viz.* praiſing, loving and delighting in God. There is no groaning, ſighing, ſearching or watching-work in that ſtate.

9. The moſt illuminated Believers on earth have but dark and crude apprehenſions of Chriſt's Interceſſion-work in Heaven, or of the way and manner in which it is there performed by him. We know indeed that our High-Prieſt is for us enter'd within the Vail, *Heb.* 6. 20. That he appears in that moſt holy place for us, *Heb.* 9. 24. That he there repreſents

his ſufferings for us to God, ſtanding before him as a Lamb that had been ſlain, *Rev.* 5. 6. That he offers up our Prayers with his Incenſe to God, *Rev.* 8. 3.

But the immediate intuition of the whole performance by the perſon of Chriſt in Heaven, the beholding of him in his work there, with the ſmiles and honours, the delight and ſatisfaction of the Father in his Perſon and Work; certainly this muſt be a far different thing, and what muſt make more deep and ſutable impreſſions upon our hearts than ever the moſt affecting view of them by Faith at this diſtance could do.

10. *In ſuch raviſhing ſights, and joyful aſcriptions of Glory to him that ſitteth upon the Throne, and to the Lamb for evermore, all the ſeparated Spirits of the Juſt are imployed and wholly taken up in Heaven as they come in their ſeveral times thither; and will be ſo imployed in that Temple-ſervice unto the end of the world, when Chriſt ſhall deliver up the Kingdom to his Father, and thenceforth God ſhall be all in all.*

The illuſtration and confirmation of this Aſſertion we have in theſe two or three particulars.

(1.) That all the Spirits of juſt men from the beginning of the World, until Chriſt's aſcenſion into Heaven, did enter into Heaven as a place of Reſt, as a City prepared for them of God, *Heb.* 11. 16. and did enjoy Bleſſedneſs and Glory there: but yet there ſeems to be an alteration even in Heaven it ſelf, ſince the Aſcenſion of Chriſt into it, and ſuch an alteration as advanceth the Glory thereof both to Angels and Saints. 'Heaven it ſelf (ſaith 'one who is now there) 'was not what it is, 'before the entrance of Chriſt into the Sanctu'ary for the adminiſtration of his Office. Nei'ther the Saints departed, nor the Angels 'themſelves were participant of that Glory 'which now they are. Neither yet doth this 'argue any defect in Heaven, or the ſtate there'of in its primitive conſtitution: For the per'fection of any ſtate hath reſpect unto that or'der of things which it is originally ſuted un'to. Take all things in the order of the firſt 'Creation, and with reſpect thereunto, Heaven 'was perfect in Glory from the beginning, *&c.*

Dr. Owen's Chriſtologia, *p.* 158.

'Whatever was their reſt, refreſhment and 'bleſſedneſs; whatever were their enjoyments 'of the preſence of God; yet was there no 'Throne of Grace erected in Heaven, no 'high-Prieſt appearing before it, no Lamb as 'it had been ſlain, no joint aſcription of Glory 'unto him that ſits upon the Throne, and to 'the Lamb for ever; *God having ordained ſome better thing for us, that they without us ſhould not be made perfect*, Heb. 11. 40.

Page 355.

Priſuquam ad noſtra tempora perventum eſt.

Now both the Angels and Saints in Heaven do behold Chriſt in his Prieſtly Office within that Sanctuary, a ſight never ſeen in Heaven before.

(2.) This frame of heavenly Worſhip will continue as it is until the end of the World, and then another alteration will be made in the manner of his diſpenſatory Kingdom: *For then he muſt deliver up the Kingdom to God, even the Father; and then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be All in All*, as the Apoſtle ſpeaks, 1 *Cor.* 15. 24 28. So that as the preſent ſtate of Heaven is not in all reſpects, what it was before Chriſt's Aſcenſion thither; ſo after the conſummation of the Mediatorial Kingdom, and the gathering all the Elect into Glory, it will not in all reſpects be what now it is.

Chriſt will never ceaſe to be the immediate Head of the whole glorified Creation. God having gathered all the Elect, both Angels and Men, unto a head in him, and he being the Knot or Center of that collective Body; the whole frame of the glorified Church would be diſſolved, ſhould he loſe his relation of a Head to it. Yea, I doubt not but he will for ever continue to be the *medium* of Communication betwixt God and his glorified Church: God will ſtill Communicate himſelf to us thro Chriſt, and our adherence, love and delight, will ſtill be thro Chriſt: In a word, whatever change ſhall be made, the Perſon of Chriſt, and therein his humane nature, ſhall ſtill continue to be the eternal Object of Divine Glory, Praiſe, and Worſhip, *Rev.* 22. 4.

But when he ſhall have gathered home all his Elect to Glory, he will reſign his Diſpenſatory Kingdom, and become ſubject (*as Man and as Head of that Body which he purchaſed*) to his Father himſelf, *that God may be All in All*, as it is 1 *Cor.* 15. 28.

Nam ſi diſpenſativum hoc regnum nunquam traditurus eſſet, nunquam regni naturalis uſum plenum eſſet recepturus. *Junius.*

(1.) *All in All*, that is, All the Saints ſhall be filled and abundanly ſatisfied in and from God alone; there ſhall be no emptineſs, no want no complaint: For as there is water enough in one Sea to fill all Rivers, light enough in one Sun to illuminate all the World; ſo all Souls ſhall be eternally filled, ſatisfied, and bleſſed in one God. Surely there is enough in God for Millions of Souls; for if there be enough in God for all the Angels, *Mat.* 18. 10. yea enough in God for Jeſus Chriſt, *Col.* 1. 19. there muſt be enough for all our Souls; the capacity of Angels is larger than ours; the capacity of Chriſt is large than that of Angels: he that fills them, canor and will therefore fill us, be all in all to us.

(2.) *All in All*, that is, complete ſatisfaction to all that the Saints in the abſence of all other things, out of which they were wont to ſuck ſome comfort and delight in this World. He will now be inſtead of all; eminently all without them. We ſhall ſuck no more ſweetneſs out of Food, Sleep, Relations, Ordinances, *&c.* there will be no more need or uſe of them, than there is of Candles in the Sunſhine, *Rev.* 22. 5.

(3.) *All in All*, that is, God only ſhall be loved, praiſed, and admired by all the Saints, they ſhall love no Creature out of God, but all in God, or rather God in them all. This is that bleſſed ſtate to which all things tend, for which the Angels and glorified Souls in Heaven long. Hence it is that there is joy in Heaven upon the converſion of any poor ſinner on Earth; becauſe thereby the Body of Chriſt myſtical advanceth towards its fulneſs and completeneſs, *Luke.* 15. 10. No ſonner is a poor Soul ſtruck by the word to the heart, and ſent home crying, O ſick! ſick! ſick of ſin, and ſick for Chriſt! but the news of it is quickly in Heaven, and is matter of great joy there becauſe they wait as well as Chriſt, for the time of Conſummation. To conclude, Thoſe that went firſt to Heaven before Chriſt's Aſcenſion, were fully at reſt in God, and bleſſed in his enjoyment, and yet upon Chriſt's Aſcenſion thither, their happineſs was advanced: 'tis a new Heaven as it were to feed their eyes upon the *Man Chriſt Jeſus* there. Thoſe that now ſtand before the Throne, raviſhed with the Face of Chriſt, and aſcribing Glory to him for ever, are alſo in a moſt bleſſed ſtate, and are filled with the joy of the Lord. And yet, two things ſtill remain to be farther done, before they are, as they ſhall be for ever, *viz.* the Reſtitution of their Bodies, which yet lie in the Duſt, and the delivering up of the diſpenſatory Kingdom, upon the coming in of the fulneſs of all their fellow-Saints; and after that no more alteration for ever, but they ſhall be both in Soul and Body for ever with the Lord. What Tongue of Man or Angel can give us the complete, *Emphaſis* of that word, *ever with the Lord*? or that, of God's being *All in All*? O what hath God prepared for them that love him!

Prop. XII. *It pleaſeth God at ſome times, even in this life, to give ſome men the foreſight and foretaſte of that Bleſſedneſs, which holy ſeparated Souls do now enjoy, and themſelves ſhall ſhortly enjoy with God in Glory.*

Specimens and *Earneſts* of Heaven are no unknown things upon Earth. As the Grapes of *Eſhcol*, ſo the joy of Heaven may be taſted before we come thither, and theſe Foreſights and Prelibations of Heaven are either,

1. Extraordinary, or
2. Ordinary.

1. *Extraordinary*, for the way and manner; when the Soul is either, (1) Rapt from the Body for a ſhort time, in an *Extaſy*, when in a viſional way heavenly things are preſented to it: or, (2) When the bodily eye is elevated and ſtrengthned above its natural vigor and ability, to behold the aſtoniſhing objects of the other World.

(1.) Of the firſt ſort and rank was that famous Rapture of *Paul*, mentioned, 2 *Cor.* 12. 2, 3. *I knew a Man in Chriſt fourteen years ago, (whether in the body I cannot tell, or whether out of the Body I cannot tell. God knoweth) ſuch an one caught up the to third Heaven*, &c. * 'Tis queſtionable indeed, whether the Soul of the *Apoſtle* was really ſeparated from his Body, whilſt he ſuffered that Extaſy, or whether his ſenſes were only laid as it were aſleep for that time; he himſelf could not determine the Queſtion, much leſs can any other: but whether ſo or ſo, this ſeems evident, that his ſenſes were for that time utterly uſeleſs to him: If his Body was not dead, it was all one as if it had been ſo, for any uſe his Soul then made of it. † In Extaſies all the Senſes and Powers are idle, except the Underſtanding: his Soul for that time ſeemed to be disjoined from his Body, much as a flame of fire, which you ſhall ſometimes ſee to play and hover at a diſtance from the Wood, and then catching the Fewel again. Probably this was that *Trance* he fell into, in the *Temple* when he was praying, mentioned in *Acts* 22. 17.

In this Rapture his Soul aſcended above this World, it was caught up into *Paradiſe*, into the third Heaven, the place in which Chriſt's Soul was after his death: and there he heard thoſe ἄῤῥητα ῥήματα unſpeakable words which it is not lawful for a Man to utter: For alas! poor Mortals cannot pronounce the *Shibboleth* of Heaven; the heavenly Inhabitants talk in no other *Dialect*; but the Language of Heaven is not properly ſpoken by any but the Inhabitants of Heaven. Now *Paul* was not admitted into their Society at that time, as he was at his death, but was only a Spectator, a ſtander-by, as the Angels are in the Aſſemblies of the Saints here on Earth. But O what a day was that day to his Soul! It was as one of the days of Heaven; no words could ſignify to another man what he felt, what he taſted in that hour. Such favours will not be indulged to many; he was a *choſen Veſſel*, and appointed to extraordinary Sufferings for Chriſt, and it was neceſſary his Supports and Encouragements ſhould be anſwerable.

It was no leſs extraordinary and wonderful a Viſion which *Iſaiah*, *Ezekiel*, *Daniel*, and *John* had: ſuch Repreſentations of God as overwhelmed them, and made Nature faint under them, and no wonder; for if the eyes of Creatures be ſo weak, that they cannot directly behold ſuch a glorious Creature as the Sun; how much leſs can they bear the glorious Excellenly and Majeſty of God?

Iſaiah 6. 1, 2. *Ezekiel* 1. 1. *Dan.* 10. 8, 9. *Apoc.* 1. 17.

(2.) And ſometimes without an Extaſy, Repreſentations of Chriſt and the Glory of Heaven have been made, and the very bodily eye fortified and elevated above its natural vigour and ability to behold them. Thus it was with *Stephen* at his Martyrdom, *Acts* 7. 55, 56. *Who being full of the Holy Ghoſt, looked up ſtedfaſtly into Heaven, and ſaw the Glory of God, and Jeſus ſtanding on the right hand of God.* That this was not a ſight of Faith, but an extraordinary ſight by the bodily eye, is evident from its effect upon his outward Man, it made his face ſhine as the face of an Angel.

2. There are alſo beſide this, *ordinary* and more common foretaſtes of Heaven, and the Glory to come, with which many Believers are favoured in this World. And ſuch are thoſe which come into the heart upon the ſteddy and more fixed views of the World to come by Faith, and the more raiſed and ſpiritual actings of Orace in Duty. *Believing, we rejoice with joy unſpeakable, and full of glory*, 1 Pet. 1. 8. χαρᾷ δεδοξασμένῃ, with a glorified Joy, or a joy of the ſame kind and nature with the joy of glorified Spirits, tho' in an inferior and allayed degree.

And yet with the allowance of its Allay and Rebatement, it is like new Wine put into old and crazy Bottles, which is ready to make them fly; and would do ſo, ſhould they be of any long continuance. *Stay me* (ſaith the Spouſe) *with Flaggons, comfort me with Apples, I am ſick of love*, Cant. 2. 5. The Sickneſs was not the ſickneſs of Deſire, or of Grief; of that ſhe had complained before: but the ſickneſs of Love.

* Non conſtat, an Anima Pauli fu erit tunc à corpore ſeparata, cum ipſe id ſe neſcire fatetur. Unde quid illi circa abſtractionem à ſenſibus reipſa acciderit, affirmare non poſſumus: videlicet num mortuo Corpore, per ſeparationem animæ, extincti fuerint in eo ſenſus: vel non mortuo, conſopiti duntaxat. *Colleg. Conimbr. lib.* 3. *Art.* 3. *p.* 512.

† In extaſi feriari omnes potentias præter intellectum. *Abulen.*

(*i. e.*) She was ready to faint under the inſupportable weight of Chriſt's manifeſted and ſealed Love, not able to bear what ſhe felt, pained with the Love of Chriſt; and the deſired Cure ſpeaks this to be her caſe, *Stay me with Flaggons, comfort me with Apples.* As if ſhe had ſaid, Lord, ſupport and underprop my Soul, for it reels, ſtaggers, and fails under the preſſure and weight of thy Love. Much like the caſe of a holy Man, who cried out, under the overwhelming ſenſe of the Love of Chriſt ſhed abroad into his heart in prayer, Hold, Lord, hold, thy poor Creature is a Clay veſſel, and can hold no more. Tho' theſe Joys bring not the Soul into a perfect *Extaſy*, they certainly bring it as near as may be to it. Mr. *Fox.* tells us of one *Giles* of *Bruxels*, a godly Martyr, who in Priſon ſpent moſt of his time apart from the reſt in ſecret Prayer; in which his Soul was ſo ardent and intent, that he often forgot himſelf and the time; and when he was called to Meat, he neither ſaw nor heard thoſe that ſtood by him, till he was lifted up by the arms; and then he would gently ſpeak to them, as one newly awaked out of a ſweet ſleep. Theſe foretaſtes of Heaven may, from the manner of their conveyance, be diſtinguſhed into,

Acts and Mon. p. 811.

Iſaiah 6.1, 2. Ezekiel 1. 1. Dan. 10. 8, 9. Apoc. 1. 17.

1. Mediate: And, 2. Immediate.

1. *Mediate*, in and by the previous uſe and exerciſe of Faith, heart-examination, *&c.* the Spirit of God concurring with, and bleſſing of ſuch Duties, as theſe, helps the Soul by them to a ſight of its intereſt in Chriſt, and the Glory to come; which being gained, Joy is no more under the Soul's command. I have with good aſſurance this account of a Miniſter, 'who being alone in a journey, and willing to make the beſt improvement he could of that day's Solitude, ſet himſelf to a cloſe examination of the ſtate of his Soul, and then of the Life to come, and the manner of its being and living in Heaven, in the views of all thoſe things which are now pure Objects of Faith and Hope. After a while he perceived his thoughts begin to fix, and come cloſer to theſe great and aſtoniſhed things than was uſual; and as his Mind ſettled upon them, his Affections began to riſe with anſwerable livelineſs and vigour.

'He therefore (whilſt he was yet maſter of his own thoughts) lifted up his heart to God in a ſhort ejaculation that God would ſo order it in his Providnce, that he might meet with no interruption from Company, or any other Accident in that Journey, which was granted him: for in all that day's Journey, he neither met, overtook, or was overtaken by any. Thus going on his way, his thoughts began to ſwell and riſe higher and higher like the waters in *Ezekiel's* Viſion, till at laſt they became an overflowing flood. Such was the intention of his mind, ſuch the raviſhing taſtes of heavenly Joys, and ſuch the full aſſurance of his intereſt therein, that he utterly loſt a ſight and ſenſe of this World, and all the concerns thereof; and for ſome hours knew no more where he was, than if he had been in a deep ſleep upon his Bed. At laſt he began to perceive himſelf very faint, and almoſt choked with blood; which running in abundance from his noſe, had diſcolour'd his Clothes and his Horſes from the ſhoulder to the hoof. He found himſelf almoſt ſpent and Nature to faint under the preſſure of Joy unſpeakable and unſupportable; and at laſt perceiving a Spring of water in his way, he with ſome difficulty alighted to cleanſe and cool his face and hands which were drenched in Blood, Tears and Sweat.

'By that Spring he ſat down, and waſhed, earneſtly deſiring if it were the pleaſure of God, that it might be his parting-place from this World: he ſaid, Death had the moſt amiable face in his eye that ever he beheld, except the face of Jeſus Chriſt which made it ſo; and that he could not remember (tho' he believed he ſhould die there) that he had one thought of his dear Wife or Children, or any other earthly Concernment.

'But having drank of that Spring, his Spirits revived, the Blood ſtenched, and he mounted his Horſe again; and on he went in the ſame frame of Spirit till he had finiſhed a Journey of near thirty miles, and came at night to his Inn, Where being come, he greatly admired how he came thither, that his Horſe, without his direction, had brought him thither and that he fell not all that day; which paſt not without ſeveral Trances of conſiderable continuance.

'Being alighted, the Innkeeper came to him, with ſome aſtoniſhment, (being acquainted with him formerly) O Sir, ſaid he, what is the matter with you? You? look like a dead Man. Friend, replied he, I was never better in my life. Shew me my Chamber, cauſe my Cloak to be cleanſed, burn me a little Wine, and that is all I deſire of you for the preſent. Accordingly it was done, and a Supper ſent up, which he could not touch; but requeſted of the people, they would not trouble or diſturb him for that night. All this night paſſed without one wink of ſleep, tho' he never had a ſweeter night's reſt in all his life. Still, ſtill, the Joy of the Lord, overflowed him, and he ſeemed to be an Inhabitant of the other World. The next morning being come, he was early on horſeback again, fearing the Divertiſement in the Inn might bereave him of his Joy; for he ſaid it was now with him, as with a Man that carries a rich Treaſure about him, who ſuſpects every *Paſſenger* to be a *Thief*: but within a few hours he was ſenſible of the ebbing of the Tide; and before night, tho' there was a heavenly ſerenity and and ſweet peace upon his Spirit, which continued long with him, yet the Tranſports of Joy were over, and the fine edg of his delight blunted. He many years after called that day one of the days of Heaven, and profeſſed he underſtood more of the Life of Heaven by it, than by all the Books he ever read, or Diſcourſes he ever entertained about it. This was indeed an extraordinary foretaſte of Heaven for degree, but it came in the ordinary way and method of Faith and Meditation.

2. There are alſo *immediate* Illapſes of heavenly Joy into the hearts of Believers at ſome times; of which we may ſpeak as the *Prophet*

doth of the Dew and Rain, that *it tarrieth not for Man, nor waiteth for the Sons of Men*; a ſurprizing Light and Joy, like that *Cant.* 6. 12. *Or ever I was aware, my Soul made me like the Chariots of Aminadab.*

There is a Witneſs of the Spirit diſtinct from that of Water and Blood, 1 *John* 5. 8. that is, a Witneſs, or Sealing, which comes not in an argumentative way, by reaſoning from either Juſtification or Sanctification, but ſeems to come immediately from the Spirit. I know both ſorts of Teſtimonies, how clear and ſweet ſoever they are for the preſent, are liable afterwards to be called into queſtion; but certainly, during the abode of them upon the Soul, they are no leſs than *a ſhort Salvation*, a real participation of the Joy of the Lord. And that which makes them ſo raviſhing and tranſporting, is,

(1.) The infinite weight with which the concerns of Eternity lie upon the hearts and thoughts of the People of God; nothing lies ſo near to their Spirits in all the World, as the matters of Salvation do, and have ſtill done ever ſince God throughly awakened them in their firſt effectual Conviction. 'Tis ſaid of *Luther* *, *There was ſuch a ſtrong impreſſion of God upon his Spirit in his firſt Conviction, that there was neither Heat, nor Blood, nor Senſe, nor Speech diſcernable in him.* Tho' it riſe to that height but in a few, yet it ſettles in a deep, ſerious, and moſt ſolemn ſenſe and ſollicitude in all. This heightens the Joy.

* Nec calor, nec ſanguis, nec ſenſus, nec vox, ſupereſſet, *Ep. ad Melanct.*

(2.) The reſtleſneſs of the Soul, whilſt matters of Salvation hang in a dubious ſuſpence, muſt needs proportionably overflow it with Joy when God ſhall clear it. It was the ſaying of one, and is the ſenſe of many more, I have born (ſaid ſhe) ſeven Children, and they have all coſt me dear; yet could I be well content to bear them all over again, for one glimpſe of the Love of God to my Soul. This heightens the Joy above expreſſion.

And now, having explained the ſubſtance of the Doctrine in theſe twelve Propoſitions, *it remains, that as a* Mantiſſa, *or Caſt upon the whole, I farther clear what belongs to this Subject, in the ſolution of ſeveral* Queries *about the Soul in its unbodied and ſeparate ſtate: and tho' the Nature of ſome of theſe Queries may ſeem too curious, yet I ſhall labour to ſpeak according to the Rules of Sobriety, and contain my ſelf within the line of Modeſty, in what I ſhall ſpeak about them: And the* firſt *is this,*

Query 1. *Whether any Notion or Conception can be formed of a ſeparate Soul? And if ſo, How we may be aſſiſted duly to form it, and conceive of it?*

Sol. 1. It muſt be acknowledged not only very difficult, but an impoſſible task, for a Soul immerſed in Matter, and ſo unacquainted with its own Nature and Powers, as it is in its embodied ſtate, to gain a perfect, clear, and adequate Conception of what it ſhall be in the World to come. Expect not then a perfect Image, much leſs any magnificent Draught of this excellent Creature: this would be the ſame thing as to go about to depaint the Sun in its Glory, Motions, and Influences, with a Pencil. I ſhall think I have done enough, if I can but give you any umbrage or faint repreſentation of this ſublime and ſpiritual Being, and the manner of its ſubſiſting and acting out of the Body. For ſeeing it is by Nature inviſible, and in moſt of its Actions (whilſt it is in the ſtate of Compoſition) it makes the ſame uſe of the Body and natural Spirits, that a Scribe doth of his Pen and Ink, without which he cannot decipher the Characters which are formed in his fancy; it muſt needs be difficult to conceive how it ſubſiſts and acts in its ſeparate ſtate.

Sol. 2. But tho' we acknowledge it to be a great difficulty to trace it beyond the limits of this world, tho' we perceive nothing to depart from the Body at the inſtant of its expiration but a puff of breath, which vaniſhes like ſmoke into the Air; and tho' Atheiſtical Wits daringly pronounce an immaterial Subſtance to be a meer *Jargon*, a contradiction *in terminis*; which being joined together, deſtroy one another: Yet all this doth not make the Notion of a ſeparate Soul impoſſible, much leſs undermine its Exiſtence in its unbodied and lonely ſtate; the Scriptures having ſo abundantly obviated all theſe Atheiſtical Suggeſtions, by ſo many plain diſcoveries of the happineſs of ſome, and miſery of others after this Life. Yea, my Text anſwers us, that Death is ſo far from *deſtroying* or *annihilating*, that it *perfects* the Spirits of the Juſt.

Hobs's Le*viathan*, cap. 34.

Sol. 3. There can be no more difficulty in conceiving of a ſeparate Soul, than there is in conceiving of an Angel. For it is certain that a ſeparated Soul and an Angel are the livelieſt and cleareſt Repreſentations of each other, in the whole number of created Beings. Some make the difference betwixt them little more, than of a Sword in the Scabbard from one that is naked. A Soul is but a *Genius* in the Body, and a *Genius* (or Angel) is a Soul out of a Body. An Angel (ſaith another) is a complete and perfect Soul, a Soul an imperfect and incomplete Angel.

Dr. More's *Immortality of the Soul*, l. c. 17. § & 8.

Bell. de Aſcen. mentis.

The ſeparate Soul doth not become an Angel by putting off the Body; they are, and ſtill will be divers *Species*: but in this they agree, that in their common Nature they are both *Spirits*, that is, *immaterial Subſtances, endued with Underſtanding, Will, and active Power.* And I know not why the one ſhould not be as intelligible as the other; or if there be any advantage, the Soul certainly muſt have it, ſeeing our acquaintance with Souls is much more intimate than with Angels. Angels indeed have larger Capacities, and have no natural inclination to be embodied as Souls have; but their common Nature, as they are Spirits, is the ſame: And if we can conceive of one, we may alſo of the other.

Sol. 4. But the difficulty ſeems to lie in this, how the Soul can ſubſiſt alone without a Body; and how the habits of Grace, which were infuſed into it in this Life by Sanctification, do inhere in it, or can be reduced into act by it, when it hath no bodily Organs to work by.

As to the firſt, there is no difficulty at all, if we once rightly apprehend what is meant when we call it *a ſpiritual Subſtance*; that is, *a Being by it ſelf, independent upon any other Creature as to its exiſtence*, as was opened before: the Soul depends not for its Life upon the Body, but the Body upon the Soul. It is the ſame Sword when it is drawn, as it was when ſheathed in its Scabbard; the Soul is as much it ſelf when ſeparated from the Body, as it was when united with it; its Being is independent on it, it can live and act in a Body, and it can do ſo without it: for it is a diſtinct Being from its Body, a ſubſtantial Being by it ſelf. And,

Sol. 5. As for the habits of Grace which accompany it to Heaven, it would much facilitate our apprehenſion of it, if we but compare acquired and infuſed habits with each other. 'Tis true, they are of different Natures and Originals, but the Soul is the ſubject of them both, and their inheſion and improvement is much after the ſame manner.

Take we then an acquired habit into conſideration, which is nothing elſe but *a permanent Quality rendring the ſubject of it prompt and ready to perform a work with eaſe*; ſuppoſe that of *Muſick*, or *Writing*, and we ſhall find theſe habits to be ſafely lodged in the Soul, as well when the Body is laid into the deepeſt ſleep, which is the Image of Death, as when it is awake and moſt active; for they are both Artiſts when aſleep, and need learn no new Rules to play or write when you awake them: which ſhews the habits to be permanently rooted in their minds.

Infuſed habits of Grace are as deeply rooted in the Soul, yea, deeper than any acquired habit can be: for when Knowlege and Tongues ſhall be done away, Love abideth, 1 *Cor.* 13. 8. *viz.* after Death, when the Body is aſleep in the Grave.

Sol. 6. Add hereto, that theſe habits of Grace are inſeparably rooted or lodged in a ſubject which is by nature a *Spirit*, that is to ſay, an intelligent active Being, able to uſe its Faculties of || *Underſtanding*, *Will*, and *Affections*, and conſequently in their uſe to reduce theſe habits of Grace inherent in them into act, without the help of the Body: For to ſuppoſe otherwiſe, were to diſpirit it, and deſtroy the very Nature of it.

|| *The Underſtanding and Will are the primary Faculties of the Soul, and are therefore called* Inorganical, *becauſe not affixed to any Member of the Body, as the ſenſitive Appetite and locomotive Powers are to their proper Organs. The Soul therefore hath the free uſe and exerciſe of them in its ſeparate ſtate.*

Moreover, let this Spirit thus furniſhed with gracious habits be now conſidered in ſeparation from the Body, in which ſtate it enjoyeth and rejoiceth in a double Privilege it never had before, *viz. Perfection* both of it ſelf, and of its Graces, and the neareſt acceſs it is capable of; 2 *Cor.* 5. 6. *Abſent from the Body, and preſent with the Lord.* It hath now no Body to clog or cloud it, nor can it complain of diſtance from God as it did in this World. Oh! at what rate muſt we conceive the love and delight of a Soul under theſe great Advantages, to caſt out their very Spirits, as I may ſay, in their glorious Activities and Exerciſes! Well then, here you find ‘a *Spirit* naturally endued with *Underſtanding*, *Will* and *Affections*: in theſe Faculties and Affections the habits of Grace permanently rooted, which therefore accompany it in its aſcenſion to Glory: an ability to uſe and exerciſe theſe Faculties and Graces, and that in a more excellent degree and manner, than it did or could in this World, the ſubject and habits inherent being now both made perfect: the clog of Fleſh knock'd off, and all diſtance from God removed, by its coming home to him, even as near as the capacity of the Soul can admit. Conceive ſuch a Spirit ſo qualified, now rank'd in its proper order among innumerable other holy and bleſſed Spirits which ſurround the Throne of God, beholding his Face with infinite delectation, and acting all its Powers and Graces to the Higheſt in the worſhipping, praiſing, loving, and admiring him that ſitteth on the Throne, and the Lamb for evermore. And then you have a true, tho' imperfect *Idea* or *Notion* of the Spirit of a *juſt Man made perfect*.

I will not here make uſe of the other Glaſs, to repreſent a damned Soul, ſeparate for a time from its Body, and for ever from the Lord: That will be ſhewn you in its proper place.

Qu. 2. *Whether there be any difference in the ſeparation of gracious Souls from their Bodies? And if ſo, in what particulars doth the difference appear?*

Sol. For the clear ſtating and ſatisfying of this Queſtion, I will lay down ſome things *negatively*, and ſome things *poſitively* about it. On the *negative* part I deſire two things may be noted.

1. That there is no difference betwixt the ſeparation of one gracious Soul and another, *in point of ſafety*. Every regenerate Soul is fully ſecured in and by Jeſus Chriſt from the danger of periſhing, and is out of hazard of the Wrath to come.

This muſt needs be ſo, becauſe all that are in Chriſt are equally juſtified by the imputation of Chriſt's Righteouſneſs, without difference, to them all; *Rom.* 3. 22. *Even the Righteouſneſs of God, which is by Faith of Jeſus Chriſt unto all, and upon all them that believe, for there is no difference*: By vertue whereof, they are all equally ſecured from Wrath to come, one as well as another. As all that ſailed with *Paul*, ſo all that die in Chriſt come ſafe to the ſhoar of Glory, and not one of them is loſt. The ſting of Death ſmites none that are in Chriſt.

2. There is no difference betwixt the departing Souls of juſt Men, in reſpect of the ſupporting preſence of God with them in that their hour of diſtreſs; that Promiſe belongs to them all, *Pſal.* 91. 15. *I will be with him in trouble*; and ſo doth that, *Heb.* 13. 5. *I will never leave thee, nor forſake thee.* Their God is certainly with them all, to order the circumſtances of their death, and all the Occurrences of that day, to his Glory, and their Good. *Supports* I have (ſaid a good Man in ſuch an hour) tho' *Suavities* I want; and ſo they have alſo who meet with the hardeſt tug at death.

But notwithſtanding their equality in theſe Privileges, there is a great difference betwixt the departing Souls of juſt Men. And this difference is manifeſt both in the

1. External } Circumſtances of their
2. Internal } Death.

1. In the External Circumſtances of their Death, all have not one and the ſame paſſage to Heaven in all reſpects; for,

(1.) Some go thither by the ordinary road of a natural death from their Beds, and the arms of lamenting Friends, to the arms and boſom of Jeſus Chriſt: But others ſwim through the Red Sea to *Canaan*, from a *Scaffold* to the *Throne*, from a Gibbet or Stake to their Father's houſe, from inſulting Enemies to their triumphant Brethren, the Palm-bearing multitude. This is a rough, but honourable way to Glory,

(2.) Some lie long under the hand of death, before it diſpatch them, it approaches them by ſlow and lingring paces, they feel every ſtep of death diſtinctly as it comes on towards them: But others are favoured with a quick diſpatch, a ſhort paſſage from hence to Glory. *Hezekiah* feared a pining ſickneſs, *Iſa.* 38. 10. 12. what he feared, many feel. O how many days, yea weeks and months, have many gracious Souls dwelt upon the brink of the Pit, crying, How long, Lord, how long!

(3.) The pains and throes of Death are more acute and ſharpe to ſome of God's people than to others: Death is bitter in the moſt mild and gentle form of it. To ſuch dear and intimate friends as the Soul and Body are, cannot part without ſome tears, groans, or ſighs; and thoſe more deep and emphatical than the groans and ſighs of the living uſe to be: But yet (comparatively ſpeaking) the death of one may be ſtiled ſweet and eaſy to another's. *Latimer* and *Ridley* found it ſo, tho' burnt in the ſame flame.

In this reſpect all things come alike to all, and the ſame difference is found in the worſt, as well as in the beſt Men: Some like *Sheep* are laid in the Grave. *Pſal.* 49. 14. others die in the bitterneſs of their Soul, *Job* 21. 25. and by this no Man knows either love or hatred.

2. There are beſides theſe, ſome remarkable Internal differences in the diſſolution of good Men: the ſum whereof is in this,

1ſt. That ſome gracious Souls have a very hard, ſtrait, difficult entrance into Heaven: juſt as it is with Ships that ſail; by a very bare wind, all their art, care and pains, will but juſt: weather ſome Head-land or Cape they ſteer faſt by ſome dangerous Rock or Sand, and with a thouſand fears and dangers, win their *Port* at laſt. Saved they are, but yet (to uſe the Apoſtle's phraſe) ſcarcely ſaved, or ſaved as by fire. And this difficulty ariſeth to them from one or all theſe cauſes:

(1.) It ordinarily ariſeth from the weakneſs of their faith, which is in many Souls without either the light of evidence or ſtrength of reliance; neither able to diſſolve their doubts, nor ſteadily repoſe their hearts: and thus they die, much at the rate they lived, poor doubting and cloudy, tho' gracious Souls. They can neither ſpeak much of the comfort of paſt experiences, nor of the preſent foretaſtes of Heaven.

(2.) The violent aſſaults and batteries of Temptations make the paſſage exceeding difficult to ſome. O the ſharp conflicts and dreadful combates many poor Souls endure upon a death-bed! O the charges of hypocriſy fortified by neglects of duty, formality, and by-ends in duty, falls into ſin after conviction and humiliation, *&c.* all which the Soul is apt to yield to, and admit the dreadful concluſion.

Theſe are the laſt, and therefore oft-times the moſt violent conflicts. The malice of Satan will ſend them halting to Heaven, if he cannot bar them out of it.

(3.) To conclude: The hiding of God's face, puts terror into the face of death, and makes a dying day a dark and gloomy day. All darkneſs diſpoſes to fear, but none like inward darkneſs. They muſt like a Ship in diſtreſs, venture into the *Harbour* in the dark, tho' they ſee not their Land-marks.

2dly. But others have the privilege of an ἐυθανασία, eaſy death, a comfortable and ſweet paſſage into Glory, through the broad gate of aſſurance, 2 *Pet.* 1. 11, even an aboundant entrance into the everlaſting Kingdon. What a difference doth God make, not only betwixt thoſe that have Grace, and thoſe that have none, but betwixt gracious Souls themſelves in this matter; The things which uſually make an eaſy paſſage to Heaven are,

(1.) A Pardon clear'd *Iſa.* 33. 24. The ſenſe of Pardon ſwallows up the ſenſe of Pain.

(2.) A Heart weaned from this World, *Heb.* 11. 13, 9, 16. A Heart looſed from the World, is a foot out of the ſnare. Mortified limbs are cut off from the Body with little pain.

(3.) Fervent love to Chriſt, and longings to be with him, *Phil.* 1. 23. He that loves Chriſt fervently, muſt needs loath abſence from Chriſt proportionably.

(4.) Purity and peace of Conſcience make a death-bed ſoft and eaſy. The ſtrains and wounds of Conſcience in the time of life, are ſo many Thorns in our bed or pillow in the time of death, 1 *John* 3. 21. But integrity gives boldneſs.

(5.) The work of obedience faithfully finiſhed, or a ſteddy courſe of holineſs throughout our Life, is that which uſually yields much peace and joy in Death, *Acts* 20, 24.

(6.) But above all, the preſence of the Comforter with us in that cloudy and dark day, turns it into one of the days of Heaven, 1 *Pet.* 4. 14. And thus you ſee, tho' all dying Chriſtians be equally ſafe, and all ſupported and carried through by the power of God; yet their farewels to the Body are not alike chearful. There are many external, and internal circumſtantial differences in the deaths of good Men, as well as a ſubſtantial and eſſential difference betwixt all their deaths, and the death of a wicked Man.

Queſt. I

Whether any Souls have notices, and forewarnings given them by Signs or Predictions in an extraordinary way, of their approaching Separation?

Terms open'd.

The terms of this Queſtion need a little explanation. Let us therefore briefly conſider what is meant by *Signs*, what by *Predictions*, and what by *extraordinary Signs* and *Predictions.*

Signu eſt qu aliud præſe quam cernit

A *Sign* is that which repreſents ſomething elſe to us than that which is ſeen or heard. And a ſign of death, is that which gives notice to our minds that our departure is at hand.

A

Prædicere eſt aliquem de re aliqua eventura præmonere.

A *Prediction* is a fore-warning of a perſon more plainly and expreſly of any thing which is afterwards to fall out or come to paſs: and a Prediction of Death is an expreſs notice or meſſage informing us of our own, or of another's Death, to the end the mind may be actually diſpoſed to an expectation thereof.

Of Signs, ſome are *ordinary*, and natural; ſome *extraordinary*, and ſupernatural, or at leaſt preternatural.

There are natural Symptoms and Prognoſticks of Death which are common to moſt dying perſons, and by which Phyſicians inform themſelves and others of the ſtate of the Sick. Theſe are out of this Queſtion, we have nothing to do with them here; but I am enquiring after extraordinary Signs and Predictions by words, or things forewarning us immediately, or by others, of our approaching Death. The Queſtion is, Whether ſuch intimations of Death be at any time truly given unto Men; or whether we are to take them for fabulous reports, and ſuperſtitious fancies?

For the Negative, the following grounds are laid.

Reaſons for the Negative.

Reaſon I. The ſufficient ordinary proviſion God hath made in this caſe, renders all ſuch extraordinary notices and intimations of our Death needleſs: and be ſure the moſt wiſe God doth nothing in vain. We have three ſtanding, ordinary, and ſufficient means to premoniſh us of our departure hence, *viz.* the Scriptures, Reaſon, and daily Examples of Mortality before our Eyes. The Scriptures tell us our life is but *a vapour, which appeareth for a little while, and then vaniſheth away*, James 4. 14. *That our days are but as a hand breadth, and that every man in his beſt eſtate is vanity*, Pſal. 39. 5.

Reaſon tells us, ſo feeble a tie as our Breath is, can never ſecure our lives long. *The living know that they muſt die, Eccleſ.* 9. 5. The radical moiſture which is daily conſuming by the flame of life, muſt needs be ſpent e're long.

And all the Graves we ſee opened ſo frequently are ſufficient warnings that we our ſelves muſt ſhortly follow. Therefore, as there was no need of *Manna* when Bread might be had in an ordinary way, ſo neither is there need of extraordinary ſigns when God hath abundantly furniſhed us with ſtanding and ordinary means for this purpoſe.

Reaſon II. And as the Scriptures render ſuch ſigns needleſs, ſo they ſeem to be directly againſt them. Chriſt commands us to watch, becauſe *we know not in what hour the Lord cometh.* Yea, even *Iſaac* himſelf, an extraordinary perſon, and endued with a Spirit of Prophecy, whereby he foretold the condition of his Sons after him, yet it's ſaid, *Gen.* 27. 2. *That he knew not the day of his death.* And it is not reaſonable to think that common perſons ſhould know that, which extraordinary and prophetick perſons knew not.

Reaſon III. All Mankind belong either to God or the Devil. To ſuch as belong to God, ſuch extraordinary warnings are needleſs, for they have a watchful Principle within them, which continually prompts them to mind their change; and beſides, death cannot endanger thoſe that are in Chriſt, how ſuddenly or unexpectedly ſoever it ſhould befal them.

And for wicked men, it cannot be thought God ſhould favour and privilege them in this matter above his own Children; and as for Satan, he knows not the time of their death himſelf: and if he did, it would thwart his deſign and intereſt to diſcover it to them, *Luke* 11. 21. So that upon the whole, it ſhould ſeem ſuch Signs and Predictions are of no uſe, and the relations and reports of them fabulous.

E contra.

But tho' theſe Reaſons make the common and daily uſe of ſuch Signs and Predictions needleſs, yet they deſtroy not the credibility of them in all caſes, and at all times. For,

1. There are recorded inſtances in Scripture of premonition and predictions of the Death of perſons. Thus the Death of *Abijah* was foretold to his Mother by the Prophet, and the preciſe hour thereof, which fell out anſwerably, 1 *King* 14. 6, 12. And thus the Death of the King of *Aſſyria* was foretold exactly both as to kind and place, *Iſa.* 37. 7, 37, 38.

2. Theſe Predictions ſerve to other ends and uſes ſometimes, than the preparation of the perſons warned, even to diſplay the foreknowledge, power and juſtice of God in marking out his Enemies for ruin. And thus *the Lord is known by the judgments that he executeth*, Pſa. 9. 16.

Clark's *Lives*, p. 277.

Thus Mr. *Knox* predicted the very place and manner of the death of the *Laird of Grange.* You have ſometime ſeen the courage and conſtancy of the *Laird of Grange* in the cauſe of God, and now that unhappy Man is caſting himſelf away. I pray you go to him from me (ſaid Mr. *Knox*) and tell him that unleſs he forſakes that wicked courſe he is in, the Rock wherein he confideth, ſhall not defend him, nor the carnal Wiſdom of that Man (meaning the young *Leſhington*) whom he counteth half a God, ſhall help him: but he ſhall be ſhamefully pull'd out of that Neſt, and his Carcaſs hung before the Sun. And even ſo it fell out the following year. when the Caſtle was taken, and his Body hang'd out before the Sun. Thus God exactly fulfilled the Prediction of his Death.

The ſame Mr. *Knox* in the year 1566. being in the Pulpit at *Edinburgh* upon the Lord's day, a Paper was given up to him, among many others, wherein theſe words were ſcoffingly written concerning the Earl of *Murray*, who was ſlain the day before, *Take up the Man whom ye accounted another God.* At the end of the Sermon, Mr. *Knox* bewailed the loſs of the Church and State by the Death of that vertuous Man; and then added, *There is one in this Company that makes this Murder the ſubject of his Mirth, for which all good men ſhould be ſorry; but I tell him he ſhall die where there ſhall be none to lament him.* The Man that wrote the Paper, was one *Thomas Metellan*, a young *Gentleman*, who ſhortly after, in his Travels, died in *Italy*, having none to aſſiſt, or lament him.

3. And others have had Premonitions and Signs of their own Deaths, which accordingly fell out. And theſe Premonitions have been given them, ſometimes by ſtrong irreſiſtible Impreſſions upon their Minds, ſometimes in Dreams, and ſometimes by unuſual Elevations of their Spirits in Duties of Communion with God.

Sir John Norris his *Expedition*, pag. 46.

(1.) Some have had ſtrong and irreſiſtible impreſſions of their approaching change made upon their Minds. So had Sir *Anthony Wingfield*, who was ſlain at *Breſt*, *Anno* 1594. At his undertaking of that Expedition, he was ſtrongly perſuaded it would be his death; and therefore ſo ſettled and diſpoſed of his Eſtate, as one that never reckoned to return again. And the day before he died, he took order for the payment of his debts, as one that ſtrongly preſaged the time was now at hand, which accordingly fell out the next day.

Much of the ſame nature was that of the late *Earl* of *Marlborough*, who fell in the *Holland* War. He not only preſaged his own fall in that Encounter, (which was exactly anſwered in the event) but left behind him that memorably and excellent Letter, which evidenced to all the World, what deep fixed apprehenſions of Eternity it had left upon his Spirit. Many examples of this nature might be produced, of ſuch as have in their perfect health foretold their own death; and others who have dropt ſuch paſſages as were afterwards better underſtood by their ſorrowful friends, than when they firſt dropt from their lips.

(2.) Others have been premoniſhed of their death by *Dreams*, ſometimes their own, and ſometimes others. The learned and judicious *Amyraldus* gives us this well atteſted relation of *Lewis* of *Bourbon*, That a little before his journey from *Dreux*, he dreamed that he had fought three ſucceſsful Battels, wherein his three great Enemies were ſlain, but that at laſt he himſelf was mortally wounded; and that after they were laid one upon another, he alſo was laid upon the dead Bodies. The event was remarkable; for *Mareſchal* of St. *Andree* was killed at *Dreux*, the *Duke of Guiſe* at *Orleans*, the conſtable of *Montmorency* at St. *Denis*: and this was the *Triumvirate* which had ſworn the ruin of thoſe of the Reformed Religion, and the diſtruction of that *Prince*. At laſt he himſelf was ſlain at *Baſac*, as if there had been a continuation of deaths and funerals.

Amyraldus *of Divine Dreams*, pag. 122. 123.

Suetonius in the life of *Julius Ceſar*, tells us that the night before he was ſlain, he had divers premonitions thereof, for that night all the doors and windows of his chamber flew open; his wife alſo dreamed that *Ceſar* was ſlain, and that ſhe had him in her arms. The next day he was ſlain in *Pompey*'s Court, having received 23 wounds in his Body.

Pamelius in the life of *Cyprian* tells us for a moſt certain and well atteſted truth, that upon his firſt entrance into *Garubis* (the place of his baniſhment) it was revealed to him in a dream, or viſion, that upon that very day twelvemonth, he ſhould be conſummate: which accordingly fell out; for a little before the time prefixed, there came ſuddenly two *Apparitors* to bring him before the new *Proconſul Galeius*, by whom he was condemned, as having been a Standard-bearer of his Sect, and an Enemy of the Gods. Whereupon he was condemned to be beheaded, a multitude of Chriſtians following him crying, Let us die together with him.

Pamelius in vita Cyprian.

And as remarkable is that recorded by the learned and ingenious Dr. *Sterne*, of Mr. *Uſher* of *Ireland*, a man, ſaith he, of great integrity, dear to others by his merits, and my kinſman in blood: who upon the 28*th* day of *July* 1657. went from this to a better World. About four of the Clock the day before he died, a *Matron*, who died a little before, and whilſt living was dear to Mr. *Uſher*, appeared to him in his ſleep, and invited him to ſup with her the next night: he at firſt denied her, but ſhe more vehemently preſſing her requeſt on him, at laſt he conſented, and that very night he died.

Dr. Sterne's diſſertatio de morte, *p.* 163.

I have alſo the fulleſt aſſurance that can be of the truth of this following Narrative. A Perſon yet living was greatly concerned about the welfare of his dear Father and Mother, who were both ſhut up in *London* in the time of the great Contagion in 1665. Many Letters he ſent to them, and many hearty prayers to Heaven for them. But about a fortnight before they were infected, he fell about break of day into this dream, That he was in a great *Inn* which was full of company, and being very deſirous to find a private room, where he might ſeek God for his parents life, he went from room to room, but found company in them all; at laſt caſting his eye into a little chamber which was empty, he went into it, lockt the door, kneeled down by the outſide of the bed, fixing his eyes upon the plaiſter'd wall within ſide the bed; and whilſt he was vehemently begging of God the life of his Friends, there appeared upon the plaſter of the wall before him the Sun and the Moon, ſhining in their full ſtrength. The ſight at firſt amaz'd and diſcompoſed him ſo far, that he could not continue his Prayer, but kept his eye fixed upon the body of the Sun; at laſt a ſmall line or ring of black, no bigger than that of a Text-pen, circled the Sun which increaſing ſenſibly, eclipſed in a little time the whole Body of it, and turned it into a blackiſh colour; which done, the figure of the Sun was immediately changed into a perfect Death's head, and after a little while vaniſhed quite away; the *Moon* ſtill continued ſhining as before; but whilſt he intently beheld it, it alſo darkened in like manner, and turned alſo into another Death's head, and vaniſhed. This made ſo great an impreſſion upon the beholder's mind, that he immediately awaked in confuſion and perplexity of thoughts about his dream; and awaking his wife, related the particulars to her with much emotion and concernment; but how to apply it he could not preſently tell, only he was ſatisfied that the dream was of an extraordinary nature. At laſt *Joſeph*'s dream came to his thoughts with the like *Emblems*, and their interpretation, which fully ſatisfied him that God had warned and prepared him thereby for a ſudden parting with his dear Relations, which anſwerably fell out in the ſame order, his Father dying that day fortnight following, and his Mother juſt a month afterwards.

I know there is much vanity in dreams, and yet I am fully ſatisfied ſome are weighty, ſignificant, and declarative of the purpoſes of God.

(3.) Laſtly, An unuſual and extraordinary elevation of the Soul to God, and enlargment in Communion with him, hath been a ſignifying forerunner of the death of ſome good men. For as the *Body* hath its *levamen anteferale*, lightning before death, and is more vegete and briſk a little before its diſſolution; ſo it is ſometimes with the *Soul* alſo. I have known ſome perſons to arrive on a ſudden to ſuch heights of love to God, and vehement longings to be diſſolved, that they might be with Chriſt, that I could not but look upon it, as Chriſt did upon the box of Ointment, as done againſt their death. And ſo indeed it hath proved in the event.

Thus it was with that renowned Saint, Mr. *Brewen* of *Stapleford*: as he excelled others in the holineſs of his life, ſo he much excelled himſelf towards his death, his motions towards Heaven being then moſt vigorous and quick. The day before his laſt ſickneſs, he had ſuch extraordinary enlargments of heart in his Cloſet-Duty, that he ſeemed to forget all the concerments of his Body, and this lower World. And when his Wife told him, Sir, I fear you have done your ſelf hurt with ‘riſing ſo early; he anſwered, ’If you had ‘ſeen ſuch glorious things as I ſaw this morning in private prayer with God, you would ‘not have ſaid ſo: for they were ſo wonderful and unſpeakable, that whether I was in ‘the Body, or out of the Body, with *Paul*, I cannot tell.

And ſo it was with learned and holy Mr. *Rivet*, who ſeemed as a man in Heaven, juſt before he went thither. And ſo it hath been with thouſands beſide theſe. I confeſs it is not the lot of every gracious Soul, (as was ſhew'd you in the laſt Queſtion) nor doth it make any difference as to the ſafety of the Soul, whatever it makes as to comfort. Let all therefore labour to make ſure their Union with Chriſt, and live in the daily exerciſes of Grace in the duties of Religion; and then, tho' God ſhould give them no ſuch extraordinary warnings one way or another, they ſhall never be ſurprized by death to their loſs, let it come never ſo unexpectedly upon them.

Queſt. It may be alſo queried whether Satan by his Inſtruments may not foretel the death of ſome men? How elſe did the *Witch* of *Endor* foretel the death of *Saul*? And the *Southſayers* the death of *Ceſar* upon the *Ides*, (*i. e.*) the fifteenth day of *March*, which was the fatal day to him?

Sol. 4. Foreknowledg of things to come which appear not in their next cauſes, is certainly the Lord's Prerogative; *Iſa.* 41. 23. Whatever therefore *Satan* doth in this matter, muſt be done either by conjecture, or commiſſion. As to the caſe of *Saul*, 'tis not to be queſtioned but that Satan knowing the Kingdom was made to *David* by promiſe, and that the Lord was departed from *Saul*, and ſeeing how near the *Armies* were to a Batttle, might ſtrongly conjecture and conclude, and accordingly tell him *To morrow thou ſhalt be with me*, 1 Sam. 28. 19.

And ſo for the death of *Ceſar*, The Devil knew the Conſpiracy was ſtrong againſt him, and the Plot laid for that day; and ſo it was both eaſy to him to reveal it to the *South-ſayers*, and his intereſt to do it, thereby to bring that curſed Art into reputation.

As for other ſigns and forwarnings of death, by the unuſal reſort of doleful Creatures, as *Owls* and *Ravens*, vulgarly accounted ominous: *Wall-watches*, upon this account called *Death-watches*; and the eating of wearing-apparel by *Rats*: I look upon them generaly as ſuperſtitious fancies not worthy to be be regarded among Chriſtians. God may, but I know not what ground we have to believe that he doth, commiſſionate ſuch Creatures to bring us the meſſage of death from him. To conclude therefore.

Let no man expect or depend upon any ſuch extraordinary premonitions and warnings of his change, or neglect his daily work and duty of preparation for it. We have warnings in the Word, in the examples of Mortality frequenly before us, in all the Diſeaſes and decays we often feel in our own Bodies; and by the ſigns of the times, which threaten death and deſolation. Be ye therefore always ready, for ye know not in what Watch of the night your Lord cometh.

Whether ſeparated Souls have any knowledg of, or commerce and intercourſe with men in this life: and if not, What is to be thought of the Apparitions of the Dead? Queſt. IV.

1. *By ſeparated Souls*, underſtand the departed Souls both of Godly and Ungodly indifferently, and not as it is reſtrained to one ſort only in the Text; for both of it is pretended there are frequent Apparitions after death.

2. By the knowledg ſuch Souls are ſuppoſed to have after death both of perſons and things in this lower World, we underſtand not a general knowledge, which one ſort of them have of the ſtate and condition of the Church militant on earth; for this we think cannot be denied to the Spirit of the Juſt made perfect, ſeeing they are ſtill fellow-Members with us of the ſame myſtical Body of Chriſt, and do behold our High-Prieſt appearing before God, and offering up our prayers for us and long for the conſummation of the Body of Chriſt, as well as cry for vengeance againſt the perſecutors thereof, *Rev.* 6. 10. Nor do I think thoſe words, *Iſa.* 63. 16. repugnant hereunto, *Abraham is ignorant of us, and Iſrael acknowledgeth us not*: for I look upon the import of thoſe words only as a humble acknowledgment of their defection, which rendred them unworthy that their Forefathers ſhould own or acknowledg them any more for their Children; and not as implying their utter ignorance or total oblivion of the Churches ſtate on earth.

But I here underſtand ſuch a particular knowledg of our perſonal ſtates and conditions, as they once had when they dwelt amongſt us in the Body; and this ſeems to be denied them by thoſe Scriptures alledged againſt it in the margin. Job 14. 21. Eccleſ. 9. 5, 6. John 19. 25.

3. By commerce and intercourſe; underſtand not their interceſſion with God for us which the *Papiſts* affirm; but their concernments about our natural or civil intereſts in this World, ſo as to be uſeful to our *Perſons*, by warning us of death, or dangers, or to our *Eſtates*, by diſquieting ſuch as wrong us in not fulfilling the Wills and Teſtaments they once made; or by giving us notice by words or ſigns of the death of our friends who died at a diſtance from us, or come to ſome violent and untimely end.

The ſenſe of the Words being thus determined, and the Queſtion ſo ſtated, I will for the reſolution of it give you,

I. The ſtrength of what I find offered for the *Affirmative*.

II. The general Conceſſions, or what may be granted.

III. My own Judgment about it, with the grounds thereof.

I. Some there are even among the learned and judicious who are for the *Affirmative* part of the Queſtion, and do with much confidence aſſert, That departed Souls both know our particular concerns in this World, and intermeddle with them: confirming their aſſertion both by reaſons to convince us that *it may be ſo*, and variety of inſtances that *it is ſo*. I will produce both the one and the other, and give them a due conſideration and cenſure.

The ſubſtance of what is pleaded for the Affirmative, I find thus collected and improved by Dr. *Sterne*, a learned Phyſician in *Ireland*, in his Book entituled, *A Diſſertation concerning Death*; where he offers us theſe four Arguments to convince that it is poſſible for departed Souls thus to appear, and perform ſuch Offices for their Friends on Earth.

Diſſertatio de mort, à p. 208 ad p. 214.

Argum. I. Angels by command from God are uſeful and helpful to Men; they are the *Saints Guardians*, and it is probable that each Chriſtian hath his peculiar Angel: whence it will follow that ſeparated Souls do mingle themſelves with *human affairs*, and that becauſe they are Angels, at leaſt equal unto Angels, *Luke* 20. 36. Beſides, they being Spirits that were once embodied, muſt needs be more fit for this employment than thoſe who never had any Tie at all to a Body, unleſs we can imagine them to have loſt the remembrance of all that ever they did and ſuffered in the Body, as alſo that they put off and buried all their Affections to us with their Bodies, which is hard to think. Even as Chriſt our High-Prieſt is qualified for that Office above all others in Heaven, becauſe he once dwelt and ſuffered in a Body like ours here upon Earth; ſo ſeparated Souls are qualified above all other Spirits who are unrelated to Bodies of Fleſh.

(1.) Angeli juſſu Dei hominibus opitulantur, haudquaquam ambigitur; unde animas à corpore ſolutas ſeſe rebus humanis miſcere comprobari videtur. Sequelæ fundamentum duplex eſt, prius, quod Animæ ſeparatæ Angeli ſunt, ſaltem Angelis æquales; poſterius, quod magis idonei ſunt quibus officium generi humano ſuccurrendi demandetur, quàm Spiritus inter quos & corpus nullus unquam interceſſit nexus, &c.

Argum. II. The Church triumphant and militant are but one Body; and by how much better the triumphant are than the militant, by ſo much the more propenſe they are to ſuccour and help the other that ſtand in need of it. This being the caſe, we cannot imagine but they are inclin'd to perform all good Offices for us; for elſe they ſhould do leſs for us now they are in a ſtate of the higheſt Perfection in Heaven, than they did, or were willing to do in their imperfect ſtate on Earth.

(2.) Eccleſiæ eſt corpus unum, cujus membra quo meliora, eo magis ad aliis ejuſdem corporis membris opitulandum ſunt propenſa: hujus autem corporis pars altera eſt triumphans in cœlis, altera militans in terris; illa melior, hæc opis magis indigna, &c.

Arg. III. A *Will* or *Teſtament* (as *Vlpian* defines it) is the juſt ſentence or declaration of our minds concerning that which we would have done after our deceaſe. Theſe Teſtaments have always, and among all Nations, been religiouſly obſerved, as the Apoſtle witneſſeth, *Gal.* 3. 15. The reaſons of this ſo religious obſervance are a preſumption that thoſe who made them when alive, continue in the ſame mind and will after death; that they take care for the fulfilling of them, and revenge the non-performance upon the unjuſt Executors. For otherwiſe there can be no reaſon why ſo great a ſtreſs ſhould be laid upon the Will of the Dead, if they care not whether their Wills be performed or no. Why ſhould we be ſo ſollicitous and ſtudious about it, and pay ſo great a reverence to it, but upon this account?

(3.) Teſtamentum (*Vlpiano* definiente) eſt voluntatis noſtræ juſta ſententia, de eo quod poſt mortem noſtram fieri volumus. Teſtamentum autem tanquam res ſacra ab omnibus gentibus religioſè obſervatur, *Gal.* 3. 15. Ratio autem tem religioſæ tamque univerſalis obſervantiæ eſt, quoniam animas eorum qui Teſtamenta condiderant, etiam ſuam poſt mortem, in eadem voluntate perſeverare, ejus complementa curare, ac deinque ejus vel executrices, vel non præſtitæ vindices eſſe præſumitur.

Arg. IV. The Scriptures forbid conſultations with the dead, *Deut.* 18. 10, 11. This prohibition ſuppoſeth ſome did conſult them, and received Anſwers from them; which muſt needs imply ſome commerce betwixt the living and the Souls that are departed. And conſidering he had before forbidden their conſultation with the Devil, it appears that here we muſt needs underſtand the very Souls of the Dead, and not the Devil perſonating them only.

(4.) In ſacris Scripturis conſulere mortuos paſſim prohibetur, ut *Deut.* 8. 10, 11. Sed ſi homines à mortuis non ſuſcitentur, legibus haud opus eſt; & ſi mortui rogati non aliquando reſponderent, ab hominibus haudquaquam conſulerentur. *Sterne de Mort. ubi ſup.*

Theſe are the Arguments of this learned Author for the *Affirmative*, which he cloſes with two neceſſary Cautions: *Firſt*, That this lays no foundation for religious Worſhip or Invocation of departed Souls; thoſe that are helpful to us, are not therefore to be worſhipped. *Secondly*, That we muſt acknowledge our ſelves to be under much darkneſs as to the way and manner of the converſe of Spirits with us.

The moſt acute and learned * Dr. *More* I find of the ſame opinion. He affirms, that departed Souls are capable of a vital Union with an airy Vehicle (or Body) in which they can eaſily move from place to place, and appear to the living; and act in their Affairs, as in detecting Murders, rebuking injurious Executors, viſiting and counſelling their Wives and Children, forewarning them of ſuch and ſuch courſes, &c. To which we may add the profeſſion of the Spirit thus appearing, of being the Soul of ſuch a one; as alſo the ſimilitude of the perſon: And all this ado is in things very juſt and ſerious, unfit for a Devil with that care and kindneſs to promote; and as unfit for a good *Genius*, it being below ſo Noble a Nature to tell a Lie. All theſe things put together, and rightly weighed, the violence of prejudice not pulling down the ballance; I dare appeal (ſaith he) to any, Whether it will not be certainly carried for the preſent Cauſe? and whether any indifferent Judge ought not to conclude, if theſe Stories which are ſo frequent every where, and in all Ages, concerning the *Ghoſts* of Men appearing, be but true, That it is true alſo that they are their Ghoſts, &c?

Dr. More's *Immortality of the Soul*, l. 2. c. 16.

Theſe are the ſtrongeſt Arguments I meet with, for the *Affirmative*, that the matter is poſſible, it may be ſo, the matter ſeems to be determin'd.]

To this purpoſe Dr. *Sterne* alleges ſeveral inſtances out of Scripture, as that appearance of *Samuel* unto *Saul*, and the conference betwixt them, as alſo the Letters that were ſent to *Jehoram* by *Elijah*, after that *Elijah* was tranſlated to Heaven, as appears by comparing 2 *Chron.* 21. 12. with 2 *Kings* 3 11. In which appears that in *Johoſophat*'s time who preceded this *Jehoram*, *Elijah* was dead, and yet in *Jehoram*'s time who ſucceeded him, he is ſaid to receive Letters from *Elijah*. The appearance and conference alſo betwixt Chriſt and *Moſes* and *Elias* upon the Mount, in the preſence of ſome of the Diſciples, confirms it, *Matth.* 17. 3.

Theſe are the principal Scripture-inſtances. others are almoſt innumerable. From among that vaſt heap I will ſelect ſome few that are moſt material, and of cleareſt Credit.

* Inſularum Scoticarum incolæ ad ægros, cum pro deploratis habentur, accedunt, & rogant, ut certo à morte die, locoq; certo ipſos conveniant; quod & mortui tempore & loco præſtituis præſtant. *Sterne ibid.*

* It is a thing (ſaith my Author) both known and frequent, that the Inhabitants of the *Scotiſh Iſles*, when their Friends are dying, come to them, and requeſt them that upon ſuch or ſuch a day after their Death, and in ſuch a place, they would meet them; which the Dead accordingly do at the time and place agreed upon, and have ſometimes diſcourſe with them.

Infinite Examples of Murders (ſaith Dr. *More*) have been diſcovered by Dreams, the Souls of the Perſons murdered ſeeming to appear to ſome or other aſleep, and to make their complaints to them; giving us a notable Example out of *Baronius* of *Marſilius Ficinus*, who having made ſolemn Vow with *Michael Mercatus*, (after they had been pretty warmly diſputing of the Immortality of the Soul out of the Principles of their Maſter *Plato*) that whether of them two die firſt, he ſhould appear to his Friend, and give him certain information of that Truth: It was *Ficinus* his fate to die firſt, and that not long after this mutual Reſolution. He was mindful of his Promiſe when he had left the Body; for *Mercatus* being very intent at his ſtudies, betimes on a Morning heard a Horſe riding by with all ſpeed, and obſerved that he ſtopt at his Window, and therewith heard the Voice of his Friend *Ficinus*, crying out aloud, O *Michael, Michael vera, vera, ſunt illa:* That is, *O Michael, Michael*, thoſe things are true, they are true. Whereupon he ſuddenly opened his Window, and eſpying *Marſilius* upon a *white Steed*, called after him, but he vaniſhed out of his ſight. He ſent therefore preſenly to *Florence* to know how *Marſilius* did, and underſtood that he died about that hour he called at his Window.

Much to the ſame purpoſe is that ſo famous and well atteſted ſtory of the apparition of Major *George Sydenham* to Captain *William Dyke*, both of *Somerſetſhire*, atteſted by the wortny and learned Dr. *Thomas Dyke* a near Kinſman of the *Captain*'s, and by Mr. *Douch*, to whom both the *Major* and *Captain* were intimately known. The ſum is this, The *Major* and *Captain* had many diſputes about the Being of a God, and the Immortality of the Soul, in which points they could never be reſolved, tho' they much ſought for and deſired it; and therefore it was at laſt fully agreed betwixt them, that he that died firſt, ſhould the third night after his Funeral, come betwixt the hours of twelve and one, to the little houſe in the Garden adjoining to *Major Sydenham*'s, Houſe at *Dulverton* in *Somerſetſhire*. The *Major* died firſt, and the Captain hapened to lie that very night which was appointed, in the ſame Chamber and Bed with Dr. *Dyke*; he ac uainted the *Doctor* with the appointment, and his reſolution to attend the place and hour that Night, for which purpoſe he had got the Key of that Garden. The *Doctor* could by no means divert his purpoſe, but when the hour came he was upon the place, where he waited two hours and a half, neither ſeeing nor hearing any thing more than uſual. About ſix weeks after the Captain and *Doctor* went to *Eaton*, and lay both in the ſame *Inn*, but not in the ſame Chamber, as before at *Dulverton*

The morning before they went thence, the Captain ſtaid longer than was uſual in his Chamber, and at length came into the *Doctor*'s Chamber, but in Viſage and Form much differing from himſelf, whith his Hair and Eyes ſtaring, and his whole body ſhaking and trembling: Whereat the *Doctor* wondering, demanded what is the matter, Couſin Captain? The Captain replies, I have ſeen my Major: At which the Doctor ſeeming to ſmile, the Captain ſaid, If ever I ſaw him in my life, I ſaw him but now; adding as followeth: This morning (ſaid he) after it was light, ſome one came to my Bed-ſide, and ſuddenly drawing back the Curtains, calls, *Cap, Cap*, (which was the term of familiarity that the *Major* uſe to call the *Captain* by) to whom I replied. What, my *Major* To which he returns, I could not come at the time appointed, but I am now come to tell you, *That there is a God, and a very juſt and terrible one; and if you do not turn over a new leaf, you will find it ſo.* This ſtuck ſo cloſe to him, little Meat would go down with him at dinner, tho' a handſom Treat was provided; theſe words were ſounding in his ears frequently, during the remainder of his life: he was never ſhy or ſcrupulous to relate it to any that asked him concerning it, or ever mentioned it but with horror and trepidation. They were both men of a briſk Humour and jolly Converſation, of very quick and keen parts, having been both *Univerſity* and *Inns-of-Court* Gentlemen.

The Apparition of the Ghoſt of Sir *George Villiers*, Father of the Duke of *Buckingham*, giving three ſolemn Warnings, by three ſeveral Apparitions to his Servant Mr. *Parker*, is a known and credible Story. But I will wade no farther into Particulars, they are almoſt innumerable; let theſe ſuffice for a taſte.

II. In the next place therefore I will lay down ſome,

Conceſſions about this Matter: And the.

Firſt Conceſſion is this: *That the ſeparated Souls or Spirits of Men are capable of performing and executing any Miniſtry or Service for God, (if he ſhould pleaſe to commiſſionate them ſo to do) as well as Angels are, whom we know he frequently imploys about the Perſons and Affairs of his People on Earth.*

Tho' they become not *Angels* by their ſeparation, as *Maximus Tyrius* calls them, but remain Spirits ſpecifically diſtinct from them, yet are they ſpiritual Subſtances as the Angels are: This their Nature capacitates them either to live and act out of the Body, or to aſſume (as Angels do) an *aerial Body* for the time of their miniſtry: Nor do I know any thing in Scripture or *Philoſophy* repugnant hereunto.

Conceſ. 2. *It cannot be doubted but upon ſome ſpecial and extraordinary reaſons and occaſions, ſome departed Souls have returned to, and appeared in this World by order and commiſſion from God.*

This is too manifeſt to be doubted by any that underſtand and believe the Inſtances recorded in Scripture. *Moſes* and *Elias*, long after their departure, appeared to, and talked with Chriſt upon the holy Mount, in the preſence of ſome of his *Apoſtles*, Mat. 17. 3. nor is there any reaſon to queſtion the reality of their Apparition, or to think it to be no more than a *Phantaſm*, or imaginary reſemblance of theſe Perſons, but very *Moſes* and *Elias* themſelves: For they came to be Witneſſes to Chriſt's Prophetical Office; and it was not fit ſo great a Point ſhould be atteſted by imaginary Witneſſes, or that they ſhould be called *Moſes* and *Elias* if they were not the very ſame Perſons.

Non enim conveniebat ut veritas mendacio, vel imaginariis teſtibus probaretur. *Maldon. Capellus in loc.*

'Tis therefore moſt likely they both appeared in their own Bodies: for *Moſes*'s Body we know was hidden by the Lord, and *Elias* his Body immediately tranſlated with his Soul to Heaven: when therefore the Lord would ſend them upon this ſolemn Errand, the Soul of *Moſes* probably reaſſumed that Body which was never found by Man, and *Elias* was already embodied, and fit immediately for his Expedition.

Credibilius eſt veré coporibus ſuis apparuiſs. *Pereus in loc.*

In like manner we read *Mat.* 27. 52, 53. that at the Reſurrection of our Lord, *many Bodies of the Saints aroſe, and appeared unto many*: theſe were no *Phantaſms*, but the very Souls of the departed Saints returned (having reaſſumed their own Bodies) unto this World, not only to confirm the truth of Chriſt's Reſurrection, and adorn that great Day, but as a *ſpecimen* or handſel of the Reſurrection of all the Saints in the virtue of his Reſurrection at the great Day.

Nor will I deny, but upon ſome leſſer (tho' never without weighty and ſolemn) Occaſions and Reaſons, God may ſometimes ſend the Souls of the Dead back again into this World, as in the caſes before recited, to evidence againſt the *Atheiſm* of Men, *&c Auguſtine* relates a memorable Example which fell out a *Millain*, where a certain Citizen being dead, there came a *Creditor* to whom he had been indebted, and unjuſtly demanded the Mony of his Son. The Son knew the Debt was ſatisfied by his *Father*; but having no Acquittance, to ſhew, his Father appeared to him in his ſleep, and ſhew'd him where the Acquittance lay: whether it were the very Soul of his *Father*, or rather an *Angel*, as *Auguſtine* thinks, is not certain, tho' the one as well as the other be poſſible. But tho' rarely, and upon ſome weighty and ſolemn Occaſions ſome Souls have returned and appeared; yet I judg this is not frequently done upon ſlight and ordinary Errands: And thefore to give you my own thoughts, I judg,

Aug. in lib. de cura pro mortuis agenda.

Conceſ. 3. *That thoſe Apparitions which ſeem to be, and are generally reputed and taken for the Souls of the Dead, are not indeed ſo, but other Spirits putting on the Shapes and Reſemblances of the Dead, and (for the moſt part) tricks of the Devil to delude or diſquiet Men.*

In this I think the learned Dr. *Brown* delivered his Judgment more ſolidly and orthodoxly, than in ſome other Points, whe he ſaith, 'I believe that the whole Frame of a Beaſt doth periſh, and is left in the ſame ſtate after death, as before it was materialled into life: that the Souls of Men know neither contrary, nor corruption: that they ſubſiſt beyond the Body, and continue by the Privilege of their proper Nature, and without a Miracle: that the Souls of the Faithful, as they leave Earth, take poſſeſſion of Heaven that thoſe Apparitions and Ghoſts of departed Perſons, are not the wandring Souls of *Men*, but the unquiet Walks of *Devils*, prompting and ſuggeſting us unto *Miſchief*, *Blood*, and *Villany*. And with this Opinion I concur as to the ordinary and common Apparitions of the Dead: And my Reaſons are,

Religio Med. Sect 37. p 82.

(1.) Becauſe the Scriptures every where deſcribe the ſtate of departed Souls as a fixed ſtate either in Heaven or in Hell; and aſſign the good or evil done in this World by Spirits, not to the departed Spirits of Men, but to Angels or Devils: and it is our duty to regulate our Conceits by Scripture, and not according to the vain Philoſophy of the Heathens, or the ſuperſtitious Traditions and Opinions of Men.

As for the Souls of the Godly, they are at reſt with Chriſt, *Rev.* 14. 13. *Iſa.* 57. 2. and as fixed as Pillars in the Houſe of God, *Rev.* 3. 12.

And for the Wicked, their Spirits are confin'd and ſecured in Hell as in a Priſon, 1 *Pet.* 3. 19. there is a fixed Gulph betwixt them and the living, *Luke* 16. 27 — 31.

What good Offices are to be done by Spirits for us, the Angels are God's Commiſſion-Officers to do them, *Heb* 1. 14. *They are all miniſtring Spirits, ſent forth to miniſter for them who ſhall be Heirs of Salvation*: Theſe are the Spirits ſent forth to walk to and fro through the Earth, *Zec.* 1. 10. Their Miniſtry was *emblematically* repreſented in *Jocob*'s Viſion, where they were ſeen aſcending and deſcending as upon a Ladder, betwixt Heaven and Earth, *Gen.* 28. 12. Yea, their very name *Angel* is a name of Office, ſignifying a Meſſenger, or one ſent.

And for the miſchief done by Spirits in this World, the Scriptures aſcribe that to the Devils; thoſe unquiet Spirits have their Walks in this World, they compaſs the whole Earth, and walk up and down in it, *Job.* 1. 7. and 1 *Pet.* 5. 8. they can aſſume any ſhape; yea, I doubt not but he can act their Bodies when dead, as well as he did their Souls and Bodies when alive: How great his Power is this way, appears in what is ſo often done by him in the Bodies of *Witches*. They are not ordinarily therefore the Spirits of Men, but other Spirits that appear to us.

(2.) If God ſhould ordinarily permit the Spirits of Men inhabiting the other World, a liberty ſo frequently to viſit this, what a gap would it open for *Satan* to beguile and deceive the living! What might he not by this means impoſe upon weak and credulous Mortals? There hath been a great deal of Superſtition

and

Quid enim idololatriam inter Ethnicos & Chriſtianos magis propagavit? Hinc fluxerunt multæ peregrinationes, Monaſteria, Deluba, Dies feſti, & alia, *Lav. in Job* 33.

and Idolatry already introduce under this pretence: he hath often perſonated Saints departed, and pretended himſelf to be the Ghoſt of ſome venerable perſon, whoſe love to the Souls of the people, and care for their Salvation drew him from Heaven to reveal ſome ſpecial Secret to them. Swarms of Errors, and ſuperſtitious and idolatrous Opinions and Practices are this way conveyed by the tricks and artifices of Satan among the Papiſts, which I will not blot my Paper withal; only I deſire it may be conſidered, that if this were a thing ſo frequently permitted by God, as is pretended, upon what dangerous terms had he left his Church in this World, ſeeing he hath left no certain marks by which we may diſtinguſh one Spirit from another, or a true Meſſenger from Heaven from a counterfeit and pretended one.

But God hath tied us to the ſure and ſtanding rule of his Word; forbiding us to give heed to any other voice or ſpirit leading us another way, *Iſa.* 8. 19. 2 *Theſ.* 2. 1, 2. *Gal.* 1. 8, It was therefore a diſcreet reply which one of the Antients made, when in a Prayer a Viſion of *Chriſt* appeared to him, and told him, thy prayers are heard, for thou art worthy: the good man immediately clapt his hands upon his eyes, and ſaid, *Nolo hic videre Chriſtum*, &c. *I will not ſee Chriſt here, it is enough for me that I ſhall behold him in Heaven.*

To conclude. My Opinion upon the whole is this, that altho' it cannot be denied, but in ſome grand and extraordinary caſes, as at the Transfiguration and Reſurrection of Chriſt, God did, and perhaps ſometimes tho' rarely, may order or permit departed Souls to return into this World; yet for the moſt part I judg thoſe Apparitions are not the Souls of the dead, but other Spirits, and for the moſt part evil ones.

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Of this Judgment was St. *Auguſtine*, who when he had at full related the Story above of the Father's Ghoſt directing his Son to the Acquittance; yet will not allow it to be the very Soul of his Father, but an *Angel*: where he farther adds, If (ſaith he) the Souls of the dead might be preſent in our affairs, they would not forſake us in this ſort; eſpecially my Mother *Monica*, who in her life cou'd never be without me, ſurely ſhe would not thus leave me being dead,

Obj. 1. *But it was pleaded before, that we allow the Aparitions of Angels; and departed Souls, if they be not Angels, at leaſt are equal unto Angels, and in reſpect of their late relation to us, are more propenſe to help us, than Spirits of another ſort can be ſuppoſed to be.*

Sol. It ſeems too bold and impoſing upon Soveraign Wiſdom to tell him what Meſſengers are fitteſt for him to ſend and imploy in his ſervice: who hath taught him, or been his Counſellor?

Obj. 2. *But theſe Offices ſeem to pertain properly to them as they are not only fellow-members, but the moſt excellent members of the myſtical Body, to whom it belongs to aſſiſt the meaner and weaker.*

Sol. If there be any force of reaſon in this Plea, it carries it rather for the Angels than for departed Souls: for Angels are gather'd under the ſame common head with the Saints; the Text tells us, *we are come to an innumerable company of Angels*: they and the Saints are fellow Citizens and we know they are a more noble order of Spirits; and as for their love to the Elect, it is exceeding great, as great to be ſure as the departed Souls of our deareſt Relatives can be. For after death they ſuſtain no more civil Relations to us: all that they do ſuſtain is as fellow-members of the ſame body, or fellow-Citizens, which Angels alſo are as well as they.

Object. 3. *But, ſaith the* Doctor, *the reaſon why all Nations pay ſo great honour and religious care to the Will of the Dead, is a ſuppoſition that they ſtill continue in the ſame mind after death, and will avenge the Falſifications of Truſts upon injurious Executors, elſe no reaſon can be given why ſo great a ſtreſs ſhould be laid upon the Will of the Dead.*

Sol. This is *gratis dictum*, to ſay no worſe, a cheap and unwary expreſſion: Can no reaſon be given for the religious obſervance of the Teſtaments of the dead but this Suppoſition? I deny it: for tho' they that made them be dead, yet God, who is witneſs to all ſuch acts and truſts, liveth: and tho' they cannot avenge the frauds, and injuſtice of men, he both can and will do it, 1 *Theſ.* 4. 6. which I think is a weightier ground and reaſon to inforce duty upon men than the fear of Ghoſts. Beſides, this is a caſe wherein all the living are concerned, all that die muſt commit a truſt to them that ſurvive; and if frauds ſhould be committed with impunity, who could ſafely repoſe confidence in another; *Quod tangit omnes, tangi debet ab omnibus*: that which is of general concernment, and becomes every man's intereſt, infers a general obligation upon all.

As for the Letters of *Elijah*, 'tis a vanity to think they came poſt from Heaven; no, no, they were doubtleſs left behind him out of due care to the Government, and produced in that fit occaſion.

Object. 4. *But what need of a Law to prohibit Necromancy or conſultation with the dead, if it were not practicable!*

Sol. I do not think the wicked Art there prohibited enabled them to recal departed Souls; but it was a converſing with the Devil who perſonated the dead, and therein a kind of homage was paid him to the diſhonour of God; or he might poſſibly raiſe the Bodies of wicked men, and appear in them: but I think the Spirits of the dead return not, except as was before limited.

Object. 5. *But the matters they diſcover are found to be true and the cauſes in which they concern themſelves are juſt; real Murders are detected by them, and real Fraud and Injuries corrected are rectiſied: but the Devil being himſelf a Liar and Deceiver, would never do it; 'tis not his intereſt to diſcover or diſcourage ſuch things.*

Sol. Tho it be not his intereſt meerly to diſcover it, yet it is certainly his intereſt to precipitate wicked men, and haſten their ruin by the hand of Juſtice; and he will ſpeak the truth, and ſeem to own a righteous cauſe to bring about his great deſign of ruining the Souls and Bodies of men. I will ſhut up with three Cautions,

Caution I. Strain not Conſcience to enrich poſterity: be true to the truſts committed to you by the Dead, or by the Living, remembring, that tho' they be dead and cannot avenge the wrong, yet the Lord lives, and will ſurely do it in a ſeverer manner than they could, ſhould they appear in the moſt terrible and frightful forms to you: Beſides, your own Conſciences will haunt you worſe than a Ghoſt. Be juſt and true therefore in all your Promiſes and Truſts, for God is the Avenger.

Caution II Finiſh your work for Eternity before you die: for *as the Cloud is conſumed, and vaniſhed away, ſo he that goeth down to the Grave ſhall come up no more; he ſhall return no more to his houſe, neither ſhall his place know him any more*, Job 7. 9, 10. Your Souls will be fixed in Eternity ſoon after they are looſed from your Bodies: when Death comes, away you muſt go, willing or unwilling, ready or unready; but no returning hither how willing ſoever.

Caution III. Keep your ſelves from that heatheniſh and accurſed practice of conſulting the Devil about your abſent or dead Relations; a practice too common in Sea-port Towns, and of deep and heinous guilt before God: *Iſa.* 8. 19. *And when they ſhall ſay unto you, Seek unto them that have familiar Spirits, and unto Wizards that peep and mutter; ſhould not a people ſeek unto their God? for the living to the dead?*

You need not call the Devil twice, that ſubtle and officious Spirit draws the living into his Net by ſuch a bait as this: You meet your mortal Enemy under the diſguiſe of your dead Friend.

Query. 5. *Whether the ſeparated Souls of the Juſt in Heaven, have any converſe or communication with each other? and how that can be, ſeeing all the Organs and Inſtruments of ſpeech and hearing are laid aſide with their Bodies;*

It ſeems impoſſible that ſeparated or unbodied Spirits ſhould converſe together, ſeeing the Inſtruments by which the thoughts are communicated from one to another, are periſhed in the Grave. Suppoſe the Tongue of a man to be cut out, his Eyes and Hands periſhed or made uſeleſs whilſt the Soul remains in the Body; it may enjoy its own thoughts within it ſelf, but it is impoſſible to ſignify them to another by words or ſigns.

Or ſuppoſe a Man in a deep ſleep (wherein the Senſes are only bound for a little time) he may indeed exerciſe his own fancy in a pleaſant Dream, but another cannot underſtand how it is entertained; but in death the Senſes are not bound but extinguiſhed.

Beſide, we muſt not think the felicity of the departed holy Souls to conſiſt in mutual Converſes one with another, but in their ineffable Viſions of God, and Communion with him. To him who is Omniſcient, and underſtands their moſt inward thoughts, they can freely communicate them, and receive his, as well as pour forth their own love; but to do it to their fellow-Creatures, who ſee not as God doth, ſeems impoſſible.

Indeed it was never doubted, but after the Reſurrection they ſhall both know and talk with one another in a more excellent and perfect manner then now they do; but till that time, the Reaſons above ſeems to perſade us, that all the Converſes above are only betwixt God and them, which indeed is enough to make them happy: and indeed, if this ability be allowed to ſeparated Souls, it ſeems to render the Reſurrection of their Bodies needleſs: for they are well enough without them. But certainly the Spirits of juſt Men are not *Mutes*: ſuch an Auguſt Aſſembly of holy and excellent Spirits do not live together in their Father's Houſe without mutual Converſe and Fellowſhip with each other, as well as with God.

That acute and judicious Divine, Mr. *Joſeph Symonds*, in the Epiſtle to his Book, entituled, *Sigh and Faith*, expreſſeth himſelf about this matter thus. 'I often think (ſaith 'he) of the Communion of the Spirits of Men, 'which certainly is more than many are acquainted with: tho' we act one upon another 'in our preſent ſtate, by the help of ſenſe; 'yet we are wrought and deſigned to a more 'excellent way. Angels and the Spirits of Men 'made perfect, converſe and trade in a mutual '*Communication*, not without ſenſe, but without ſuch ſenſe as ours. This, as eternal Life, 'begins here, and is found in ſome degrees in 'this mortal State, tho' not in ſo viſible appearances as to lie open to much obſervation.

'Angels good and bad do act upon our Spirits, and our Spirits hold converſe with 'them, and with the Father of Spirits, which 'may be diſcerned in ſecret Parlies and Diſcourſes betwixt them and us; much of this 'appears in *David*'s Pſalms: and there paſſeth not only an inward ſpeech, but there are 'inviſible approaches, entertainments and 'touches, which *Paul* found when bound in 'the Spirit, and under the working of God, 'which wrought in him mightily, *Col.* 1. 29. 'it is alſo moſt certain that our Souls are not 'mute and ſhut out from all mutual Traffick 'with each other, except what they have by 'the mediation of Senſes.

'Inſtances are found, that (as they ſay of 'two Needles touch'd with the Load-ſtone) 'the Spirit of one at a diſtance hath found it 'ſelf affected with the motion and ſtate of another. And this we are all ſenſible of, that 'there is a ſtrong deſire in us to Communion 'of Spirits; and that becauſe the way moſt 'ready and convenient to our bodily ſtate is 'by ſenſe, we are carried with much inclination 'to maintain intercourſe of our minds and Spirits by ſenſe; but as being made to a better 'way, our Souls are not ſatisfied with this 'preſent way, as being both painful, and 'ſhort. We cannot give an exact Copy of our 'Apprehenſions, Deſires, Delights, and other affections by theſe two great Mediators of 'Communion, the *Eye*, and the *Ear*: but becauſe we are in ſo great a meaſure confin'd to 'this courſe, our Souls, as it were, ſtand in 'theſe two gates, to ſend and receive mutual 'Embaſſies each from other. Which way, as 'it is ſhort in it ſelf, ſo it is much ſhortned by 'diſtances, diſaffections, impotencies, and diſparites.

I cannot imagine that Men in the ſtate of Imperfection ſhould have ſo many ways to communicate their Minds, as by ſpeak'ng, writing, *&c.* yea that the very Birds and Beaſts are by nature enabled to ſignify to each other each other their Inclinations; and that the Spirits of juſt Men which are the beſt of all humane Spirits, and that when made perfect too, which is the beſt and higheſt ſtate attainable by them) ſhould have none, but live at a greater diſadvantage in this reſpect, than they did, or the very Birds and Beaſts in this World do. The ſum of my thoughts about this matter, I will lay down in the following *Sections.*

Sect. 1. The ſtate of Heaven (as was at large open'd in our eleventh Propoſition) being an Aſſociation of Angels and bleſſed Souls for the glorifying and praiſing of God in his Temple there, and this Worſhip being carried on by joint conſent, as appears by their joint aſcriptions of Glory to God, *Rev.* 7. 9, 10, 11, 12. they muſt of neceſſity for the orderly carrying on of this Heavenly Worſhip, underſtand each others mind, and communicate their thoughts: for without this 'tis not imaginable how a joint or common Service, in which thouſands of thouſands are employed, can be decorouſly and orderly managed, except we conceive of them as ſo many *Machines*, or wind-Inſtruments that are managed by an intelligent Agent, tho' themſelves be ſenſleſs, and meerly paſſive: Certainly their conſent is a different thing from that of the Keys of a *Harpſicord*, or ſtrings of a *Lute*; they are intelligent Beings, who underſtand their own and each others mind: and beſides, without this ability, that Society in Heaven would be leſs comfortable, as to mutual refreſhing Fellowſhip, than the Society of the Saints is here. So that it is not to be doubted, but theſe noble and excellent Spirits can, and do communicate their thoughts to each other, and that in a moſt excellent way.

Sect. 2. But yet we cannot imagine theſe Communications betwixt them to be by words formed by ſuch Inſtruments and Organs of Speech as we now uſe, for they are bodileſs Beings: words and articulate ſounds are fitted to the uſe and ſervice of embodied Spirits. It is therefore probable, that they convey and communicate their minds to one another, as the bleſſed Angels do, not with Tongues of fleſh, (tho' we read of *the Tongues of Angels*, 1 Cor. 13. 1.) but in a way ſome what analogous to this, tho' much more noble and excellent. For look, as the Scripture ſtiles the moſt excellent Food, Angels Food; ſo the moſt excellent Speech, or moſt eloquent Tongues Angels Tongues. The pureſt Rhetorick that ever flowed from the lips of the moſt charming *Orator*, is but babbling, to the Language of Angels, or of Spirits made perfect.

onſtat Angelos linguas
n habere; eſt autem in
aliquid ἀναλογὸν linguis,
quod conceptus ſibi
tuo tradunt *Lightf.*

When *Paul* as wrapt into the third Heaven, where he was admitted to the ſight and hearing of this bleſſed Aſſembly, it's ſaid he heard ἄῤῥητα ῥήματα words unſpeakable, ſpiritual Language, ſuch as his Tongue neither could, or ought to utter, ſuch as none but heavenly Inhabitants can ſpeak: and *Dan* 8. 13. *I heard* (ſaith *Daniel*) *one Saint ſpeaking, and another Saint ſaid unto that certain Saint that ſpake*, &c. He heard the enquiries of the Angels, deſiring to know the Myſtery from the mouth of Chriſt. A Language they have, but not like ours.

Sect. 3. The Communications of Angels and Souls in Heaven, is therefore conceived to be an ability in thoſe bleſſed Spirits ſilently and without ſound to inſtil and inſinuate their minds and thoughts to each other, by a meer act of their Wills: juſt as we now ſpeak to God or our ſelves in our hearts, when our lips do not move, or the leaſt out ward ſign appears.

Dicimur nobis ipſis in animo loqui, cum aliquid actu cogitamus, & animo volvimus: cogitamus autem actu, ex voluntatis imperio, hoc eſt, cum volumus. *Zanch.*

There are two ways by which the Souls of Men ſpeak, one *outwardly*, by the Inſtruments of ſpeech, or ſenſible ſigns the other *inwardly* without ſound or ſign. This inward ſilent Speech is nothing elſe but an act of the Will, calling forth ſuch things into our actual Thoughts and Meditations, which before lay hid and quiet in the Memory, or habit of knowledg. Theſe thoughts, or actual revolvings of things in the mind, are in Scripture called רבר עם לבבר, a Word of Speech in the Heart, *Deut.* 15. 9. Take heed to thy ſelf, that there be not a wicked word in thy Heart, we tranſlate it a *wicked thought:* thoughts are the words and voice of the Soul: And ſo *Matth.* 9. 3. they ſpake within themſelves *i. e.* their Souls ſpake, tho' their lips moved not. All Meditation is an inward Speech in the Soul, and therefore שוח indifferently ſignifies both to ſpeak, and to meditate. The Objects which we revolve in our thoughts, are ſo many Companions with whom we converſe: and thus a Man (like *Heinſius*) may be in the midſt of abundance of excellent Company when he is alone. And this is ſilent talk to our ſelves, without any ſound or noiſe.

εἶπον ἐν ἀυτοῖς, שוח cum puncto ſiniſtro, locutus eſt ore, aut corde cogitavit, meditatus eſt.

Object. But you will ſay, *Tho' the Spirit of a Man can thus talk to or with it ſelf; yet this can ſignify nothing to others*: For what Man, knoweth the things of a Man ſave the Spirit of a Man that is in him? 1 *Cor.* 2. 11. *It is not therefore enough to open this internal door of the Will; for except we open alſo the external door of lips, no Man can know our minds, or be admitted into the ſecrets of our Souls: ſhould we never ſo earneſtly deſire that another ſhould know our mind, except we pleaſe alſo to diſcover it by word or ſign, he cannot know it; and therefore an act of the Will is not ſufficient without ſome external ſignification ſuperadded. And theſe Souls being bodileſs, can give no ſuch outward ſignification.*

Duo ſunt oſtia aliorum reſpectu, quorum niſi utrumque à te reſeretur, fieri non poteſt, ut quæ tu habes in intellectu, & corde tuo occulta, ea alius habere, & cognoſcere queat. Unum ex parte animi eſt voluntas; niſi enim quæ occulta latent in corde tuo, ea velis aliis patefieri, quis ea percipiat? alterum eſt ipſum corpus carneum; ac proinde licèt quaſi aperto priori interiorique oſtio velis, quæ in animo volvis, alicui patefacere, niſi tamen hoc etiam alterum externum reſeres, nullo modo ab aliis hominibus cognoſci poterunt. *Zanch. de operibus Dei, lib.* 3. *cap.* 19.

Sol. 'Tis indeed needful among Men in this World to unlock another door beſide that of their Will, to communicate the Secrets of their hearts to others; but Angels, and the Spirits of Men having no Bodies, conſequently have but one door, to wit, that of the Will, to open; and the opening thereof (which is done by one act or deſire in a moment) is enough to diſcover ſo much of their minds, as they would have diſcovered to

Quoniam igitur Angeli iis carent craſſis corporibus, idcirco nihil impedit, quo minus quæ unus Angelus in ſua verſat mente, ea alter videat, niſi ejus voluntas: ſi enim ea nolit ab altero reſciri, nunquam, niſi Deo revelante, reſcientur. *Zanch.* ubi ſupra.

another Spirit. If they keep the door of their Will ſhut, no Angel or Spirit can know what is in their thoughts, without a Revelation from God; and if they but will or deſire others ſhould know, no words can ſo fully manifeſt one Man's mind to another, as ſuch an act of the Will doth manifeſt theirs. And this, ſaith learned *Zanchy*, is the Tongue of *Angels*, and the ſame way the Spirits of Men have to make known their minds in the unbodied ſtate. It is but the turning the Key of the Will, and their thoughts or deſires are preſently ſeen and known by others, to whom they will diſcover them, as a Man's face is ſeen in a glaſs, when he pleaſeth to turn his face to it. Would one Spirit make known his mind to another? it is but to will he ſhould know it, and it is immediately known.

Sect. 4. This internal way of ſpeaking and communication among Spirits, is much more noble, perfect, and excellent, than that which is in uſe among us by words and ſigns: And that in two reſpects, *viz.*

1. Of clearneſs.
2. Of diſpatch and ſpeed

1. Spiritual Language is more clearly expreſſive of the Mind and Thoughts, than Words, Writings, or any other external ſigns can be. The greateſt Maſters of Language do often cloud their meaning for want of words fit and full enough to expreſs it; Truth ſuffers by the poverty and ambiguity of words: many Controverſies are but meer ſtrifes about words, and ſcufflings in the dark, by the miſtakes of each others ſenſe and meaning: few have the ability of putting their own meanings into apt, proper and full expreſſions; and if they can, yet others to whom they ſpeak, want an anſwerable ability of underſtanding, and clearneſs of apprehenſion to receive it. If we could diſcern the true and natural ſenſe of things, juſt as it is in the mind of the Speaker or Writer, how many Controverſies would be thereby quickly ended?

But Spirits unbodied ſo convey their ſenſe and mind to one another, that there can be no miſtakes, no darkning of Counſel by words without knowledg; but one receives it juſt as it lies in the other's mind.

2. Spiritual Language is more eaſy, and of quicker diſpatch. Some Men have voluble Tongues, and are much more ready and preſential than others, their Tongues are as the Pen of a ready Scribe; and others, no leſs ready with their hands, which keep pace with, yea, outrun the Tongue of the Speaker, as *Martial* notes,

> *Currant verba licet, manus eſt velocior illis;*
> *Nondum lingua, ſuum dextra peregit opus.*

Martial. Epig. lib. 14. Ep. 208.

Yet all this is but bungling work to the ready diſpatch of Spirits, one act of the Will opens the Window to diſcern the mind of another clearly; ſo that the converſe of Spirits muſt needs be more excellent in both reſpects, than any we are accuſtomed to, or acquainted with in this World. I will ſhut up this Queſtion with

One COROLLARY.

Long to be aſſociated with the Spirits of juſt Men made perfect. You that are going to join that bleſſed Aſſembly, will even in this reſpect gain an invaluable advantage. 'Tis true, there is much of comfort in the preſent Converſes of embodied, and imperfect Saints: 'tis ſweet to faſt and pray, to ſigh and groan together; 'tis ſweeter to rejoice and praiſe our God together. 'Tis ſweet to talk of Heaven with our faces thitherward: but alas! what is this to the Converſes that are among the Spirits of juſt Men made perfect! With what melting hearts have we ſometimes ſate under the Doctrine of the Goſpel! How have our ears been chained with delight to the Preacher's lips, whilſt he hath been diſcourſing of thoſe raviſhing ſubjects, *Chriſt* and *Heaven!* But alas! how dry and dull a thing is the beſt of this, to the Language of Heaven! Three things debaſe and ſpoil the Communications of the Saints on Earth, *viz.* the darkneſs, dulneſs, and frothineſs thereof

1. The darkneſs and ignorance of our Underſtandings. How crude, weak, and indigeſted are our higheſt and pureſt Notions of ſpiritual things! We ſpeak of them but as Children, 1 *Cor.* 13. 11. For alas, the vail is yet upon our faces. The Body of ſin, and the Body of fleſh, caſt a very dark ſhadow upon the World to come; but the apprehenſions of ſeparated Souls are moſt bright and clear. This darkneſs begets miſtakes, miſtakes beget ſo many quarrels and janglings, that our fellowſhip on Earth loſeth at once both its profit and pleaſure.

2. There is much dulneſs and deadneſs accompanying the Communion of Saints on Earth, abundance of precious time is waſted among us in unprofitable ſilence; and when we engage in diſcourſes of Heaven, that diſcourſe is often little better than ſilence; our words freeze betwixt our lips, and we ſpeak not with that concernedneſs and warmth of Spirits which ſutes with ſuch ſubjects.

It is not ſo among our Brethren above; their Affections are at the higheſt Peg, giving Glory to God in the higheſt.

3. To conclude; in the diſcourſes of the beſt Men on Earth, there is too much froth and vanity. Many words, like water, run away at the waſte ſpout; but there God is the Center in which all terminates. O therefore let us long to be among the unbodied people. This World will never ſute us with Companions in all things agreeable to the deſires of our hearts. The beſt Company are got together in the upper Room; an Hour there is better than an Age below. Whatever fellowſhip Saints leave on Earth, they ſhall be ſure to find better in Heaven.

Query *Whether the ſeparated Souls of the Juſt in Heaven, do incline to a reunion with their own Bodies? and how that reunion is at laſt effected?*

That theſe bleſſed Souls have no ſuch inclination or deſire, theſe Reaſons ſeem to perſuade.

1. That their Bodies, whilſt they lived in them, were no better than ſo many Priſons. Many were the prejudices, damages and miſeries they ſuſtained and ſuffered in them. It kept them at an uncomfortable diſtance from the Lord, 2 *Cor.* 5. 6. Their bemoaning cries ſpake their uneaſy ſtate. How often hath every gracious Soul thus lamented it ſelf! *Wo is me that I dwell in Meſheck.* It incloſed their Souls within its mud walls, which intercepted the

Animam conceptu ſuo obſtruit, & obſcurat, & concretione carnis infæcat; unde illi velut per carneum ſpecular obſoletior lux rerum eſt. Proculdubio cum vi mortis exprimitur de concretione carnis, & ipſa expreſſione colatur, certè de oppanſo corporis erumpit in apertum, ad meram, & puram, & ſuam lucem. *Tertul. de Anima.*

the Light and Joy of God's Face. Death therefore did a moſt friendly office when it ſet it at liberty, and brought it forth into its own pure and pleaſant Light and Liberty. Theſe bleſſed Spirits now rejoyce as Priſoners do in their recovered liberty: and can it be ſuppoſed, after all theſe ſufferings, groans and ſighs to be diſſolved they can be willing to be embodied again? Surely there is as little reaſon for Souls at liberty, to deſire to be again embodied, as there is for a Bird got out of the Snare or Cage, to fly back again to its place of confinement and reſtraint. Yea, when we conſider how lothſome holy Souls, when under the excruciating pains of ſickneſs, and as yet in the ſight of this alluring World, have been to hear of a return to it by the recovery of their health; we cannot think, but being quite out of the ſight of this, and in the fruition of the other World, the thoughts of the Body muſt needs be more loathſom to them than ever.

We read, that when a good Man in time of his ſickneſs, was told by his Friends, that ſome hopeful ſigns of his recovery began now to appear; he anſwered, And muſt I then return to this Body? I was as a Sheep driven out of the ſtorm, almoſt to the Fold; and then driven back into the ſtorm again: Or as a weary Traveller near his home, who muſt go back again to fetch ſomething he had neglected: Or as an *Apprentice* whoſe time was almoſt out, and then muſt begin a new Term. Of ſome others it hath been alſo noted, that the greateſt Infirmities they diſcovered upon their Death-bed, have been their too paſſionate deſires to be diſſolved, and their unſubmiſſiveneſs to God's Will in their longer ſtay in the Body. Now, the Bodies of the Saints being ſo chearfully forſaken, and that only upon a foretaſte of Heaven by Faith; how can it be thought they ſhould find any inclination to a reunion, when they are ſo abundantly ſatisfied with the Joys of his face in Heaven? Certainly the Body hath been no ſuch pleaſant habitation to the Soul, that it ſhould caſt an eye or thought that way, when it is once delivered out of it. If it were burdenſome here, a thought of it would be loathſome there.

2. We have ſhew'd before, that the ſeparate Soul wants not the help of the Body, but lives and acts at a more free and comfortable rate than ever before. 'Tis true, it is not now delighted with meat and drink, with ſmells and ſounds as it was wont to be: but then it muſt be conſidered, that it is happineſs and perfection not to need them. It is now become equal to the Angels in the way and manner of its living; and what it enjoyed by the miniſtry of the Body, it eminently and more perfectly injoys without it. What perfections can the Soul receive from matter? What can a lump of fleſh add to a Spirit? And if it can add nothing to it, there is no reaſon why it ſhould hanker after it, and incline to a re-union with it It added nothing of happineſs to it, but much of trouble, and therefore becomes juſtly undeſirable to it.

ima rationalis nihil per-
ionis recipit à materia,
d extra illam non poſ-
recipere; ergo cum ſe-
ata fuerit, in illam pro-
ſa non dicetur. *Coninb.*

3. The ſuppoſition of ſuch a propenſion and inclination, ſeems no way to ſute with that ſtate of perfect reſt which the Souls of the Juſt enjoy in Heaven. The Scriptures tell us that at death they enter into Reſt, *Iſa.* 57. 2. *Heb.* 4. 9. That they reſt from their labours, *Rev.* 14. 13. But that which inclines and deſires (eſpecially when the deſired enjoyment, as in this caſe, is ſuſpended ſo long) muſt be as far from Reſt, as it is from ſatisfaction in the enjoyment of the thing deſired. We know what *Solomon* hath obſerved of ſuch a life, (and his obſervation is experimentally true) that *hope deferr'd, makes the heart ſick*, Prov. 13. 12. Who finds not his own deſires a very rack to him in ſuch caſes? If we be kept but a few days in earneſt expectation and deſire of an abſent Friend, and he comes not, what an uneaſy life do we live? But here we muſt ſuppoſe ſome have ſuch an unſatiſfied life for hundreds, and others for thouſands of years already; and how much longer they may remain ſo, who can tell? We uſe to ſay, Lovers hours are full of Eternity. Theſe reaſons ſeem to carry it for the Negative.

But if the matter be weighed once more, with the following reaſons in the counter-ſcale, and prejudice do not pull down the ballance; we ſhall find the contrary Concluſion much more ſtrong and rational. For.

Argum. I. The Soul and Body are the two eſſential conſtitutive parts of Man; either of theſe being wanting, the Man is not compleat and perfect. The good of the whole, is the good of the parts themſelves; and every thing hath a natural deſire and appetite to its own good and perfection. 'Tis confeſſed, the Soul, for as much as concerns it ſelf ſingly, is made perfect and enjoys bleſſedneſs in the abſence of the Body; but this is only the perfection and bleſſedneſs of one part of Man; the other part, *viz.* the Body, lies in obſcurity and corruption: and till both be bleſſed, and bleſſed together in a ſtate of compoſition and re-union, the whole Man is not made perfect. For this therefore the Soul muſt wait.

Anima ſeparata ad unionem corporis propenſa eſt, nam illa vult totius compoſiti actualem conſtitutionem; cum propter hanc tanquam finem illa ſit, & in entium latitudine inveniatur. Atque hæc eſt illa perfectio quam anima obtinet ex illo appetitu: nam bonum totius compoſiti, eſt bonum ipſarum partium. Affirmandum itaq; eſt, animam ſeparatam naturaliter deſiderare reſurrectionem. *Alſtedii Nat. Theol. pars prima, p.* 214, 215.

Argument. II. Tho' Death hath diſſolv'd the Union, yet it hath not deſtroyed the relation betwixt the Soul and Body; that duſt is more to it than all the duſt of the whole earth. Hence it is that the whole perſon of a Believer is ſometimes denominated from that part of him, namely his Body, which remains captivated by death in the grave. Hence 2 *Theſ.* 4. 15. dead Believers are called *thoſe that ſleep*, which muſt needs properly reſpect the Body, for the Soul ſleeps not; and ſhews what a firm and dear relation ſtill remains betwixt theſe abſent Friends. Now we all know the mighty power of Relation, if it be at leaſt among *Entities*, yet ſurely it is one of the greateſt things in the World in *efficacy*.

It is difficult to bear the abſence of out dear Relatives, eſpecially if we be in proſperity, and they in adverſity: as the caſe here is betwixt the Spirit in Heaven, and its Body in the Grave; this aſſociated with Angels, that prey'd upon by Worms. *Joſeph's* caſe is the livelieſt *Emblem* that occurs to my preſent thoughts to illuſtrate the point in hand. He was advanced to be Lord over all *Egypt*, living in the greateſt pomp and ſplendor there: but his *Father* and *Brethren* were at the ſame time ready to periſh in the land of *Canaan*. He had been many years ſeparated from them, but neither the length of time, nor honours of the Court could alienate his affections from them. O ſee the mighty power of Relation! No ſooner doth he ſee his Bretheren, and underſtand their caſe, and the pining condition of *Jacob* his Father, but his bowels yerned, and his compaſſions rolled together for them. Yea, he could not forbear, nor ſtifle his own affections, tho' he knew how injurious his Brethren had been to him, and betrayed him, as the Body hath the Soul: Yet all this notwithſtanding, he breaks forth into tears and outcries over them, which made the houſe ring again with the news that *Joſeph's* Brethren were come. Nor could he be at reſt in the lap of honour and plenty, until he had gotten home his dear and antient Relations to him. Thus ſtands the caſe betwixt Soul and Body.

Gen. 43. 29,30,31.

Argum. III. The regret, reluctancy, and ſorrows expreſſed by the Soul at parting, do ſtrongly argue its inclination to a re-union with it, when it is actually ſeparated from it. For why ſhould we ſurmiſe that the Soul which mourn'd and groan'd ſo deeply at parting, which claſp'd and embraced it ſo dearly and affectionately, which fought, ſtrugled and diſputed the paſſage with Death every foot and inch of ground it got, and would not part with the Body till by plain force it was rent out of its arms, ſhould not, when abſent, deſire to ſee and enjoy its old and endeared friend again? Hath it loſt its affection, tho' it continue its relation? that's very improbable, Or doth its advancement in Heaven make it regardleſs of its Body, which lies in contempt and miſery? that's an effect which Chriſt's perſonal Glory never produced in him towards us, nor a good man's preferment would produce in him to his poor and miſerable friends in this World, as we ſee in the caſe of *Joſeph* but now inſtanced in. It is therefore harſh and incongruous to ſuppoſe the Soul's love to the Body was extinguiſhed in the parting hour, and that now, out of ſight, out of mind.

Object. But was it not urged before in oppoſition to this aſſertion, that the Souls of the righteous looked upon their Bodies as the Priſons, and ſighed for deliverance by death, and greatly rejoiced in the hope and foreſight of that Liberty death would reſtore them to? How doth this conſiſt with ſuch reluctancies at parting, and inclinations to re-union?

Sol. The Objection doth not ſuppoſe any man to be totally free from all reluctancies and unwillingneſs to die. The holieſt Souls that ever lived in Bodies of fleſh will give an unwilling ſhrug when it comes to the parting point, 2 *Cor.* 5. 2. But this their willingneſs to be gone ariſes from two other grounds, which make it conſiſtent enough with its reluctancies at parting, and inclination to a ſecond meeting.

(1.) This willingneſs to die, doth not ſuppoſe the Soul's love to the Body to be utterly extinguiſhed, but maſtered and overpowered by another and ſtronger love. There is in every Chriſtian a double love, one natural, to the Body, and the things below; the other ſupernatural, to Chriſt, and the things above: the latter doth not extinguiſh, tho' it conquer and ſubdue the other. Love to the Body pulls backward, love to Chriſt pulls forward, and finally prevails. This is ſo conſiſtent with it that it ſuppoſes natural reluctation and unwillingneſs to part.

(2.) The willingneſs of God's people to be diſſolved, muſt not be underſtood *abſolutely*, but *comparatively*: In that ſenſe the *Apoſtle* will be underſtood, 2 *Cor.* 5. 8. *We are confident I ſay, and willing rather to be abſent from the Body, and preſent with the Lord*, (i. e.) Rather than to live always a life of ſin, ſorrow and abſence from God, Death is not deſirable in and for it ſelf, but only as it is the Soul's outlet from ſin, and its inlet to God.

So that the very beſt deſire is but comparatively, and it is but few who find the love of this animal life ſubacted and overpowered by high raiſed acts of faith and love. The generality even of good Souls feel ſtrong renitencies, and ſuffer ſharp conflicts at their diſſolution All which diſcovers with what lothneſs and unwillingneſs the Soul unclaſps its arms to let go its Body. Now as *Divines* argue the frame of Chriſt's heart in Heaven towards his People on earth, from all thoſe endearing paſſages and demonſtrations of love he gave them at parting; ſo we here argue the continued love and inclination of the Soul to its Body after it is in Heaven, from the manifold demonſtrations it gave of its affection to it in this World, eſpecially in the parting hour. No conſiderations in all the World, leſs than the more full fruition of God, and freedom from ſin, could poſſibly have prevailed with it to quit the Body, tho' but for a time, and leave it in the duſt. Which is our third Argument.

Argum. IV. And as the dolorous parting hour evidenceth it, ſo doth the Joy with which it receives it again at the Reſurrection. If it part from it ſo heavily, and meet it again with joy unſpeakable; ſure then it ſtill retaineth much love for it, and deſires to be re-eſpouſed to it, in the interval. Now, that its meeting in the Reſurrection is a day of Joy to the Soul, is evident, becauſe it is called *the time of Refreſhment*, Acts 3. 19. And they *awake with ſinging out of the duſt*, Iſa. 26. 19. If the direct and immediate ſcope of the *Prophet* point not (as ſome think it doth) at the Reſurrection, yet it is allowed by all to be a very lively alluſion to it; which is ſufficient for my purpoſe. And indeed none that underſtands and believes the deſign and buſineſs of that day, can poſſibly doubt but there was reaſon enough to call it a time of refreſhment, a ſinging morning; for the Souls of the Righteous come from Heaven with Chriſt, and the whole hoſt of ſhouting Angels; not to be *ſpectators* only, but the *ſubjects* of that day's Triumph. They come to re-aſſume, and be re-eſpouſed to their own Bodies, this being the appointed time for God to vindicate and reſcue them from the tyrannical power of the Grave, to endow them with ſpiritual qualities at their ſecond marriage to their Souls, that in both parts they may be completely happy. O the joyful claſpings and dear embraces betwixt them, who but themſelves can underſtand! And by the way, this removes the Objection forementioned, of the miſeries and prejudices the Soul ſuffered in this World, in and from the Body: For now it receives it a ſpiritual Body, (*i. e.*) ſo ſubdued to, and fitted for the uſe of the Spirit, as never to impede, clog, or obſtruct its motions and inclinations any more, 1 *Cor.* 15. 44. In this hope it parted from it, and with this conſolation it now receives it again.

Argum. V. There are many *Scriptures* which very much favour, if they do not poſitively conclude the Soul's inclination to, and deſire to be re-united with its own Body, even whilſt it is in the ſtate of its ſingle glorification in Heaven. Certainly our Souls leave not our Bodies at death, as the *Oſtrich* doth her Eg in the Sand, without any farther regard to it, or concernment for it; but they are repreſented as crying to God to remember, avenge, and vindicate them, *Rev.* 6. 10, 11. How long, Lord, how long wilt thou not avenge our Blood? *Our Blood*, ſpeaks both the continued Relation and ſutable Affection they have to their abſent Bodies.

And to the ſame ſenſe a judicious and learned Pen expounds that place, *Job*. 14. 14. (which is commonly, but I know not how fitly, accommodated to another purpoſe) *All the days of my appointed time will I wait till my change come*; which words, by a diligent comparing of the Context, appear to have this for their proper ſcope and ſenſe.

Mr. How's *Bleſſedneſs of the Righteous*, p. 170,171.

'*Job* in the former Verſe had expreſſed his confidence by way of petition, that at a ſet and appointed time God would remember him, ſo as to recal him out of the Grave; and now minded to ſpeak out more fully, puts the Queſtion to himſelf, *If a Man die, ſhall he live again?* And thus anſwers it, *All the days of my appointed time* (that is, of the appointed time which he mentioned before, when God ſhould revive him out of the Duſt) *will I wait till my change come*; that is, that glorious change, when the corruption of a loathſome Grave ſhould be exchang'd for immortal Glory: which he amplifies and utters more expreſly, ver. 15. *Thou ſhalt call, and I will anſwer: thou ſhalt have a deſire to the work of thy hands*; thou wilt not always forget to reſtore and perfect thine own Creature. And ſurely this waiting is not the act of his inanimate ſleeping Duſt, but of that part which ſhould be capable of ſuch an Action; *q. d.* I, in that part which ſhall be ſtill alive, ſhall patiently wait the appointed time of reviving me in that part alſo, which Death and the Grave ſhall inſult over in a temporary triumph in the mean time.

Upon theſe grounds I think the inclination of the ſeparated Spirits of the Juſt to their own Bodies to be a juſtifiable Opinion. As for the Damned, we have no reaſon to think ſuch a re-union to be deſirable to them; for alas! it will be but the increaſe and aggravation of their Torments; which conſideration is ſufficient to over-power and ſtifle the inclination of Nature, and make the very thoughts of it horrid and dreadful: To what end (as the Prophet ſpeaks in another caſe) is it for them to deſire that day? It will be a day of darkneſs and gloomineſs to them; re-union being deſigned to complete the Happineſs of the one, and the Miſery of the other.

But before I take off my hand, and diſmiſs this Queſtion, I muſt remember that I am Debtor to two Objections.

Object. 1. *The Soul can both live and act ſeparate from the Body, it needs it not; and if it don't want, why ſhould it deſire it?*

Sol. The life and actings of the glorified are conſiderable two ways, (1.) Singly and abſtractedly for the life and action of one part: and ſo we confeſs the Soul lives happily, and acts forth its own powers freely in the ſtate of ſeparation. (2.) Perſonally, or concretely, as it is the life and action of the whole Man, and ſo it doth both need and deſire the conjunction or re-union of the Body: for the Body is not only a part of Chriſt's Purchaſe as well as the Soul, and is to have its own Glory as well as it, but it is alſo a conſtitutive part of a complete glorified Perſon; and ſo conſidered, the Saints are not perfectly happy till this re-union be effected, which is the true ground and reaſon of this its deſire.

Object. 2. *But this Hypotheſis ſeems to thwart the account given in Scripture of the reſt, and placid ſtate of ſeparate Souls: for look as Bodies which gravitate and propend do not reſt, ſo neither do Souls which incline and deſire.*

Sol. There is a vaſt difference betwixt the tendencies and propenſions of Souls in the way to Glory, and in Glory: we that are abſent from the Lord, can find no reſt in the way; but thoſe that are with the Lord can reſt in Jeſus, and yet wait without anxiety, or ſelftorturing impatience, for the accompliſhment of the Promiſes to their abſent Bodies, *Rev.* 6. 10, 11.

Corollary. Let this provoke us all to get ſanctified Souls to rule and uſe theſe their Bodies now for God. This will abundantly ſweeten their parting at Death, and their meeting again at the Reſurrection of the Juſt: elſe their parting will be doleful, and their next meeting dreadful. And ſo much for the Doctrine of Separation.

The Uſes *of the Point.*

OUR way is now open to the Improvement and Uſe of this excellent Subject and Doctrine of Separation; and certainly it affords as rich an entertainment for our Affections as for our Minds, in the following Uſes; of which the firſt will be for our Information in ſix practical *Inferences.*

Infer. I. If this be the life and ſtate of gracious Souls after their ſeparation from the Body, *Then holy perſons ought not to entertain diſmal and terrifying thoughts of their own diſſolution.*

The apprehenſions and thoughts of Death ſhould have a peculiar pleaſantneſs in the minds of Believers. You have heard into what a bleſſed Preſence and Communion Death introduceth your Souls; how it leads you out of a Body of Sin, a World of Sorrows, the Society of imperfect Saints, to an innumerable company of Angels, and to the Spirits of Juſt Men made perfect, to that lovely Mount *Sion*, to the heavenly Sanctuary, to the bleſſed Viſions of the Face of God. Oh! methinks there hath been enough ſaid, to make all the Souls in whom the well-grounded hopes of the life of Glory are found, to cry out with the Apoſtle, *We are* *confident, I ſay, yea, and willing rather to be abſent from the Body, and preſent with the Lord,* 2 Cor. 5. 8.

When good *Muſculus* drew near his end, how ſweet and pleaſant was this Meditation to his Soul! Hear his Swanlike Song:

Melchior Adams in vita Muſculi, p. 385.

Nil ſupereſt vitæ frigus præcordia captat;
Sed tu Chriſte mihi vita perennis ades:
Quid trepidas anima, ad ſedes abitura quietis?
En tibi ductor adeſt Angelus ille tuus.
Linque domum hanc miſeram, nunc in ſua fata ruentem;
Quam tibi fida Dei dextera reſtituet.
Peccaſti? Scio, ſed Chriſtus credentibus in ſe,
Peccata expurgat ſanguine cuncta ſuo.
Horribilis mors eſt? Fateor, ſed proxima vita eſt,
Ad quam te Chriſti gratia certa vocat.
Præſto eſt de Satana peccato & morte triumphans
Chriſtus; ad hunc igitur læta alacriſque migra.

Which may be thus tranſlated.

Cold Death my heart invades, my life doth flie.
O Chriſt, my everlaſting life draw nigh.
Why quivereſt thou, my ſoul, within my Breaſt?
Thine Angel's come to lead thee to thy reſt.
Quit chearfully this drooping houſe of clay;
God will reſtore it in th' appointed day.
Has't ſinn'd? I know it, let not that be urg'd;
For Chriſt thy Sins with his own Blood hath purg'd.
Is Death afrighting? True, but yet withal
Conſider Chriſt thro' Death to Life doth call.
He triumphs over Satan, Sin, and Death;
Therefore with joy reſign thy dying breath.

Much in the ſame chearful frame was the heart of dying *Bullinger*, when his mournful Friends expreſſed their ſenſe of the loſs they ſhould ſuſtain by his removal. Why, ſaid he, if God will make any farther uſe of my Labours in the Miniſtry, he will renew my ſtrength, and I will gladly ſerve him: But if he pleaſe (as I deſire he would) to call me hence, I am ready to obey his Will; and nothing more pleaſant can befal me, than to leave this ſinful and miſerable World to go to my Saviour Chriſt. O that all who are out of the *danger* of death, were thus got out of the *dread* of death too.

Si Deo viſum fuerit me a opera ulterius in Eccleſiæ miniſterio uti, ipſe vires ſufficiet, & libens illi parebo; ſin me voluerit (quod opto) ex hac vita evocare, paratus ſum illius voluntati obſequi; ac nihil eſt quod jucundius poſſit mihi contingere, quam ex hoc miſero & corruptiſſimo ſeculo ad Chriſtum Servatorem meum migrare. *Idem ibid.*

Let them only tremble and be convuls'd at the thoughts and ſight of Death, whoſe Souls muſt fall into the hands of a ſin-revenging God by the ſtroke of Death; who are to breathe out their laſt hope with their laſt breath. Death is *yours*, ſaith the *Apoſtle*, 1 *Cor.* 3. 22. your Friend, your Privilege, your Paſſage to Heaven; 'tis your ignorance of it which breeds your fears about it,

Infer. II. *Gather from hence the abſolute indiſpenſable neceſſity of your Union with Chriſt, before your diſſolution by Death.*

Wo to that Soul which ſhall be ſeparated from its Body before it be united with Chriſt: none but the Spirits of juſt men are made perfect at death. Righteous Souls are the only qualified Subjects of Bleſſedneſs.

'Tis true, every Soul hath a natural capacity of Happineſs, but gracious Souls only have an actual meetneſs for Glory. The Scriptures tell us in round and plain words, that *without Holineſs no man ſhall ſee the Lord,* Hebr. 12. 14. that *except we be regenerate and born again we cannot ſee the Kingdom of God,* John 3. 3. You make the greateſt adventure that ever was made by man; indeed an adventure infinitely too great for any man to make, when you ſhoot the Gulph of vaſt Eternity upon terms of hazard and uncertainty.

What thinkeſt thou, Reader? dareſt thou adventure thy Soul and eternal Happineſs upon it, that the work of Regeneration and Sanctification, that very ſame work of Grace which the Spirit of God hangs all thy hopes of Heaven upon in theſe Scriptures, is truly wrought by him in thy Soul? Conſider it well, pauſe upon it again and again before thou go forth. Should a miſtake be committed here, (and nothing is more eaſy or common all the world over than ſuch miſtakes) thou art irrecoverably gone. This venture can be made but once, and the miſcarriage is never to be retrieved afterwards; thou haſt not another Soul to advanture, nor a ſecond adventure to make of this. Well might the Apoſtle *Peter* call for all diligence to make our calling and our election ſure: That can never be made too ſure, which is ſo invaluable in its worth, and to be but once adventured.

Infer. III. *How prejudicial is it to dying men to be then incumbred, diverted and diſtracted about earthly concernments, when the time of their departure is at hand!*

The buſineſs and imployment of dying perſons is of ſo vaſt importance and weight, that every moment of their time, need to be carefully ſaved, and applied to this their preſent and moſt important concern. How well ſoever you have improved the time of life, believe it you will find work enough upon your hands at death: dying hours will be found to be buſy and laborious hours, even to the moſt painful, ſerious and induſtrious Souls, whoſe Life hath been moſtly ſpent in preparations for Death. Leave not the proper buſineſs of other days to that day; for that day will have buſineſs enough of its own. Sufficient for that day are the labours thereof. Let a few Conſiderations be pondered to clear and confirm this Inference.

Conſid. 1. The buſineſs and imployment of dying Perſons is of the moſt ſerious, awful and ſolemn nature and importance; it is their laſt preparatory work on earth, to their immediate appearance before God their Judg, *Heb.* 9. 27. it is their ſhooting the Gulph into Eternity, and leaving this World, and all their acquaintance and intereſts therein for ever, *Iſai.* 28. 11 It is therefore a Work by it ſelf to die; a Work requiring the moſt intenſe, deep and undiſturbed exerciſes of all the abilities and Graces of the inner man; and all little enough.

Conſid. 2. Time is exceeding precious with dying men; the laſt ſand is ready to fall, and therefore not to be waſted as it was wont to be. When we had a fair proſpect of many years before us, we made little account of an hour or day; but now one of thoſe hours which we ſo careleſly laviſhed away, is of more value than all this World to us, eſpecially if the whole weight of Eternity ſhould hang upon it, (as oftentimes it doth) then the loſs of that portion of time, is the loſs of Soul, Body, and Hope for evermore.

Conſid. 3. Much of that little precious time of departing Souls will be unavoidably taken up and imployed about the inexcuſable preſſing calls and neceſſities of diſtreſſed Nature; all that you can do for your Souls muſt then be done only by fits and ſnatches, in the midſt of many diſturbances and frequent interruptions: So that it is rarely found that a dying man can purſue a ſerious Meditation with calm and fixed thoughts; for beſides the pains and faintings of the Body, the Abilities of the Mind uſually fail. Here alſo they fall into a ſad *Dilemma*; if they do not with the utmoſt intenſion of mind fix their hearts and thoughts on Chriſt, they loſe their comfort if godly, and their Souls if ungodly; and if they do, *Friends* and *Phyſicians* aſſure them they will deſtroy their Bodies. Theſe are the ſtraits of men bordering cloſe upon Eternity; they muſt haſtily catch a few moments in the intervals of pain, and then are put by all again.

Conſid. 4. There is no man living but hath ſomething to do for his own Soul in a dying hour, and ſomething for others alſo.

Suppoſe the beſt that can be ſuppoſed, that the Soul be in real Union with Chriſt, and that Union be alſo clear; yet it is ſeldom found but there are ſome aſſaults of *Satan*; or if not, yet how many Relations and Friends need our Experiences and Counſels at ſuch a time? How many things ſhall we have to do after our great and main work is done? And others have a great deal more to do, tho' as ſafe as the former, O the Knots and Objections that are then to be diſſolv'd and anſwer'd! The unuſual Onſets and Aſſaults of *Satan* that are then to be reſiſted! And yet moſt dying perſons have much more upon their hands than either of the former. The whole work of Repentance and Faith is to do when time is even done.

Conſid. 5. Few, yea very few are found furniſhed with Wiſdom, Experience and Faithfulneſs to give dying Perſons any conſiderable Aſſiſtance in Soul affairs: it may be there may be found among the Viſitants of the Sick now and then a perſon who hath a word of Wiſdom in his heart; but then either he wants opportunity, or courage and faithfulneſs to do the part of a true ſpiritual Friend. *Elihu* deſcribes the perſon ſo qualified as he ought for this work, *Job* 33. 23, 24. and calls him *one among a thouſand*. Some are too cloſe and reſerved, others too trifling and impertinent: Some are willing, but want ability; others are able, but want faithfulneſs: ſome cut too deep by uncharitable cenſoriouſneſs, others skin over the wound too ſlightly, ſpeaking Peace where God and Conſcience ſpeak none. So that little help is to be expected.

Conſid. 6. How much therefore doth it deſerve to be lamented, that where there is ſo much to do, ſo little time to do it, and ſo few to help in the beſt improvement of it, all ſhould be loſt as to their Souls by earthly incumbrances and worldly affairs, which might have been done ſooner and better in a more proper ſeaſon! O therefore let me perſuade all men to take heed of bringing the proper buſineſs of healthful days to their ſick beds.

IV. *What an excellent Creature is the Soul of Man, which is capable, not only of ſuch preparations for God whilſt it is in the Body, but of ſuch ſights and enjoyments of God when it lives without a Body?*

Here the Spirit of God works upon it in the way of Grace and Sanctification, *Eph.* 2. 10. The ſcope and deſign of this his Workmanſhip, is to qualify and make us meet for the Life of Heaven, 2 *Cor.* 5. 5. For this ſelfſame thing, or purpoſe, our Souls are wrought or moulded by Grace into quite another frame and temper than that which Nature gave them: and when he hath wrought out and finiſhed all that he intends to be wrought in the way of Sanctification, then ſhall it be called up to the higheſt Injoyments and Imployments for ever that a Creature is ſuſceptible of.

Herein the Dignity of the Soul appears, that no other Creature in this World beſide it, hath a natural capacity, either to be ſanctified inherently in this World, or glorified everlaſtingly in that to come, to be transformed into the Image, and filled with the Joy of the Lord. There are *Myriads* of other Souls in this World beſides ours, but to none of them is the Spirit of Sanctification ſent, but only to ours. The Souls of *Animals* ſerve only to move the dull and ſluggiſh matter, and take in for a few days the ſenſitive Pleaſures of the Creation, and ſo expire, having no natural capacity of, or deſignation for any higher Imployment or Injoyment.

And it deſerves a moſt ſerious animadverſion, that this vaſt capacity of the Soul for eternal Bleſſedneſs, muſt of neceſſity make it capable of ſo much the more miſery and ſelftorment, if at laſt it fail of that bleſſedneſs: For it is apparent they do not periſh becauſe they are *uncapable*, but becauſe they are *unwilling*; not becauſe their Souls wanted any natural Faculty that others have, but becauſe they would not open thoſe they have to receive Chriſt in the way of Faith and Obedience, as others did.

Think upon this you that live only to eat, and drink, and ſleep, and play, as the Birds and Beaſts of the field do; what need was there of a reaſonable Soul for ſuch ſenſual Imployments? Do not your noble Faculties ſpeak your deſignation for higher uſes? and will you not wiſh to exchange Souls with the moſt vile and deſpicable *Animal* in this World, if it were poſſible to be done? Certainly it were better for you to have no capacity of eternal Bleſſedneſs, (as they have not) if you do not enjoy it; and no capacity of torment beyond this life, (as they have not) if you muſt certainly endure it.

Infer. V. *If our Souls and Bodies muſt be ſeparated ſhortly, how patiently ſhould we bear all leſſer Separations, that may or will be made betwixt us and any other Injoyments in this World?*

No Union is ſo intimate, ſtrict, and dear, as that betwixt your Souls and Bodies. All your Relations and Injoyments in this World, hang looſer from your Souls than your Bodies do: and if it be your duty patiently and ſubmiſſively to ſuffer a painful parting pull from your Bodies; it is doubtleſs your duty to ſuffer meekly and patiently a ſeparation from other things, which are but a prelude to it, and a meer ſhadow of it. 'Tis good to put ſuch Caſes to our ſelves in the midſt of our pleaſant Injoyments.

I have now many comfortable *Relatives* in the World, Wife, Children, Kindred, and Friends; God hath made them pleaſant to me, but he may bereave me of all theſe. Doth not Providence ring ſuch changes all the World over! Are not all Kingdoms, Cities, and Towns, full of the ſighs and laments of Widows, Orphans, and Friends bereaved of their pleaſant and uſeful Relations? But if God will have it ſo, 'tis our duty to bound our ſorrows, remembring *the time is ſhort*, 1 Cor. 7. 29. In a few days we muſt be ſtript much nearer, even out of our own Bodies by death.

God may alſo ſeparate betwixt me and my health by ſickneſs, ſo that the pleaſure of this World ſhall be cut off from me; but ſickneſs is not death, tho' it be a prelude and ſtep towards it: I may well bear this with patience who muſt ſubmiſſively bear ſharper pains than theſe e're long. Yea, and well may I bear this ſubmiſſively, conſidering that by ſuch imbittering and weaning Providences God is preparing me for a much eaſier diſſolution, than if I ſhould live at eaſe in the Body all my days, till death come to make ſo great and ſudden a change upon me.

God may alſo ſeparate betwixt me and my liberty by reſtraint. It hath been the lot of the beſt Men that ever were in the World; and if it ſhould be ours alſo, we ſhould not be much ſtartled at it, conſidering theſe Bodies of ours muſt be ſhortly pent up in a ſtraiter, darker, and more loathſom place of confinement, than any Priſon in this World can be. The Grave is a darker place, *Job* 17. 13. and your abode there will be longer, *Eccl.* 11. 8.

Theſe and all other our outward Injoyments are ſeparable things, and it's good thus to alleviate our loſs of them.

Infer. VI. *How heavenly ſhould the tempers and frames of thoſe Souls be who are Candidates for Heaven, and muſt be ſo ſhortly numbered with the Spirits of juſt Men made perfect!*

'Tis reaſonable that we all begin to be, that which we expect to be for ever; to learn that way of living and converſing, which we believe muſt be our everlaſting Life and Buſineſs in the World to come. Let them that hope to live with *Angels* in Heaven, learn to live like Angels on Earth, in Holineſs, Activity, and ready Obedience.

There is the greateſt reaſon that our minds be there where our Souls are to be for ever. A ſpiritual mind will be found *poſſible*, *congruous*, *ſweet*, and *evidential* of an Intereſt in that Glory, to all thoſe holy Souls who are preparing and deſigned for it.

1. It is *poſſible*, notwithſtanding the clogs and entanglements of the Body, to be heavenly minded. Others have attained it *Phil.* 3. 20. Two things make a heavenly Converſation poſſible to Men, *viz.*

(1.) The natural Abilities } of the Mind.
(2.) The gracious Principles }

(1.) The natural Abilities of the mind, that can in a minute's time diſpatch a nimble Meſſenger to Heaven, and mount its thoughts from this to that World in a trice. The power of Cogitation is a rich Indowment of the Soul, ſuch as no other creature on earth is participant of. Tho' ſpiritual thoughts be not the natural growth of the Soul, yet thoughts capable of being ſpiritualized are. And without this ability of projecting thoughts, all interCourſe muſt have been cut off.

(2.) The gracious Principles implanted in the Soul, do actually incline the mind, and mount its thoughts Heavenward. Yea, this will prove more than a poſſibility of a Converſation in Heaven; whilſt Saints tabernacle on Earth in Bodies of fleſh, it will almoſt prove an impoſſibility that it ſhould be otherwiſe, For theſe ſpiritual Principles ſetting the bent and tendency of the heart Heavenward, we muſt act againſt the very Law of our new Nature, when we place our Affections elſewhere.

2. A mind in Heaven is moſt *congruous*, decorous and comely for thoſe that are the enroll'd Inhabitants of that heavenly City. Where ſhould a Chriſtian's *Love* be, but where his *Lord* is? Our *hearts* and our *homes* do not uſe to be long aſunder. It becomes you ſo to think, and ſo to ſpeak now, as thoſe who make account to be ſhortly ſinging *Hallelujahs* before the Throne.

3. 'Tis moſt *ſweet* and delightful: no pleaſure in all this World comparable to this pleaſure; Rom. 8. 6. *To be ſpiritually minded is life and peace.* 'Tis a young Heaven born in the Soul in its way thither.

4. To conclude: it is *evidential* of your Intereſt in it: An agreeable frame is the ſureſt title, *Col.* 3. 1, 2. *Matth.* 6. 21. If Heaven attract your minds now, it will center them for ever.

Uſe II. This Doctrine of the ſeparation of the Spirits of the Juſt from their Bodies, as it lies before you in this Diſcourſe, affords a ſingular help to all the People of God, to entertain lovely and pleaſant thoughts of that Day, to make Death not only an unregretted, but a moſt pleaſant and deſirable thing to their Souls.

I know there is a pure, ſimple, natural fear of Death, from which you muſt not expect to be perfectly freed by all the Arguments in the World. And there is a reverential awful fear of Death, which it would be your prejudice and loſs to have deſtroyed. You will have a natural, and ought to have a reverential fear of Death: the one flows from your *ſenſitive*, the other from your *ſanctified* nature.

But it is a third ſort of fear which doth you all the miſchief, a fear ſpringing in gracious Souls out of the weakneſs of their Graces, and the ſtrength of their unmortified Affections; a fear ariſing partly out of the darkneſs of our *minds*, and partly out of the ſenſuality and earthlineſs of our *hearts*; this fear is that which ſo convulſeth our Souls when death is near, and imbitters our lives, even whilſt it is at a diſtance. He that hath been over-heated in his affections to this World, and over-cooled by diverſions and temptations, neglects and intermiſſions, to that World, cannot chuſe but give an unwilling ſhrug, if not a frightful ſcreech at the appearance of Death.

And this being the ſad caſe of too many, good and upright Souls for the main: and there being ſo few even amongſt ſerious Chriſtians that have attained to that *courage* and *complacence* in the thoughts of Death which the Apoſtle ſpeaks of, 2 *Cor.* 5. 8. to be both *confident* and willing rather to be abſent from the Body, and to be preſent with the

Lord; I will from this Diſcourſe furniſh them with ſome ſpecial aſſiſtance therein. But withal, I muſt tell you upon what great diſadvantages I am here to diſpute with your fears: ſo ſtrong is the current of natural and vicious fear, that except a ſpecial hand of God back and ſet on the Arguments that ſhall be urged, they will be as eaſily ſwept away before it, as ſo many ſtraws by a rapid Torrent; nor will it be to any more purpoſe to oppoſe my breath to them, than to the Tides and Waves of the Sea.

Moreover, I am fully convinced by long and often experience, how unſteady and inconſtant the frames and tempers of the beſt hearts are; and that if it be not full home, yet it is next to an impoſſibility to fix them in ſuch a temper as this I aim at is. Where is that Man to be found, who after the revolutions of many years, and in thoſe years various diſpenſations of Providence without him, altering his condition, and greater variety of temptations within, can yet ſay, notwithſtanding all theſe various Aſpects and Poſitions, his heart hath ſtill held one ſteddy and invariable tenour and courſe?

Alas, there be very few (if any) of ſuch ſound and athletick temper of mind, whoſe Pulſe beats with an even ſtroke, through all inequalities of condition, alike free and willing at one time as another, to be uncloathed of the Body, and to be with Chriſt. This height of Faith, and depth of Mortification; this ſtrength of love to Chriſt, and ardour of holy deſire, are degrees of Grace to which very few attain.

The Caſe ſtanding thus, it is no more than needs, to urge all ſorts of Arguments upon our timorous and unſteady hearts; and it's like to prove a hard and difficult task to bring the heart but to a quiet and unregretting ſubmiſſion to the appointment of God herein, tho' ſubmiſſion be one of the loweſt ſteps of Duty in this Caſe.

If it be hard to fix our thoughts but an hour on ſuch an unpleaſing ſubject as Death, how hard muſt it be to bring over the conſent of the will? If we cannot endure it at a diſtance in our thoughts, how ſhall we embrace and hug it in our boſoms? If our *thoughts* fly back with diſtaſte and impatience, no wonder if our *will* be obſtinate and refractory. We muſt firſt prevail with our thoughts to fix themſelves, and think cloſe to ſuch a ſubject, before it can be expected we chearfully reſign our ſelves into the hands of Death. We cannot be willing to go along with Death, till we have ſome acquaintance with it; and acquainted with it we cannot be, till we accuſtom our ſelves to think aſſiduouſly and calmly of it. They that have dwelt many years at Death's door, both in reſpect of the condition of their Bodies, and diſpoſition of their Minds, yet find reluctancy enough when it comes to the point.

But if ſeparation from the Body be (as it is) an enemy to Nature, and there be no poſſibility to extinguiſh natural averſation: to what purpoſe is it to argue and perſuade, where there is no expectation of ſucceſs?

Death is conſiderable two ways by the people of God:
1. As an Enemy to Nature,
2. As a *Medium* to Glory.

If we conſider it ſimply in it ſelf, as an Enemy to Nature, there is nothing in it for which we ſhould deſire it: but if we conſider it as a *Medium* or paſſage into Glory, yea, the only ordinary way through which all the Saints muſt paſs out of this into a better ſtate; ſo it will appear not only tolerable, but deſirable to prepared Souls. Were there not a *Shoar* of Glory on the other ſide of theſe black Waters of Death, for my own part I ſhould rather chuſe to live meanly than to die eaſily. If both parts were to periſh at Death, there were no reaſon to perſuade one to be willing to deliver up the other. It were a madneſs for the Soul to deſire to be diſſolv'd, if it were ſo far from being better out of the Body than in it, that it ſhould have no being at all. But, Chriſtians, let me tell you, Death is ſo far from being a *Bar*, that it is a *Bridge* in your way to Glory, and you are never like to come thither but by paſſing over it: except therefore you will look beyond it, you will never ſee any deſirableneſs in it. *I deſire to be diſſolv'd* (ſaith *Paul*) *and to be with Chriſt, which is far better.* To be with *Death* is *ſad*, but to be with *Chriſt* is *ſweet*; to endure the *pains* of *Death* is *doleful*, but to ſee the *face* of *Chriſt* is *joyful*; to part with your pleaſant *habitations* is *irkſom*, but to be lodged in the heavenly *Manſions* is moſt *delightful*; a *parting hour* with dear Relations is *cutting*, but a *meeting hour* with Jeſus Chriſt is *tranſporting*; to be rid of your own *Bodies* is not *pleaſing*, but to be rid of *Sin*, and that for ever, what can be more pleaſing to a gracious Soul?

You ſee then in what ſenſe I preſent Death as a deſirable thing to the people of God, And therefore ſeeing Nature teacheth us (as the *Apoſtle* ſpeaks) to put the more abundant comelineſs upon the uncomely parts; ſuffer me to dreſs up Death in its beſt ornaments, and preſent it to you in the following Arguments, as a beautiful and comely Object of your conditional and well regulated deſires. And.

Argu. I. *If upon a fair and juſt account there ſhall appear to be more gain to Believers in* Death, *than there is in* Life: *Reaſon muſt needs vote Death to be better to them that are in Chriſt, than Life can be; and conſequently it ſhould be deſirable in their eyes.*

'Tis a clear dictate of reaſon in caſe of choice to chuſe that which is beſt for us. Who is there that freely exerciſes reaſon and choice together, that will not do ſo?

What *Merchant* will not part with a hundred pounds worth of Glaſs *Beads* and *Pendents* for a Tun of Gold? A few *Tinſel* Toys, for as many rich *Diamonds*? *Mercatura eſt amittere, ut lucreris*; that is true *Merchandize*, to part with things of leſſer, for things of greater value.

Now, if you will be tried and determined by God's Book of *Rates*, then the caſe is determined quickly, and the advantage appears exceedingly upon Death's ſide, *Philip.* 1 21. *To me to live, is Chriſt; and to die, is gain.*

Object. *True, it might be ſo to* Paul, *who was eminent in Grace, and ripe for Glory; but it may be loſs to others, who have not attained the height of his holineſs or aſſurance.*

Sol. The true and plain ſenſe of the Objection is this, Whether Heaven and Chriſt be as much gain to him that enjoys them, tho' behind others both in Grace and Obedience, as it is to them who are more eminent in Grace, and have done and ſuffered more for their ſake? And let it be determined by your ſelves. But if your meaning be, that *Paul* was ready for Death, and ſo are not you; his work and courſe was almoſt comfortably finiſhed, and ſo is not yours; his death therefore muſt needs be gain to him, but it may be loſs to you, even the loſs of all that you are worth for ever.

To this I ſay, The Wiſdom of God orders the time of his Peoples Death, as well as all other circumſtances about it: and in this, your hearts may be at perfect reſt, That being in Chriſt, you can never die to your loſs, die when you will. I know you will reply, That if your Union with Chriſt were clear, the Controverſie were ended: but then you muſt alſo conſider, they are as ſafe who die by an act of recumbency upon Chriſt, as thoſe that die in the fulleſt aſſurance of their intereſt in him.

And beſide, your reluctancies and averſations to Death are none of your way to aſſurance; but ſuch a ſtrong averſation to Sin, and ſuch a vehement deſire after, and love to Chriſt, as can make you willing to quit all that is dear and deſirable to you in this World for his ſake, is the very next door or ſtep to aſſurance: and if the Lord bring your hearts to this frame, and fix them there, it is not like you will be long without it.

But to return. *Paul* had here valued life, with a full allowance of all the benefits and advantages of it; *To me to live, is Chriſt*; that is, If I live, I ſhall live in Communion with Chriſt, and ſervice for Chriſt, and in the midſt of all thoſe comforts which uſually reſult from both. Here's Life with the moſt weighty and deſirable benefits of it laid in one Scale, and he lays *Death*, and probably a violent Death too, (for of that he ſpeaks afterwards, *Ch.* 2. 17.) in t'other Scale. Thus he fills the Scale, and the Ballance breaks on Death's ſide, yea, it comes down with a πολλῷ μᾶλλον κρεῖσσον, a far far better.

But here falls in (as an * excellent Perſon obſerves) a rub in the way: there are in this caſe two Judges, the *Fleſh* and the *Spirit*, and they cannot agree upon the values, but contradict each other. Nature ſaith, It's far far better to live than to die, and will not be beaten off from it. What then? I hope you will not put blind and partial Nature in competition with God alſo, as you do Life with Death. But ſeeing Nature can plead ſo powerfully, as well as Grace, let us hear what thoſe ſtrong Reaſons are, that are urged by the Fleſh *on Life's ſide*, and what the Soul hath to reply and plead on Death's ſide, (for the Body can plead, and that charmingly too, tho' not by words and ſounds) and then determin the matter as we ſhall ſee cauſe: but be ſure prejudice pull not down the *Ballauce.*

* *Mr.* How *in Mrs.* Margaret Baxter's *Funeral Sermon.*

1. The Pleas of Nature for Life, and againſt Diſſolution.

And here the doleful Voice of Nature laments, pleads, and bemoans it ſelf to the willing Soul:

‘Oh my Soul! what doſt thou mean by theſe thy deſires to be diſſolved? Art thou in earneſt, when thou ſaiſt thou art willing to leave thine own Body and be gone? Conſider, and think again e'er thou bid me farewel, what thou art to me, and what I have been and am to thee; thou art my Soul, that is, my Prop, my Beauty, my Honour, my Life, and indeed all that is comfortable to me. If thou depart, what am I but a Spectacle of Pity, an abhorr'd Carcaſe in a few moments? a prey to the Worms, a Captive to Death? If thou depart, my Candle is put out, and I am left in the horrors of darkneſs.

‘I am thy Houſe, thy delightful Habitation, the Houſe in which thou haſt dwelt from the firſt moment of thy Creation, and never lodgedſt one night in any other: every Room in me hath one way or other been a Banqueting-room for thy entertainment, a room of pleaſure; all my Senſes have been *Purveyors* for thy Delight; my Members have all of them been thine Inſtruments and Servants to execute thy Commands and Pleaſure. If thou and I part, it muſt be in a ſhowre: thou ſhalt feel ſuch pains, ſuch travelling throes, ſuch deep emphatical groans, ſuch ſweats, ſuch agonies as thou never felt'ſt before. For Death hath ſomewhat of anguiſh peculiar to it ſelf, and which is unknown, tho' gueſſed at by the living. Beſides, whenever thou leaveſt me, thou leaveſt all that is and hath been comfortable to thee in this World: thy houſe ſhall know thee no more, *Job* 7. 10. thy Lands, thy Money, thy Trade, which have coſt thee ſo many careful thoughts, and yielded thee ſo many refreſhments, ſhall be thine no longer; Death will ſtrip thee out of all theſe, and leave thee naked.

‘Thou haſt alſo, ſince thou becameſt mine, contracted manifold Relations in the World, which I know are dear unto thee. I know it by coſtly experience. How haſt thou made me to wear and waſte my ſelf in Labours, Cares, and Watchings for them? But if thou wilt be gone, all theſe muſt be left expoſed, God knows to what wants, abuſes, and miſeries! for I can do nothing for them or my ſelf, if once thou leave me. Thus it charms and pleads; thus it layeth as it were violent hands upon the Soul, and ſaith, ‘Oh my Soul! thou ſhalt not depart. It hangs about it much as the Wife and Children of good *Galeacius Carracciolus* did about him, when he was leaving *Italy* to go to *Geneva* (a lively Emblem of the Caſe before us.) It ſaith to the Soul, as *Joab* did to *David*, *Thou haſt ſhamed my face this day, in that thou loveſt thine Enemy*, Death, *and hateſt me thy friend.* ‘Oh my Soul! my Life! my Darling! my dear and only One! let nothing but unavoidable neceſſity part Thee and Me. All this the Fleſh can plead, and a great deal more than this, and that a thouſand times more powerfully and feelingly than any words can plead the caſe. And all its Arguments are back'd by Senſe: Sight and Feeling atteſt what Nature ſpeaks.

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Let us in the next place weigh the Pleas and Reaſons, which, notwithſtanding all this, do overpower and prevail with the believing Soul to be gone, and quit its own Body, and return no more to the Elementary World.

And thus the Power of Faith and Love enable it to reply:

‘My dear Body, the Companion and Partner of my Comforts and Troubles in the days of my Pilgrimage on Earth, great is my Love, and ſtrong are the Bonds of my Affections to thee. Thou haſt been tenderly, yea, exceſſively beloved by me; my cares and fears for thee,

thee have been unexpreſſible, and nothing but the love of Jeſus Chriſt is ſtrong enough to gain my conſent to part with thee; thy intereſt in my affections is great; but as great as it is, and as much as I prize thee, I can ſhake thee off, and thruſt thee aſide to go to Chriſt.

'Nor may this ſeem abſurd or unreaſonable, conſidering that God never deſigned thee for a *Manſion*, but only a temporary *Tabernacle* to me: 'tis true, I have had ſome comfort during my abode in thee; but I enjoyed thoſe Comforts only *in* thee, not *from* thee; and many more I might have enjoyed, hadſt thou not been a ſnare and clog to me.

''Tis thou that haſt eaten up my Time, and diſtracted my Thoughts, enſnared my Affections, and drawn me under much ſin and ſorrow. However, tho' we may weep over each other as *Acceſſories* to the ſins and miſeries we have drawn upon our ſelves, yet in this is our joint relief, that the Blood of Chriſt hath cleanſed us both from all ſin.

'And therefore I can part the more eaſily and comfortably from thee, becauſe I part in hope to receive and enjoy thee in a far better condition than I leave thee. It is for both our intereſts to part for a time: for mine, becauſe I ſhall thereby be freed and delivered from ſin and ſorrow, and immediately obtain reſt with God, and the ſatisfaction of all my deſires in his preſence and enjoyment, which there is no other way to obtain, but by ſeparation from thee: and why ſhould I live a groaning, burdened, reſtleſs life always, to gratifie thy fond and irrational deſires? If thou lovedſt me, thou wouldſt rejoice, and not repine at my happineſs. Parents willingly part with their Children at the greateſt diſtance for their preferment, how dearly ſoever they love them: and doſt thou envy or repine at mine: I lived many months a ſuffocating obſcure life with thee [redacted], and neither thou nor I had ever taſted or experienced the Comforts of this World, and the various Delights of Senſe, if we had not [redacted] ſtruggled hard for an entrance into this World. And now we are here, alas! tho' thou art contented to abide, I live in thee, but as we both lived in the Womb, an obſcure, uneaſie, and unſutable life. Thou canſt feed upon material bread, and delight thy ſelf amidſt the variety of ſenſitive Objects thou findeſt here: but what are all theſe things to me? I cannot ſubſiſt by them; that which is Food to thee, is but Chaff, Wind, and Vanity to me. If I ſtay with thee, I ſhall be ſtill ſinning, and ſtill groaning: when I leave thee, I ſhall be immediately freed from both, and arrive at the ſum and perfection of all my hopes, deſires, and whatſoever I have aimed at, and laboured for, in all the duties of my life. Let us therefore be content to part.

'Shrink not at the horror of a Grave: 'tis indeed a dark and ſolitary houſe, and the days of darkneſs may be many: but to thee, my dear Companion, it ſhall be a bed of reſt; yea, a perfumed bed, where thy Lord Jeſus lay before thee. And let the time of thy abode there be never ſo long, thou ſhalt not meaſure it, nor find the leaſt tedioufneſs in it. A thouſand years there ſhall ſeem no more in the morning of the Reſurrection, than the ſweeteſt Nap of an hour long ſeemed to be, when I was wont to lay thee upon thy bed to reſt.

'The Worms in the Grave ſhall be nothing to thee, nor give thee the thouſandth part of that trouble that a Flea was wont to do. And tho' I leave thee, Jeſus Chriſt ſhall watch in the mean time over thy Duſt, and not ſuffer a grain of it to be loſt. And I will return aſſuredly to thee again at the time appointed: I take not an everlaſting farewel of thee, but depart for a time, that I may receive thee for ever. To conclude, there is an unavoidable neceſſity of our parting; whether willing or unwilling, we muſt be ſeparated: but the conſent of my Will to part with thee for the enjoyment of Jeſus Chriſt, will be highly acceptable to God, and [redacted] ſweeten the bitter Cup of Death to us both.

This, and much more, the gracious Soul hath to ſay for its ſeparation from the Body, by which it is eaſie to diſcern where the gain and advantage of Death lies to all Believers; and conſequently how much it muſt be every way their intereſt to be unbodied.

Arg. II. To be weary of the Body upon the pure account and reaſon of our hatred to ſin, and longing deſires after Jeſus Chriſt, argues ſtrongly Grace in truth, and Grace in ſtrength: it is both the *Teſt* of our ſincerity, and the *Meaſure* of our attainment and *maturity* of Grace; and upon both accounts highly covetable by all the people of God.

It is ſo great an evidence of the truth of Grace, that the Scriptures have made it the *deſcriptive Periphraſis* of a Chriſtian: So we find it in 2 *Tim.* 4. 8. the Crown of Life is there promiſed to all them that love the appearance of Chriſt; *i. e.* thoſe that love to think of it, that delight to ſteep their thoughts in ſubjects belonging to the other World, and caſt many a yearning look that way: and, 2 *Pet.* 3. 12. they are deſcribed to be ſuch as are *looking for, and haſtning to the coming of the day of God.* Their earneſt expectations and longings do not only put them upon making all the haſte they can to be with Chriſt, but it makes the interpoſing time ſeem ſo tedious and ſlow, that with their moſt vehement wiſhes and deſires, they do what they can to accelerate and haſten it, as Rev. 22. *Come, Lord Jeſus, come quickly.* Lovers hours, ſaith the *Proverb*, are full of Eternity. 'Oh, ſaid Mr. *Rutherford*, that Chriſt would make long ſtrides! Oh that he would fold up the Heavens as an old Cloak, and ſhovel time and days out of the way! Such deſires as theſe can ſpring from none but gracious and renewed Souls: for Nature is wholly diſaffected to a removal hence upon ſuch motives and conſiderations as theſe. If others wiſh at any time for Death, 'tis but in a pet, a preſent paſſion provoked by ſome intolerable anguiſh, or great diſtreſs of Nature. But to look, and long, and haſten to the other World, out of a wearineſs of ſin, and a hearty willingneſs to be with Chriſt, ſuppoſes neceſſarily a deep-rooted hatred of ſin, abhorring it more than Death it ſelf, the greateſt of natural evils; and a real ſight of things inviſible by the eye of Faith, without which it is impoſſible any man's heart ſhould be thus fram'd and temper'd.

And as it evidenceth the truth, ſo alſo the ſtrength and maturity of Grace: For, alas! how many thouſands of gracious Souls that love the Lord Jeſus in ſincerity, are to be found quite below this temper of mind! Oh! 'tis but here and there one among the Lord's own people that have reached this height and eminence of Faith and Love. It is with the fruits of the Spirit juſt as it is with the fruits of the Earth; ſome are green and raw, others are ripe and mellow: the firſt ſtick faſt on the Branches, you may ſhake and ſhake again, and not one will drop; or as thoſe fruits that grow in the Hedges, with their Coats and integuments enwrapping them, as *Nuts*, &c. you may try your ſtrength upon them, and ſooner break your Nails than diſcloſe and ſeparate them, ſo faſt and cloſe do their husks ſtick to them: but when time and the influences of Heaven have ripened and brought them to their perfection, the *Apples* drop into your hands without the leaſt touch, and the *Nut* falls out of its caſe of its own accord: So, much more ſo, doth the Soul part from its Body when maturated, and come to its ſtrength and vigour.

Arg. III. It may greatly prevail upon the Will and Reſolution of a Believer, to adventure boldly and chearfully upon Death, that our Bodies, of which we are bereaved and deprived by Death, ſhall be moſt certainly and advantageouſly reſtored to us by the Reſurrection. The Reſurrection of the Dead is the encouragement and conſolation of the dying. The more our Faith is eſtabliſh'd in the Doctrine of the Reſurrection, the more we ſhall ſurmount the fears of Diſſolution. If *Paul* urged it as an Argument to reconcile *Philemon* to his Servant *Oneſimus*, v. 15. *That he therefore departed for a ſeaſon, that* Philemon *might receive him for ever*; the ſame Argument may reconcile every Believer to Death, and take off the prejudice of the Soul againſt it. You ſhall ſurely receive your Bodies again, and enjoy them for ever.

Now the Doctrine of the Reſurrection is as ſure in it ſelf, as it is comfortable to us; the depth and ſtrength of its foundation fully anſwers to the height and ſweetneſs of its conſolation. Be pleaſed to try the two Pillars thereof, and ſee which of them may be doubted or ſhaken, *Matth.* 22. 29. *You err* (ſaith Chriſt to the *Sadduces*, who denied this Doctrine) *not knowing the Scriptures, and the power of God.* This is the ground and root of their Error, not knowing the Scriptures, and the Power of God: *q. d.* did you know and believe the Scriptures of God, and the Power of God, you would never queſtion this Doctrine of the Reſurrection, which is built upon them both. The *Power* of God convinceth all men that know and believe it, that it *may be ſo*; and the *Scriptures* of God convince all that know and believe them, that it *muſt be ſo*. As for his Power, who can doubt it? At the Command and *Fiat* of God, the Earth brought forth every living Creature after his kind, *Gen.* 1. 24, 25. at his Command *Lazarus* came forth, *John* 11. 43. And was there not as much difficulty in either of theſe, as in our Reſurrection? By this Power our Souls were quickened and raiſed from the Death of Sin and Guilt, to the ſpiritual Life of Chriſt, *Eph.* 1. 19. And is it not as eaſie to raiſe a dead Body as a dead Soul? But what ſtand I arguing in ſo plain a caſe, when we are aſſured this mighty Power is able to ſubdue all things to it ſelf? *Phil.* 3. 21.

And then, for his Promiſe that it ſhall be ſo, what can be plainer? See 1 *Theſſ.* 4. 15, 16. *This we ſay unto you by the Word of the Lord*, &c. (*i. e.*) in the Name or Authority of the Lord, and by Commiſſion and Warrant from him. He firſt opens his Commiſſion, ſhews his Credentials, and then publiſhes the comfortable Doctrine of the Reſurrection, and the Saints preheminence to all others therein.

Well then, what remains in Death to fright and ſcare a Believer? Is it our parting with theſe Bodies? Why, it is not for ever that we part with them; as ſure as the Power and Promiſes of God are true, firm, and ſufficient to accompliſh it, we ſhall ſee and enjoy them again. This comforted *Job*, chap. 19. 25, 26. over all his Diſeaſes, when of all his Enjoyments that once he had, he could not ſay, my Friends, my Children, my Eſtate; yet then he could ſay, my *Redeemer*. When he looked upon a poor, waſted, withered, loathſom Body of his own, and ſaw nothing but a Skeleton, an Image of Death, yet then could he ſee it a glorious Body, by viewing it believingly in this Glaſs of the Reſurrection. So then all the damage we can receive by Death, is but the abſence of our Bodies for a time; during which time the Covenant-relation betwixt God and them holds good and firm, *Matth.* 22. 32. He therefore will take care of them, and in due time reſtore them with marvelous improvements and endowments to us again, diveſted of all their Infirmities, and cloathed with heavenly Qualities and Perfections, 1 *Cor.* 15. 43, 44. And in the mean time the Soul attains its reſt, and happineſs, and ſatisfaction in the bleſſed God.

Arg. IV. The conſideration of what we part from, and what we go to, ſhould make the *Medium* by which we paſs from ſo much Evil to ſo great Good, lovely and deſirable in our eyes, how unpleaſing or bitter ſoever it be in it ſelf.

No man deſires *Phyſick* for it ſelf. There is no pleaſure in bitter Pills and loathſom Potions, except what riſes from the end, *viz.* the diſburdening of Nature, and recovery of health; and this gives it a value with the ſick and pained. Under a like conſideration is Death deſired by ſick and pained Souls, who find it better to die once, than groan under burdens continually.

Death certainly is the beſt *Phyſician* next and under Jeſus Chriſt, that ever was employed about them; for it cures radically and perfectly, ſo that the Soul never relapſes more into any Diſtemper. Other Medicines are but *Anodynes*, or at beſt they relieve us but in part, and for a time; but this goes through the work, and perfects the Cure at once. Methinks that call of Chriſt which he gives his Spouſe in Cant. 4. 8. (*Come with me from* Lebanon (*my Spouſe*) *with me from* Lebanon: *look from the top of* Amana, *from the top of* Shenir *and* Hermon, *from the Lions Dens, from the Mountains of Leopards*) ſcarce ſutes any time ſo well as the time of Death. Then it is that we depart from the *Lions Dens*, and the Mountains of *Leopards*, places uncomfortable and unſafe. More particularly at Death the Saints depart,

From Defiling Corruptions	into	1. Perfect Purity.
From heart-ſinking Sorrows		2. Fulneſs of Joy.
From entangling Temptations		3. Everlaſting Freedom.
From diſtreſſing Perſecutions		4. Full Reſt.
From pinching Wants		5. Univerſal Supplies.
From diſtracting Fears		6. Higheſt Security.
From deluding Shadows		7. Subſtantial Good.

1. From defiling Corruptions into perfect Purity. No ſin hangs about the *ſeparated*, tho' it do about the *ſanctified* Soul. They come out of the Body ſutable to that Character and Encomium, *Cant.* 4. 7. *Thou art all fair, my Love, there is no ſpot in thee.* It doth that for the Saints which all their Graces and Duties, all their Mercies and Afflictions, could never do. Faith is a great purifier, Communion with God a great cleanſer, ſanctified Afflictions a Refiner's fire and Fuller's ſoap; theſe have all done their parts, and been uſeful in their places: but none of them, nor all together, perfected this Cure till Death come, and then the work is done, and the cure perfected.

All weeping, all praying, all believing, all hearing, all Sacraments, all the means and inſtruments in the World, cannot do what Death will do for thee. One dying hour will do what ten thouſand praying hours never did, nor could do. In this hour the deſign of all thoſe hours is accompliſhed; as he that is dead by mortification is at preſent freedom from ſin in reſpect of imputation and dominion, *Rom.* 6. 7. ſo he that is juſtified and mortified, when dead naturally, is immediately freed from the very indwelling and exiſtence of ſin in him. We read of the waſhing of the Robes of the Saints, in *Revel.* 7. 14. The Blood of the Lamb cleanſeth them from every ſpot; but it doth it gradually. The laſt ſpot of Guilt indeed was fetch'd out by one act of Juſtification; but the laſt ſpot of Filth is not fetch'd out till the time of their diſſolution; when they are come out of the Agonies of Death (which the Scripture calls *great Tribulation*) then, and not till then, are they perfectly cleanſed. Sin brought in Death, and Death carries out Sin.

Oh! what a pure, lovely, ſhining Creature, is the ſeparated Spirit of a Juſt Man! how clear is its Judgment, how ordinate its will, how holy and altogether heavenly are all its Affections now! and never till now it feels it ſelf perfectly well, and as it would be.

2. From heart-ſinking Sorrows into fulneſs of Joy. The life we now live is a groaning life, 2 *Cor.* 5. 2. where is the Chriſtian, that if his inſide could be ſeen, and his Heart laid naked, would not be found wounded from many hands? from the hand of God, of Enemies, of Friends, of Satan; but eſpecially by the hands of its own Corruptions? Chriſt our Head was ſtiled *a Man of Sorrows*, from the multitude of his Sorrows; and it is the lot of all his to be in a ſtate of Sorrow in the Body. *In the World* (ſaith he) *you ſhall have trouble.* When I conſider how oft the Candle of Sorrow is held to the Thred of Life, I juſtly wonder how it is protracted to ſuch a length. What Friend, what Enjoyment had we ever in this World, from which no ſorrow, nay, many ſorrows have not ſprung up to us? And if the beſt Comforts bring forth Sorrows, what do the worſt things we meet with here bring forth? I ſuppoſe there are many thouſands of God's People this day in the World, that have as much reaſon to aſſume the ſame new Name that *Naomi* did, and ſay, Call me *Marah.* Look as Day and Night divide all Time betwixt them; ſo do our Comforts and our Sorrows, only with this difference, that our Nights of Sorrow, like Winter-nights, are long, cold, and dark; and our Days of Comfort ſhort, and frequently over-caſt.

But when we put of theſe Bodies, we put off our mourning garments with them, and ſhall never ſorrow any more: thenceforth God wipes away all Tears from his Peoples eyes, *Rev.* 2. 4. And that is not all, but they enter into their Maſter's Joy, even fulneſs of Joy and Pleaſures for evermore. Groans are turned into Triumphs, and Sighs and Tears into joyful Acclamations and Songs of Praiſe. Oh that we were once made ſenſible throughly of the advantages that come by this exchange!

3. From entangling Temptations into everlaſting Freedom. 'Tis this Body, and the intereſts and concerns of it, upon which Satan raiſes moſt of his Batteries againſt our Souls: 'tis our Fleſh that cauſeth our Souls to ſin; and whilſt the Soul dwells in the Body, it is within Satan's reach to tempt, and defile, and trouble it. Oh what grievous things do the beſt Souls endure and ſuffer on this account!

Temptations are of two ſorts; ordinary and mediate, by Satan's exciting and managing our Corruptions, by preſenting Objects to them; or extraordinary and immediate, like fiery Darts ſhot immediately out of Hell into the Soul, which puts it all into a flame and combuſtion: Of the former you read in 1 *Ja.* 1. 14. the latter in 1 *Eph.* 6. 16. and upon the account of the one and other, the People of God are weary of their lives. Think what a grief it muſt be to a Soul that loves God, to feel in it ſelf ſuch things as militate againſt and wound the Name and Honour of God, which is, and ought to be dearer to it than its life.

But by the door of Death every gracious Soul makes its eſcape from the tempting power of Satan: he can no more touch or affect the Soul with any temptation, than we can batter the body of the Sun with Snow-balls: for as Satan can have no acceſs to that place of bleſſedneſs where the Souls of the Saints are; ſo if he could, he can find nothing in them to faſten a temptation upon. The *School-men* give this as the reaſon why the Saints in Heaven are impeccable, becauſe all their thoughts and affections are everlaſtingly fixed in, and employed about the bleſſed God, whoſe Face they continually behold in Glory.

4. From diſtreſſing Perſecutions into full and perfect Reſt. As Death ſets us free from the Power of Satan, ſo from the reach of all Perſecutors; *There the wicked ceaſe from troubling, and there the weary are at reſt*, as it is in *Job* 3. 17. The price of one *Ahab*, who had ſold himſelf to work wickedneſs, was a ſtock ſufficient to purchaſe many years trouble to all *Iſrael*, 1 King. 18. 17. *Wicked men are as the unquiet troubled Sea which cannot reſt*, Iſa. 57. 20. They cannot reſt from troubling the Saints, till they ceaſe to be wicked or to live: when God puts out the Candle of their lives, they are ſilent in darkneſs, 1 *Sam.* 2. 9. And when God puts out the Candle of our life, we are at reſt, tho' they rage never ſo much in this World. Death is the

Saints *quietus eſt*, their full and final diſcharge from perſecuting Enemies. When we are dying, we may ſay, as *Pſal.* 9. 6. *O thou Enemy, Deſtructions are come to a perpetual end.*

God may put an end to theſe Perſecutions before Death, and ſuch a time according to promiſe is to be expected, *when our Officers ſhall be Peace, and our Exactor Righteouſneſs*, Iſa. 60. 17. but if the accompliſhment of the Promiſe be reſerved for Ages to come, and we muſt ſpend our days under the oppreſſion of the Wicked; yet this is our comfort, we know when we ſhall be far enough out of their reach.

5. From pinching Wants to univerſal Supplies. This is the day in which the Lord abundantly ſatisfies the deſires, and ſupplies the needs of all his People. There are two ſorts of wants upon the People of God. *Spiritual* and *Temporal*,

Spiritual Wants are the juſt Complaints of all gracious Souls. You read 1 *Theſ.* 3. 10. of that which is lacking in the Faith of the Saints: there are none but find many things lacking to the perfection of every Grace: Our *Knowledg* of God wants *Clearneſs* and *Efficacy*; our *Love* to God *Fervour* and *Conſtancy*; our *Faith* wants *Strength* and *Stability*: Darkneſs mixes it ſelf with our Knowledg, Deadneſs with our Love, Unbelief with the pureſt acts of Faith. Go where you will, you ſhall find God's People every where complaining of their Spiritual wants; one of a dark Head, another of a dead Heart, another of a treacherous Memory. Thus they are loading one another with their Complaints.

Temporal, outward wants pinch hard alſo upon many of God's People: the greateſt number of them conſiſt of the Poor of this World, *Jam.* 2. 5. Thoſe whoſe Souls are diſcharged and acquitted by God, whoſe Debts are paid by Jeſus Chriſt, may yet be intangled in a brake of Cares and Troubles in the World, and know not which way to turn themſelves in their ſtraits and difficulties. But by Death the Saints paſs from all their wants inward and outward to a ſtate of complete Satisfaction, where nothing is lacking: from that day all their Spiritual wants are ſupplied; for they are now arrived to *the meaſure of the ſtature of the Fulneſs of Chriſt, to a perfect Man.* Eph. 4. 13. Now *that which is perfect is come, and all that was in part is done away*, 1 Cor. 13. 10.

And for outward wants, they ſhall feel them no more: for putting off the Body, we muſt needs put off all cares and concerns about it. *Meats for the Belly, and the Belly for Meats, God ſhall deſtroy both it and them*, 1 Cor. 6. 13.

6. From diſtracting Fears into the higheſt ſecurity and reſt of thoughts for evermore. The Fears of God's People are either about their Souls, or about their Bodies; the fears they have about their Souls are inexpreſſible. Two things eſpecially exerciſe their Fears about their Souls. (1.) Whether they be really united to Chriſt. (2.) Whether they ſhall be able to continue and perſevere in the ways of Chriſt to the end; they are afraid of their *Sincerity* and of their *ſtability*: and theſe Fears accompany many of God's People from their Regeneration to their Diſſolution. O what would they not give, what would they not do, yea, what would they not endure to get full ſatisfaction in thoſe things! Every working of Corruption, every diſcovery made by Temptation, puts them into a fright, and makes them queſtion all that never was wrought in them.

And as their fears are great about the inward, ſo alſo about the outward Man; eſpecially when ſuch bloody preparations ſeems to be making by the ſame Enemies that have acted ſuch, and ſo many bloody Tragedies already in the World.

But at Death they enter into a perfect peace and ſecurity, *Iſa.* 57.2. No wind of fear ſhall ever ruffle and diſturb their Souls, and put them into a ſtorm any more.

7. From deluding ſhadows into ſubſtantial Good. This World is the World of Shadows, and deluſive Appearances. Here we are impoſed upon and baffled by empty and deceitful Vanities. All we have here, is little elſe but a Dream: at death the Soul awakes out of its Dream, and finds it ſelf in the World of Realities, where it feeds upon ſubſtantial good to ſatisfaction, *Pſal.* 17. 15.

Now the advantages accruing to the Soul by Death, being ſo great, and many; tho' the *Medium* be harſh and ungrateful in it ſelf, yet there is all the reaſon in the world we ſhould covet it for the benefits that come by it.

Argum. V. The foretaſtes we have had of Heaven already in the Body, ſhould make all the Saints long to be unbodied for the full and perfect fruition of that Joy; ſeeing it cannot be fully and perfectly enjoyed by the Soul, till it hath put off the Body by death.

That there are Prelibations, Firſt-fruits, and Earneſts of future Glory given at certain ſeaſons to Believers in this life, is put beyond all doubting, not only by Scripture-teſtimonies, but frequent Experiences of God's People. I ſpeak not only with the Scriptures, but with the clear experience of many Saints; when I ſay, here are to be felt and taſted, even here in the Body, the Earneſts of our Inheritance, *Eph.* 1. 14. *The firſt-fruits of the Spirit*, Rom. 8. 23. *The ſealing of the Spirit*, Eph. 1. 13 *The very Joy of the Lord*, 1 Pet. 1. 8. of the ſame kind, tho' in a remiſſer degree, with that of the Glorified.

That the fulneſs of this Joy cannot be in us whilſt we tabernacle in Bodies of fleſh, is as plain. When *Moſes* deſired a ſight of that face which the Spirits of juſt Men made perfect do continually behold and adore, the Anſwer was. *No Man can ſee my face and live*, Exod. 33. 18, 19, 20. *q. d. Moſes*, thou askeſt a great thing, and underſtandeſt not how unable thou art to ſupport that which thou deſireſt: ſhould I ſhew thee my Glory in this compounded ſtate thou now art, it would confound thee, and ſwallow thee up. Nature, as now conſtituted, cannot ſupport ſuch a weight of Glory: a Ray, a glimpſe of this Light overpowers Man, and breaks ſuch a clay Veſſel to pieces: which is the reaſon why the Reſurrection muſt intervene betwixt this ſtate, and that of the Body's Glorification.

And it is not to be doubted, but one main end and reaſon why theſe foretaſtes of Heaven are given us in the Body, is to embolden the Soul to venture through Death it ſelf for the full enjoyment of thoſe Delights and Pleaſures.

They are like the Grapes of *Eſhcol* to the faint-hearted *Iſraelites*; or the ſweet Wines of *Italy* to the *Gauls*, which once taſted, made them reſtleſs till they had conquered that good Country where they grew. Rom. 8. 23. *We which have the firſt-fruits of the Spirit, even we our ſelves do groan within our ſelves, waiting for the Adoption,* viz. *the Redemption of our Bodies.*

Well then, reflect ſeriouſly upon thoſe ſweet taſtes that you have had of God and his Love in your ſincere and ſecret addreſſes to him, and converſes with him. What a holy forgetfulneſs of all things in this World hath it wrought! How inſipid and taſteleſs hath it rendered the ſweeteſt Creature-enjoyments! What willingneſs to be diſſolved for a more full fruition of it! God this way brings Heaven nigh to your Souls, out of deſign to overcome your Reluctancies at death, through which you muſt paſs to the enjoyment of it. And after all thoſe ſights and taſtes both of the truth and goodneſs of that ſtate, ſhall we ſtill reluctate and hang back, as if we had never taſted how good the Lord is! O you may juſtly queſtion, whether you ever had a real taſte of Jeſus Chriſt, if that taſte do not kindle Coals of fire in your Boſoms, I mean ardent longings to be with him, and to be ſatiated with his Love.

If you have been privileged with a taſte of that hidden *Manna*, with the ſight of things inviſible, with Joys unſpeakable and full of Glory, and yet are loth to be gone to the Fountain whence alſo this flows; certainly you herein both croſs the deſign of the Spirit in giving them, and caſt a vile diſgrace and reproach upon the bleſſed God, as thinking there is more bitterneſs in Death, than there is ſweetneſs in his Preſence. Yea, it argues the ſtrength of that Unbelief which ſtill remains in your Hearts, that after ſo many taſtes, and trials as you have had, you ſtill remain doubtful and heſitating about the certainty and reality of things inviſible.

O what ado hath God with his froward and peeviſh Children! If he had only revealed the future ſtate to us in his Word, as the pure Object of Faith, and required us to die upon the meer credit of his Promiſe, without ſuch Pawns, Pledges, and Earneſts as theſe are; were there not reaſon enough for it? but after ſuch, and ſo many wonderful and amazing Condeſcenſions, wherein he doth as it were ſay, Soul, if yet thou doubteſt, I will bring Heaven to thee, thou ſhalt have it in thy own hand, thy eyes ſhall ſee it, thy hands ſhall handle it, thy mouth ſhall taſte it; how inexcuſable is our Reluctancy?

Argum. VI. *It ſhould greatly fortify the People of God againſt the fears of Diſſolution, to conſider that Death can neither deſtroy the being of their Souls by Annihilation, nor the hopes and expectations they have of Bleſſedneſs by diſappointment and fruſtration* Prov. 14. 32. *The Righteous hath hope in his Death.* Tho' all earthly things fail at Death (upon which account dying is expreſſed by failing, *Luke* 16. 19.) yet neither the Soul, nor the well-grounded hopes can fail. The *Anchor* of a Believer's hope is firm and ſure, *Heb.* 6. 18; It will not come home in the greateſt Storm that can beat upon the Soul. For, (1.) God hath foreknown and choſen them to Salvation before the World was 1 *Pet.* 1. 2. *And this Foundation of God ſtandeth ſure, having this Seal, the Lord knoweth who are his,* 2. Tim. 2. 19. His Decrees are as firm as Mountains of Braſs, *Zech.*6.1.(2.) God hath juſtified their Perſons, and therein deſtroy'd the power of Death over them, 1 *Cor.* 15. 55, 56, 57. *O Death where is thy Sting? O Grave, where is thy Victory? The ſting of Death is Sin, the ſtrength of Sin is the Law.* If all the hurtful power of Death lies in Sin, and all the deſtructive power of Sin riſes from the Law; then neither Death, nor Sin have any power to deſtroy the Believer, in whom the Righteouſneſs of the Law is fulfilled, *Rom.* 8. 4. namely, by the imputation of the Righteouſneſs of Chriſt to them, in reſpect of which they are as righteous, as if in their own perſons they had perfectly obeyed all its Commands, or ſuffered all its Penalties. Thus Death loſeth its Sting, its Curſe, and killing power over the Souls of all that are in Chriſt. (3.) God hath ſanctified their Natures, which Sanctification is not only a ſure evidence of their *Election* and *Juſtification*, 2 Theſ. 1. 5, 6. Rom. 8. 1. but a ſure Pledg of their *Glorification* alſo, 2 *Cor.* 5. 4, 5. Yea (4.) He hath made a ſure and an everlaſting Covenant with Believers, and among other gracious Privileges thereby conferred upon them, Death is found in the *Invertory*, 1 Cor. 13. 21. *Death is yours*; to die is gain to them: it deſtroys their Enemies, and the diſtance that is betwixt Chriſt and them. (5.) He hath ſealed them to this Glory by the holy Spirit, *Eph.* 4. 30. So that their hopes are too firmly built to be deſtroyed by Death: and if it cannot deſtroy their Souls, nor overthrow their hopes, they need not fear all that it can do beſides.

Arg. VII. *It may greatly encourage and embolden the People of God to die, conſidering that tho' at Death they take the laſt ſight and view of all that is dear to them on Earth; yet then they are admitted to the firſt immediate ſight and bleſſed Viſion of God, which will be their happineſs to all Eternity.*

When *Ezekiah* was upon his ſuppoſed Death-bed, he complained, *Iſa*, 38. 11. *I ſhall ſee Man no more with the Inhabitants of the World.* We ſhall ſee thenceforth theſe Corporeal People no more. We ſhall ſee our Habitations and dwelling places no more; *Job* 7. 9, 10, 11. We ſhall ſee our Children and dear Relations no more, *Job* 14. 21 *His Sons come to honour, and he knoweth it not.* Theſe things make Death terrible to men; but that which cures all this trouble is, that we ſhall neither need, nor deſire them being thenceforth admitted to the beatifical Viſion of the bleſſed God himſelf.

It is the expectation and hope of this, which comforteth the Souls of the Righteous here, *Pſal.* 17. 15. *When I awake, I ſhall behold thy Face in righteouſneſs.* Thoſe weak and dim repreſentations made by faith at a diſtance are the very joy and rejoicing of a Believer's Soul now, 1 *Pet.* 1. 7, 8. but how ſweet and tranſporting ſoever theſe Viſions of Faith be, they are not worthy to be named in compariſon with the immediate and beatifical Viſion, 1 *Cor.* 13. 12. This is the very ſum of a Believer's Bleſſedneſs: and what it is we cannot comprehend in this imperfect ſtate only in general, we may gather theſe Concluſions about it, from the account given of it in the Scriptures.

Lumen gloriæ eſt actualis illuſtratio, (*i. e.*) influxus Dei ſupernaturalis elevans intellectum ad viſionem eſſentiæ divinæ. *Smiſing. Tract.* 2. *Diſ.* 6. *N.* 33.

1. That it will not be ſuch a ſight of God as we now have by the mediation of Faith, but a direct, immediate and intuitive Viſion of God, 1 Joh. 3. 2. *We ſhall ſee him as he is*, 1 Cor. 13. 12. *Then face to face.* Which far tranſcends the Viſion of Faith, in clearneſs and in comfort. This ſeems to import no leſs than the very ſight of the Divine Eſſence, that which *Moſes* deſired on Earth to ſee, but could not, *Ex.* 33. 20. nor can be ſeen by any man dwelling in a Body, 1 *Tim.* 6. 16. nor by unbodied Souls comprehenſively, ſo God only ſees himſelf: our Eyes ſee the Sun, which they cannot comprehend, yet truly apprehend. God will then be known in his Eſſence, and in the glory of all his Attributes: this ſight of the Attributes of God gives the occaſion and matter of thoſe aſcriptions of Praiſe and Glory to him, which is the proper employment of glorified Souls, *Rev.* 4. 11. and 5. 12, 13. which is the proper employment of Angels, *Iſa.* 6. 3. Oh how different is this from what we now have through Faith, Duties, and Ordinances! See the difference betwixt knowledge by reports, and immediate ſight, in that example of the *Queen of the South*, 1 Kings 10. 5. the former only excited her deſires, the latter tranſported and wrapt her very Soul.

Norton's *Orthodox. Evang.* p. 329.

Some may think ſuch a Viſion of God to exceed the abilities of Nature, and capacity of any Creature. But, as a learned Man rightly obſerves, if the Divine Nature be capable of union with a Creature, as it's evident in the Perſon of Chriſt, it is alſo capable of being the Object of Viſion to the Creature. Beſide, we muſt know the light of Glory hath the ſame reſpect to this bleſſed Viſion, that aſſiſting Grace hath to the Acts of Faith and Obedience performed here on Earth. It is a comforting, Soul-ſtrengthning light, not to dazle and overpower, but comfort, ſtrengthen, and clear the eye of the Creatures underſtanding: Rev. 2. 28. *I will give him the morning Star, Lumen confortans*; and *Pſal.* 36. 9. *In thy Light we ſhall ſee light.*

2. It will be a *ſatiſfying* ſight, *Pſ.* 17. 15. ſo perfectly quieting and giving reſt to the Soul in all its powers, that they neither can proceed, nor deſire to proceed any farther. The Underſtanding can know no more, the Will can will no more; the Affections of Joy, Delight and Love are at full reſt and quiet in their proper Centre. For all good is in the chiefeſt Good eminently; as all the light of the Candles in the World is in the Sun, and all the Rivers in the World in the Sea. That which makes the Underſtanding, Will, and Affections move farther, as being reſtleſs, and unſatiſfied in all diſcoveries and enjoyments here, is the limited and imperfect nature of things we now converſe with; as if you bring a great Ship that draws much Water into a narrow and ſhallow River, ſhe can neither ſail nor ſwim, but is preſently aground: but let that Ship have Sea-room enough, then ſhe can turn and ſail before the Wind, becauſe there is depth of Water, and room enough: So 'tis here; all that delighted, but could never ſatisfie you in the Creature, is eminently in God; and what was imperfectly in them, is perfectly to be enjoyed in Him, 1 *Cor.* 15. 28. *God ſhall be all in all*; the Comforts you had here were but drop by drop, inflaming, not ſatisfying the appetite of the Soul: but then *the Lamb which is in the midſt of the Throne ſhall feed them, and lead them unto fountains of living Waters*, Rev. 7. 17. The Object fills the Faculties.

3. It will be an *appropriating* Viſion of God; you ſhall ſee him as your own God, and proper Portion; elſe it could never be a ſatisfying Viſion, *Job* 19. 27. *Whom I ſhall ſee for my ſelf*: Not look on him as another's God, but as my God and Portion for ever. *Balaam* ſaw Chriſt by a Spirit of Prophecy; but he had no comfort, becauſe no intereſt in him, *Numb.* 24. 17. The Wicked ſhall ſee him, but without joy, yea, with weeping eyes, and gnaſhing of teeth, becauſe they cannot ſee him as their Lord, *Luke* 13. 28. 'Tis but a poor comfort to ſtarving Beggars to ſtand quivering and famiſhing in the ſtreets in a cold dark night, and ſee the lights in the Bridegroom's houſe, the noble Diſhes ſerved in, and to hear the Muſick and Mirth of the Gueſts that feaſt within. Here it will be as clear that he is *our God*, as that he is *God*. Aſſurance is that which many Souls have deſired, prayed, and panted for, but cannot attain. There be many rubs and ſtumbling-blocks in the way to that ſweet enjoyment; but here we find what we have been ſo long ſeeking: there be no doubts, ſcruples, objections, puzling caſes, to exerciſe your own, or others thoughts. But as theſe did ariſe from one of theſe grounds, *viz.* the working of corruption, the efficacy of temptation, or divine withdrawments, and the hidings of God's face: ſo all theſe being removed perfectly and for ever in that ſtate, the Heavens muſt needs be clear, and not a cloud of doubt or fear to be ſeen for ever.

4. It will be a *deeply-affecting* ſight; your eye will now ſo affect your hearts, as they were never affected before. The firſt view of God will ſnatch away your hearts to him, as a greater flame doth the leſs. Love will not now diſtil from the heart as Waters from a *cold Still*, but guſh out as from a Sluce or Flood-gate pulled up. The Soul will not move after God ſo deadly and ſlowly as it doth now, but be as the Chariots of *Aminadab*, *Cant.* 6. 12. We may ſay of the frames of our hearts there, compar'd with what they are here, as it is ſaid *Deut.* 12. 8, 9. *You ſhall not love*, or delight in, *God as you do this day.* If the perfection of that ſtate would admit ſhame or ſorrow, how ſhould we bluſh and mourn in Heaven to think how cold our love, and how low our delights in God were on Earth! 1 John 4. 16. *God is love*; *and he that dwelleth in love, dwelleth in God.* Look as Iron put into the fire becomes all fiery, ſo the Soul dwelling in the God of Love, becomes all love, all delight, all joy. Oh what tranſports muſt that Soul feel, that abides under the line of Love! feels the perpendicular beams of electing, creating, redeeming, preſerving love, beating powerfully upon it, and melting it into love! See ſome of their tranſports, *Rev.* 5. 13, 14.

5. It will be an *everlaſting viſion of God*, 1 Theſ. 4. 17. *So ſhall we be ever with the Lord*, [ever with the Lord.] Who can find words to open the deep ſenſe of theſe few words? *Vacabimus*

& videbimus, videbimus & amabimus, amabimus & laudabimus in fine ſine fine, ſaith bleſſed *Auſtin.* This is the everlaſting Sabbath which hath no night, *Rev.* 22. 4, 5. The eternal happineſs purchaſed for the Saints by the invaluable Blood of Chriſt. If one hour's enjoyment of God in the way of Faith be ſo ſweet, and no price can be put upon it, nothing on earth taken in exchange for it; what muſt a whole Eternity in the immediate, and full Viſions of that bleſſed Face in Heaven be!

Well then, if ſuch ſights as theſe immediately ſucceed the ſight you have on Earth, either by ſenſe of things natural, or by reaſon of things intellectual, or by faith of things ſpiritual, who that believes the truth, and expects the fulfilling of ſuch promiſes as theſe, would not be willing to have his eyes cloſed by Death as ſoon as God ſhall pleaſe? I have read of a holy Man that had ſweet Communion with God in Prayer, who in the cloſe of his Duty cried out, *Claudimini oculi mei, claudimini*, &c. *Be ſhut, O my eyes, be ſhut; you ſhall never ſee any thing on Earth like that I have now ſeen.* Ah! little do the friends of dead Believers think what Viſions of God, what raviſhing ſights of Chriſt, the Souls of their friends have, when they are cloſing their eyes with tears.

Arg. VIII. *The conſideration of the evil days that are to come, ſhould make the people of God willing to accept of a hiding place in the grave, as a ſpecial favour from God.*

It is accounted an act of favour by God, *Iſa.* 57. 1, 2. to be taken away from the *evil to come.* There are two kinds of evils to come, the evil of *ſin*, and the evil of *ſufferings*. Sins to come are terrible to gracious hearts, when temptations ſhall be at their height and ſtrength. Oh what warping and ſhrinking, what diſſembling, yea, downright denying the known truths and ways of God, may you ſee everywhere? Many Conſciences will then be wounded and waſted. Many ſcandals and rocks of Offence will be rolled into the way of godlineſs. Chriſt will be expoſed and put to open ſhame. Should we only be ſpectators of ſuch Tragedies as theſe, it were enough to overwhelm a gracious and tender heart: but what upright heart is there without fears and jealouſies of being brought under the guilt of theſe evils in it ſelf, as well as the ſhame and grief for them in others? Oh! it were a thouſand times better for you to die in the purity and integrity of your Conſciences, than to protract a miſerable life without them. Oh! think what a World it is that you are like to leave behind you in reſpect of ſin to come.

And as there are many evils of Sin to come, ſo there are many evils of Sufferings coming on: *The days of viſitation are come, the days of recompence are come, and Iſrael ſhall know it*, Hoſ. 9. 7. All the Sufferings you have yet met with, have been in Books and Hiſtories; you never ſaw the Martyrdom of the Saints, but in the Pictures and Stories: but you will find it quite another thing to be the *Subjects* of theſe Cruelties, than to be the meer *Readers* or *Relators* of them. 'Tis one thing to ſee the painted Lion on a Sign-poſt, and another to meet the living Lion roaring upon you. Ah! little do we imagin how the hearts of Men are convulſ'd, what fears, what faintings invade their Spirits when they are to meet the King of Terrors, in the frightful formalities of a violent Death.

The conſideration of theſe things will diſcover to you the reaſon of that ſtrange wiſh of *Job*, chap. 14. 13. *Oh that thou wouldſt hide me in the grave; that thou wouldſt keep me in ſecret till thy wrath be paſt!* And it deſerves a ſerious thought, that when the Holy Ghoſt had, in *Rev.* 14. 9, 10, 11, 12. deſcribed the miſerable plight of thoſe poor Souls, who being overcome by their own fears, and the love of this World, ſhould plunge themſelves firſt into a deep guilt, by compliance with *Antichriſt*, and receiving his Mark; then into a Hell upon Earth, the remorſe and horror of their own Conſciences, which gives them no reſt day nor night; he immediately ſubjoins, ver. 13. *Bleſſed are the dead that die in the Lord; yea, from henceforth, ſaith the Spirit*, &c. Oh! 'tis a ſpecial bleſſing and favour to be hid out of the way *of thoſe temptations and torments in a ſeaſonable and quiet grave.*

Arg. IX. *Your fixed averſation and unwillingneſs to die, will provoke God to imbitter your lives with much more afflictions than you have yet felt, or would feel, if your hearts were more mortified and weaned in this point.*

You cannot think of your own Deaths with pleaſure, no nor yet with patience. Well, take heed, leſt this draw down ſuch troubles upon you, as ſhall make you at laſt to ſay with *Job*, chap. 10. 1. *My Soul is weary of my life*; an expreſſion much like that, 2 *Sam.* 1. 9. *Anguiſh is come upon me, becauſe my life is whole in me.* My Soul is hardened, or become cruel againſt my life, as the *Chaldee* renders it.

There is a twofold wearineſs of life; one from an excellency of Spirit, a noble Principle, the ardent love of Jeſus Chriſt, *Phil.* 1. 23. *I deſire to be diſſolved, and to be with Chriſt.* Another from the meer preſſures of affliction and anguiſh of Spirit, under heavy and ſucceſſive ſtrokes from the hand of God and Men. Is it not more excellent and deſirable to groan for Death under a preſſure of love *to* Chriſt, than of afflictions *from* Chriſt?

I am convinced that very many of our afflictions come upon this ſcore and account, to make us willing to die.

Is it not ſad that God is forced to bring Death upon all our comfortable and deſirable things in this World, before he can gain our conſents to be gone? Why will you put God upon ſuch work as this? Why cannot he have your hearts at a cheaper rate? If you could die, many of your Comforts, for ought I know, might live. Had *Joab* come to *Abſalom* when he ſent for him the firſt or ſecond time, *Abſalom* had never ſet his Field of Barley on fire, 2 *Sam.* 14. 30. And were you more obedient to the Will of God in this matter, 'tis likely he would not conſume your Health, and Eſtates, and Relations, with ſuch heavy ſtrokes as he hath done, and will yet farther do, except your Wills be more compliant.

Alas! to cut off your comforts one after another, and make you live a groaning life, the Lord hath no pleaſure in it; but he had rather you ſhould loſe theſe things, than that he ſhould loſe your hearts on Earth, or company in Heaven: *Impatiens ægrotus crudelem facit Medicum.*

Arg. X. *The Decree of Death cannot be reverſed, nor is there any other ordinary paſſage for the Soul into*

Glory, but through the gates of Death. Heb. 9 27. *It is appointed for all men once to die, but after that the Judgment.*

There is but one way to paſs out of the obſcure ſuffocating Life in the Womb, into the more free and nobler Life in the World, *viz.* through the throes and agonies of Birth: And there is ordinarily but one way to paſs from this ſinning, groaning Life we live in this World, to the enjoyment of God and the Glory above, *viz.* through the agonies of Death. You muſt caſt, as it were, your *Secundine* once again, I mean this vile Body, before you can be happy. Heaven cannot come down to you, you cannot ſee God and live, *Exod.* 33. 20. It would certainly confound and break you to pieces like an earthen Pitcher, ſhould God but ray forth his Glory upon you in the ſtate you now are; and it is ſure you cannot expect the extraordinary favour of ſuch a tranſlation as *Enoch* had, *Heb.* 11. 5. or as thoſe Believers ſhall have, that ſhall be found alive at Chriſt's coming, 1 *Theſſ.* 4. 17. You muſt go the common road that all the Saints go; but tho' you cannot avoid, you may ſweeten it. God will not reverſe his Decree, but you may, and ought to arm your ſelves againſt the fears of it. *Ahaſhuerus* would not recal the Proclamation he had emitted againſt the *Jews*, but he gave them full liberty to take up arms to defend themſelves againſt their Enemies. 'Tis much ſo here, the Sentence cannot be revoked; but yet he gives you leave, yea, he commands you to arm your ſelves againſt Death, and defy it, and trample it under the feet of Faith.

When you find your hearts reluctate at the thoughts of leaving the Body, and the comforts of this World, then conſider how willingly and chearfully Jeſus Chriſt left Heaven, and the Boſom of his Father, to come down to this World for your ſakes. Prov. 8. 30. 31. Pſal. 40. 7. *Lo, I come,* &c.

O compare the frames of your hearts with his in this point, and ſhame your ſelves out of ſo unbecoming a temper of Spirit.

(1.) He left Heaven, and all the Delights and Glory of it, to come down to this World to be abaſed and humbled to the loweſt; you leave this World of ſin and miſery to aſcend to Heaven, to be exalted to the higheſt. He came hither to be impoveriſhed, you go thither to be enriched, 2 *Cor.* 8. 9. yet he came willingly, and we go grudgingly.

(2.) He came from Heaven to Earth, to be made ſin for us, 2 *Cor.* 5. 21. we go from Earth to Heaven, to be fully and everlaſtingly delivered from ſin; yet he came more willingly to bear our ſins, than we go to be delivered from them.

(3.) He came to take a Body of Fleſh, to ſuffer and die in, *Heb.* 2. 24. you leave your Bodies that you may never ſuffer in or by them any more.

(4.) As his Incarnation was a deep abaſement, ſo his Death was the moſt bitter death that ever was taſted by any from the beginning, or ever ſhall be to the end of the World; and yet how obediently doth he ſubmit to both at the Father's Call, *Luke.* 12. 50. *I have a Baptiſm to be baptized with, and how am I ſtraitned till it be accompliſhed!* Ah Chriſtian, your Death cannot have the ten thouſandth part of that bitterneſs in it that Chriſt's had. I remember one of the Martyrs being asked, why his heart was ſo light at death? returned this anſwer, becauſe Chriſt's heart was ſo heavy at his death. O there is a vaſt difference betwixt one and the other; the Wrath of God, and Curſe of the Law were in his death, *Gal.* 3. 13. but there in neither Wrath nor Curſe in your death who die in the Lord, *Rom.* 8. 1.

God forſook him when he hanged upon the Tree in the Agonies of death; *Matth.* 27. 46. *My God, My God, why haſt thou forſaken me?* But you ſhall not be forſaken; He will make all your Bed in ſickneſs, *Pſal.* 41. 3. He will never leave you nor forſake you, *Heb.* 13. 5.

Yet he regretted not, but went as a Sheep or Lamb, *Iſa.* 53. 7. O reaſon your ſelves out this Reluctancy at death, by this great Example and Pattern of Obedience.

Arg. XII. Laſtly, *Let no Chriſtian be afrighted at Death, conſidering that the death of Chriſt is the death of Death, and hath utterly diſarmed it of all its deſtructive Power.*

If you tremble when you look upon Death, yet you cannot but triumph when you look believingly upon Chriſt.

For, (1.) Chriſt died (O Believer) for thy Sins, *Rom.* 4 25. his Death was an expiatory Sacrifice for all thy Guilt, *Gal.* 3. 13. ſo that thou ſhalt not die in thy Sins: the Pangs of Death may, and muſt be on thy outward Man, but the guilt of Sin, and the Condemnation of God ſhall not be upon thy inner Man.

(2.) The Death of Chriſt in thy room hath utterly deſtroyed the power of Death, which once was in the hand of Satan, *Heb.* 2. 14 *Col.* 2. 14, 15. his Power was not *authoritative*, but *executive*: Not as the power of a *King*, but of a *Sheriff*; which is none at all when a Pardon is produced.

(3.) Chriſt hath aſſured us, that his Victory over Death ſhall be complete in our Perſons. It is already a complete perſonal Victory, in reſpect of himſelf, *Rom.* 6. 9. he dieth no more, Death hath no more dominion over him. It's an incomplete Victory already as to our Perſons. It can diſſolve the Union of our Souls and Bodies, but the Union betwixt Chriſt and our Souls it can never diſſolve, *Rom.* 8. 38, 39. and as for the power it ſtill retains over our Duſt, that alſo ſhall be deſtroyed at the Reſurrection, 1 *Cor.* 15. 25, 26. compared with *ver.* 54, 55, 56, 57. ſo that there is no cauſe for any Soul in Chriſt to tremble at the thoughts of a ſeparation from the Body, but rather to embrace it as a privilege; *Death is ours.*

O that theſe Arguments might prevail! O that they might at laſt win the conſent of our Hearts to go along with Death, which is the Meſſenger ſent by God to bring us home to our Father's Houſe,

But I doubt when all is ſaid, we are where we were, all this ſuffices not to overcome the Regrets and Reluctancies of Nature; ſtill the matter ſticks in our minds, and we cannot conquer our diſinclined Wills in this matter. What is the matter? Where lie the rubs and hindrances? O that God would remove them at laſt!

This is a common Plea with many, I am not ready and fit to die; were I ready, I ſhould be willing to be gone.

(1.) How

Sol. (1.) How long ſoever you live in the Body, there will be ſomewhat ſtill out of order, ſomething ſtill to do: for you muſt be in a ſtate of imperfection while you remain here, and according to this Plea, you will never be willing to die. (2.) Your willingneſs to be diſſolved, and to be with Chriſt, is one ſpecial part of your fitneſs for Death: and till you attain it in ſome good meaſure, you are not ſo fit to die as you ſhould be. (3.) If you be in Chriſt, you have a fundamental fitneſs for Death, tho' you may want ſome circumſtantial preparatives. And as to all that is wanting in your Sanctification or Obedience now, it will be completed in a moment upon your diſſolution.

Obj. 2. *Others plead, the deſire they have to live, is in order to God's farther ſervice by them in this world. Oh, ſay they, it was* David*'s happineſs to die, when he had ſerved his generation according to the will of God,* Acts 13. 36. *If we had done ſo too, we ſhould ſay with* Simeon, *Now letteſt thou thy Servant depart in peace.*

Sol. (1.) God needs not your hands to carry on his Service in the World: he can do it by other hands when you are gone. Many of greater gifts and graces than you are daily laid in the grave to teach you, God needs no man's help to carry on his Work.

(2.) If the Service of God be ſo dear to you, there is higher and more excellent Service for you in Heaven, than any you ever were, or can be employ'd in here on Earth. Oh! why don't you long to be amidſt the thick of Angels and Spirits made perfect in the Temple-Service in Heaven?

Obj. 3. *O but my Relations in the world lie near my heart, what will become of them when I am gone?*

Sol. (1.) 'Tis pity they ſhould lie nearer your hearts than Jeſus Chriſt: If they do, you have little reaſon to deſire Death indeed.

(2.) Who took care of you, when Death ſnatch'd your dear Relations from you, who poſſibly felt the ſame workings of heart that you now do? Did you not experience the truth of that word, *Pſal.* 27. 10. *When Father and Mother forſake me, then the Lord taketh me up?* And if you be in the Covenant, God hath prevented this Plea with his Promiſe, *Jer.* 49. 11. *Leave thy fatherleſs Children to me, I will keep them alive; and let their Widows truſt in me.*

Obj. 4. *But I deſire to live to ſee the felicity of* Zion *before I go hence, and the anſwer of the many Prayers I have ſown for it; I am loth to leave the people of God in ſo ſad a condition.*

Sol. The publickneſs of thy Spirit, and love to *Zion*, is doubtleſs pleaſing to God: but it is better for you to be in Heaven one day, than to live over again all the days you have lived on Earth in the beſt times that ever the Church of God enjoyed in this World: the Promiſes ſhall be accompliſhed, tho' you may not live to ſee their accompliſhment; die you in the faith of it, as *Joſeph* did, *Gen.* 50. 24.

But, alas! the matter doth not ſtick here: this is not the main hindrance. I will tell you where I think it lies: (1.) In the heſitancy and ſtaggering of our Faith about the certainty and reality of things inviſible. (2.) In ſome ſpecial guilt upon the Conſcience, which appals us. (3.) In a negligent and careleſs courſe of life, which is not ordinarily bleſſed with much evidence or comfort. (4.) In the deep engagements of our hearts to earthly things: they could not be ſo cold to Chriſt, if they were not over-heated with other things. Till theſe diſtempers be cured, no Arguments can proſper that are ſpent to this end. The Lord diſſolve all thoſe Ties betwixt us and this World, which hinder our conſent and willingneſs to be diſſolved, and to be with Chriſt, which is far better.

And now we have had a glance and glimmering light, a faint umbrage of the ſtate of ſeparated Souls of the Juſt in Heaven: it remains that I ſhew you ſomewhat of the ſtate and caſe of the damned Souls in Hell. A dreadful Repreſentation it is; but it is neceſſary we hear of Hell, that we may not feel it.

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1 PET. iii. ver. 19.

Of which alſo he went and preached to the Spirits in Priſon.

IN the former Diſcourſe we have had a view of Heaven, and of the Spirits of Juſt Men made perfect, the Inhabitants of that bleſſed Region of Light and Glory.

In this Scripture we have the contrary glaſs repreſenting the unſpeakable miſery of thoſe Souls or Spirits which are ſeparated by Death from their Bodies for a time, and by Sin from God for ever; arreſted by the Law, and ſecured in the Priſon of Hell, unto the Judgment of the great day.

A Sermon of Hell may keep ſome Souls out of Hell, and a Sermon of Heaven be the means to help others to Heaven. The deſire of my heart is, that the Converſations of all thoſe who ſhall read theſe Diſcourſes of Heaven and Hell might look more like a diligent flight from the one, and purſuit of the other.

The ſcope of the Context is a perſuaſive to Patience, upon a Proſpect of manifold Tribulations coming upon the Chriſtian Churches, ſtrongly enforced by Chriſt's Example, who both in his own Perſon, *ver.* 18. and by his Spirit in his Servants, *ver.* 19. exerciſed wonderful patience and long-ſuffering, as a pattern to his People.

This 19th Verſe gives us an account of his long-ſuffering towards that diſobedient and immorigerous generation of Sinners, on whom he waited an hundred and twenty years in the Miniſtry of *Noah*.

There are difficulties in the Text. *Eſtius* reckons no leſs than ten Expoſitions of it, and ſaith it is a very difficult Scripture in the judgment of almoſt all *Interpreters*. But yet I muſt ſay thoſe difficulties are rather brought to it, than found in it. It is a Text which hath been rack'd and tortur'd by Popiſh *Expoſitors* to make it ſpeak Chriſt's local deſcent into Hell, and to confeſs their Doctrine of *Purgatory*; things which it knew not.

Locus hic omnium penè interpretum judicio difficilimus. *Eſtius.*

But if we will take its genuine ſenſe, it only relates the ſin and miſery of thoſe contumacious perſons, on whom the Spirit of God waited ſo long in the Miniſtry of *Noah*, giving an account of,

1. Their Sin on Earth.
2. Their Puniſhment in Hell.

1. Their Sin on Earth, which is both ſpeci-

fied and aggravated. (1.) *Specified*; namely their diſobedience: they were ſometimes diſobedient and unperſuadable; neither Precepts nor Examples could bring them to repentance. (2.) This their diſobedience is *aggravated* by the expence of God's patience upon them for the ſpace of a hundred and twenty years, not only forbearing them ſo long, but ſtriving with them, as *Moſes* expreſſeth it; or waiting on them, as the Apoſtle here: but all to no purpoſe, they were obſtinate, ſtubborn, and unperſuadable to the very laſt.

2. Behold therefore, in the next place, the dreadful, but moſt juſt and equal puniſhment of theſe Sinners in *Hell*; they are called *Spirits in Priſon*, i. e. the Souls now in Hell.

Pſal. 31. 6. Eccleſ. 12. 7. Acts 7. 50.

At that time when *Peter* wrote of them, they were not entire Men, but *Spirits* in the proper ſenſe, *i. e.* ſeparated Souls, bodileſs and lonely Souls: whilſt in the Body, it is properly a Soul; but when ſeparated, a Spirit, according to Scripture-language, and the ſtrict Notion of ſuch a Being.

Theſe Spirits or Souls in the ſtate of ſeparation are ſaid to be in a *Priſon*, that is, in Hell, as the word elſewhere notes, *Rev.* 20. 7. and *Jude v.* 6. *comp.* Heaven and Hell are the only receptacles of departed or ſeparated Souls.

Thus you have in a few words the natural and genuine ſenſe of the place, and it is but a waſte of time to repeat and refel the many falſe and forced Interpretations of this Text, which corrupt Minds and mercenary Pens have perplex'd and darkened it withal. That which I level at, is comprized in this plain Propoſition,

Doct.

That the Souls or Spirits of all men who die in a ſtate of unbelief and diſobedience, are immediately committed to the Priſon of Hell, there to ſuffer the wrath of God due to their ſins.

Spiritualia capere non poſſumus niſi adumbrata.

Hell is ſhadowed forth to us in Scripture by divers Metaphors; for we cannot conceive ſpiritual things, unleſs they be ſo cloathed and ſhadowed out unto us. *Auguſtine* gives this reaſon for the frequent uſe of Metaphors and Allegories in Scripture, becauſe they are ſo much proportioned to our ſenſes, with which our ſenſes have contracted an intimacy and familiarity; and therefore God, to accommodate his Truth to our capacity, doth as it were this way embody it in earthly expreſſions, according to that celebrated obſervation of the *Cabaliſts*, *Lumen ſupremum nunquam deſcendit ſine indumento*: The pure and ſupreme light never deſcends to us without a garment or covering. In the Old Teſtament the place and ſtate of damned Souls is ſet forth by Metaphors taken from the moſt remarkable places and exemplary acts of vengeance upon Sinners in this World; as the overthrow of the Giants by the Flood, thoſe prodigious Sinners that fought againſt Heaven, and were ſwept by the Flood into the place of Torments. To this *Solomon* is conceived to allude in *Prov.* 21. 16. *The man that wanders out of the way of underſtanding, ſhall remain in the congregation of the dead*; in the *Heb.* it is, he ſhall remain with the *Rephaims*, or Giants. Theſe Giants were the men that more eſpecially provoked God to bring the Flood upon the World; they are alſo noted as the firſt Inhabitants of Hell, therefore from them the place of Torments takes its name, and the Damned are ſaid to remain in the place of Giants.

Hell called the place of Giants, and why.

Sometimes Hell is called *Tophet*, *Iſa.* 30. 33. This *Tophet* was in the Valley of *Hinnom*, and was famous for divers things. There the children of *Iſrael* cauſed their children to paſs through the fire to *Moloch*, or ſacrificed them to the Devil, drowning their horrible ſhrieks and ejulations with the noiſe of Drums.

Hell called Tophet, *and why.*

In this Valley alſo was the memorable ſlaughter of eighteen hundred thouſand of the *Aſſyrian* Camp, by an Angel, in one night.

There alſo the *Babylonians* murdered the people of *Jeruſalem* at the taking of the City, *Jer.* 7. 31, 32. So that *Tophet* was a meer ſhambles, the publick chopping block on which the limbs both of young and old were quartered out by thouſands; it was filled with dead bodies till there was no place for burial. By all which it appears that no ſpot of ground in the World was ſo famous for the fires kindled in it to deſtroy men, for the doleful cries that echo'd from it, or the innumerable multitudes that periſhed in it; for which reaſon it is made the *Emblem* of Hell. Sometimes it is called a *Lake of fire burning with brimſtone*, *Rev.* 19. 20. denoting the moſt exquiſite torment by an intenſe and durable flame.

Hell a lake of fire.

And in the Text it is called *a Priſon*, where the Spirits of ungodly men are both *detained* and *puniſhed*. This Notion of a Priſon gives us a lively repreſentation of the miſerable ſtate of damned Souls, and that eſpecially in the following particulars.

A Priſon.

Firſt, Priſoners are arreſted and ſeized by Authority of Law; 'tis the Law which ſends them thither, and keeps them there; the *Mittimus* of a Juſtice is but the Inſtrument of the Law, whereby they are deprived of liberty, and taken into cuſtody. The Law of God which Sinners have both violated and deſpiſed, at death takes hold of them and arreſts them. 'Tis the Law which claps up their Spirits in Priſon, and in the Name and Authority of the great and terrible God commits them to Hell. All that are out of Chriſt are under the curſe and damning ſentence of the Law, which now comes to be executed on them, *Gal.* 3. 10.

Secondly, Priſoners are carried or haled to Priſon by force and conſtraint. Natural force backs legal Authority. The Law is executed by rough and reſolute Bailiffs, who compel them to go, tho' never ſo much againſt their will. This alſo is the caſe of the Wicked at death. Satan is God's Bailiff to hurry away the Law-condemned Souls to the infernal Priſon. The Devil hath the power of Death, *Heb.* 2. 14. as the Executioner hath of the Body of a condemned Man.

Thirdly, Priſoners are chained and bolted in Priſon to prevent their eſcape; ſo are damned Spirits ſecured by the Power of God, and chained by their own guilty and trembling conſciences in Hell unto the time of Judgment and the fulneſs of miſery; not that they have no torment in the mean time; alas! were there no more but that fearful expectation of wrath and fiery indignation, ſpoken of by the Apoſtle *Heb.* 10. 27. it were an inexpreſſible torment; but there is a farther degree of torment to be awarded them at the Judgment of the great day, to which they are therefore kept as in Chains and Priſons.

Fourthly, Priſons are dark and noiſom places, not built for pleaſure, as other houſes are, but for puniſhment; ſo is Hell, Jude v. 6. *Reſerved in everlaſting Chains under darkneſs*, as he there deſcribes the place of torments, yea utter darkneſs, *Mat.* 8. 12. extreme or perfect darkneſs. *Philoſophers* tell us of the darkneſs of this World, *non dantur puræ tenebræ*, that there is no pure or perfect darkneſs here without ſome mixture of light; but there is not a glade of light, not a ſpark of hope or comfort ſhining into that Priſon.

Fifthly, Mournful ſighs and groans are heard in Priſons, *Pſal.* 97. 11. Let the *ſighing of the Priſoners come before thee*, ſaith the *Pſalmiſt*. But deeper ſighs and emphatical groans are heard in Hell, *There ſhall be weeping and wailing and gnaſhing of teeth*, Mat. 8. 12. Thoſe that could not groan under the ſenſe of ſin on Earth, ſhall howl under anguiſh and deſparation in Hell.

Sixthly, There is a time when Priſoners are brought out of the Priſon to be judged, and then return in a worſe condition than before to the place from whence they came. God alſo hath appointed a day for the ſolemn condemnation of thoſe Spirits in Priſon. The Scriptures call it the Judgment of the great day, *Jude v. 6.* from the great buſineſs that is to be done therein, and the great and ſolemn Aſſembly that ſhall then appear before God.

But I will inſiſt no longer upon the diſplay of the *Metaphor*. My buſineſs is to give you a repreſentation of the ſtate and condition of damned Souls in Hell, and to aſſiſt your conceptions of them and of their ſtate.

'Tis a dreadful ſight I am to give you this day; but how much better is it to ſee than to feel that Wrath? the treaſures thereof ſhall ſhortly be broken up, and poured forth upon Spirits of Men.

You had in the former Diſcourſe a faint umbrage of the Spirits of juſt men in Glory; in this you will have an imperfect repreſentation of the Spirits of wicked men in Hell: and look as the former cannot be adequate and perfect, becauſe that happineſs paſſeth our knowledg; ſo neither can this be ſo, becauſe the miſery of the damned paſſeth our fear.

The caſe and ſtate of a damned Spirit will be beſt opened in theſe following Propoſitions.

rop. 1. *That the guilt of all Sin gathers to and ſettles in the Conſcience of every Chriſtleſs Sinner and makes up a vaſt treaſure of guilt in the courſe of his life in this World.*

The high and awful power of Conſcience belonging to the underſtanding Faculty in the Soul of Man, was ſpoken to before as to its general Nature, *Pag.* 19. And that Conſcience certainly accompanies it, and is inſeparable from it, was there ſhewed. I am *here* to conſider it as the *ſeat* or *center* of guilt in all unregenerate and loſt Souls. For look as the tides waſh up, and leave the ſlime and filth upon the *ſhore*, even ſo all the corruption and ſin that is in the other faculties of the Soul ſettles upon the Conſcience. *Their mind and Conſcience* (ſaith the Apoſtle) *is defiled*, Tit. 1. 15. it is as it were the *ſink* of a ſinner's Soul into which all filth runs, and guilt ſettles.

The Conſcience of every Believer is purged from its filthineſs by the Blood of Chriſt, *Heb.* 9. 14. his Blood and his Spirit purify it and pacify it, whereby it becomes the region of Light and Peace; but all the guilt which hath been long contracting through the life of an Unbeliever, fixes it ſelf deep and faſt in his Conſcience; *It is written upon the Tables of their hearts as with a Pen of Iron*, Jer. 17. 1. *(i. e.)* Guilt is as a mark or character faſhioned or engraven in the very ſubſtance of the Soul, as Letters are cut into Glaſs with a Diamond.

Conſcience is not only the principal *Engagée* obliged unto God as a Judg, but the principal *Director* and *Guide* of the Soul in its courſes and actions, and conſequently the guilt of all ſin falls upon it, and reſts in it. The Soul is both the ſpring and fountain of all actions, that go outward from Man, and the term or recptacle of all actions inward; but in both ſorts of actions, going outward and coming inward, Conſcience is the chief *Counſellor*, *Guide* and *Director* in all, and ſo the guilt which is contracted either way, muſt be upon its head. 'Tis the bridle of the Soul to reſtrain it from ſin, the eye of the Soul to direct its courſe; and therefore is principally chargable with all the evils of Life. Bodily members are but inſtruments, and the Will it ſelf, as high and noble a faculty or power as it is, moveth not, until the Judgment cometh to a concluſion, and the debate be ended in the mind.

Now in the whole courſe and compaſs of a Sinner's Life in this World, what treaſures of guilt muſt needs be lodged in his Conſcience? What a *Magazine* of ſin and filth muſt be laid up there? 'Tis ſaid of a wicked Man, *Job* 20. 11. *His Bones are full of the ſins of his youth*; meaning his Spirit, Mind or Conſcience is as full of Sin, as Bones are of Marrow; yea, the very ſins of his youth are enough to fill them: and, *Rom.* 2. 5. they are ſaid *to treaſure up wrath againſt the day of wrath* which is only done by treaſuring up guilt; for Wrath and Guilt are treaſured up together in proportion to each other. Every day of his life vaſt ſums have been caſt into this Treaſury, and the patience of God waiteth till it be full, before he call the ſinner to an account and reckoning. *Gen.* 15. 16.

All the ſin and guilt contracted upon the Souls and Conſciences of impenitent Men in this World, accompanies and follows their departed Souls to Judgment, and there brings them under the dreadful condemnation of the great and terrible God which cuts off all their hopes and comforts for ever. Prop. 2.

If you believe not that I am he, you ſhall die in your ſins, John. 8. 24. & Job 20. 11. *His bones are full of the ſins of his youth, which ſhall lie down with him in the duſt.* No Propoſition lies clearer in Scripture or ſhould lie with greater weight on the hearts of ſinners: nothing but pardon can remove guilt; but without Faith and Repentance there never was nor ſhall be a pardone, *Acts* 10. 43. *Rom.* 3. 24, 25. *Luke* 24. 46, 47. Look as the Graces of Believers, ſo the ſins of Unbelievers follow the Soul whitherſoever it goes. All their ſins who die out of Chriſt, cry to them when they go hence, *We are thy Works, and we will follow thee.* The acts of ſin are tranſient, but the guilt and effects of it are permanent; and it is evident by this, that in the great Day their Conſciences, which are the Books of Record wherein all their ſins are regiſtred, will be opened, and they ſhall be judged by them, and out of them, *Rev.* 20. 12.

Now before that general Judgment, every Soul comes to its particular Judgment, and that immediately after death: of this I apprehend the Apoſtle to ſpeak in *Heb.* 9. 27. *It is appointed for all men once to die, but after that the Judgment.* The Soul is preſently ſtated by this Judgment in its everlaſting and fixed condition. The Soul of a wicked Man appearing before God in all its ſin and guilt, and by him ſentenced, immediately it gives up all its hope, *Prov.* 11. 7. *When a wicked man dieth, his expectation ſhall periſh; and the hope of unjuſt men periſheth.* Etiam ſpes valentiſſima. His *ſtrong* hope periſheth, as ſome read it, (*i. e.*) his ſtrong deluſion: for, alas! he took his own ſhadow for a Bridge over the great Waters, and is unexpectedly plunged into the gulph of eternal miſery, as *Matt.* 7. 22.

This periſhing or cutting off of hope, is that which is called in Scripture *the death of the Soul*, for ſo long the Soul will live as it hath any hope. The deferring of hope makes it ſick, but the final cutting off of hope ſtrikes it quite dead, (*i. e.*) dead as to all joy, comfort, or expectation of any for ever, which is that death which an immortal Soul is capable to ſuffer: the Righteous hath hope in his death, but every unregenerate man in the World breathes out his laſt hope in a few moments after his laſt breath, which ſtrikes terror into the very center of the Soul, and is a death-wound to it.

Prop. 3. *The Souls of the damned are exceeding large and capacious ſubjects of wrath and torment; and in their ſeparate ſtate their capacity is greatly enlarged, both by laying aſleep all thoſe Affections whoſe exerciſe is relieving, and throughly awakening all thoſe Paſſions which are tormenting.*

The Soul of Man being by nature a Spirit, an intelligent Spirit, and in its ſubſtantial faculties aſſimilated to God, whoſe Image it bears; it muſt for that reaſon be exquiſitely ſenſible of all the impreſſions and touches of the wrath of God upon it. The Spirit of Man is a moſt tender, ſenſible and apprehenſive Creature: the Eye of the Body is not ſo ſenſible of a touch, a Nerve of the Body is not ſo ſenſible when pricked, as the Spirit of Man is of the leaſt touch of God's indignation upon it. *A wounded Spirit who can bear? Prov.* 18. 14. Other external wounds upon the Body, inflicted either by Man or God, are tolerable; but that which immediately touches the Spirit of Man is inſufferable, who can bear or endure it?

And as the Spirit of Man hath the moſt delicate and exquiſite ſenſe of miſery; ſo it hath a vaſt capacity to receive and let in the fulneſs of anguiſh and miſery into it; it is a large Veſſel, called, *Rom.* 9. 22. *a Veſſel of wrath fitted to deſtruction.* The large capacity of the Soul is ſeen in this, that it is not in the power of all the Creatures in the World to ſatisfie and fill it: It can drink up (as one ſpeaks) all the Rivers of created good, and its thirſt not quenched by ſuch a draught; but after all, it cries, Give, give. Nothing but an infinite God can quiet and ſatisfie its appetite and raging thirſt.

And as it is capable and receptive of more good than is found in all the Creatures, ſo it is capable of more miſery and anguiſh than all the Creatures can inflict upon it. Let all the Elements or Men on Earth, yea, all the Devils and damned in Hell, conſpire and unite in a deſign to torment Man; yet when they have done all, his Spirit is capable of a farther degree of torment; a torment as much beyond it, as a Rack is beyond a hard Bed, or the Sword in his Bowels is beyond the ſcratch of a Pin. The Devils indeed are the Executioners and Tormentors of the damned; but if that were all they were capable to ſuffer, the torments of the damned would be comparatively mild and gentle to what they are. Oh the largeneſs of the Underſtanding of Man! what will it not take into its vaſt capacity!

But add to this, that damned Souls have all thoſe Affections laid in a deep and everlaſting ſleep, the exerciſes whereof would be relieving, by emptying their Souls of any part of their miſery; and all thoſe Paſſions throughly and everlaſtingly awakened, which increaſe their torments.

The Affections of joy, delight and hope, are all benummed in them, and laid faſt aſleep, never to be awakened into act any more. Their hope in Scripture is ſaid to *periſh*, (*i. e.*) it ſo periſheth, that after Death it ſhall never exert another Act to all Eternity. The activity of any of theſe Affections would be like a cooling gale or refreſhing ſpring amidſt their torments; but, as *Adrian* lamented himſelf, *nunquam jocos dabis*, thou ſhalt never be merry more.

And as theſe Affections are laid aſleep, ſo their Paſſions are rouſed and throughly awakened to torment them; ſo awakened, as never to ſleep any more. The Souls of men are ſometimes jogg'd and ſtartl'd in this World, by the words or rods of God, but preſently they ſleep again, and forget all: but hereafter the eyes of their Souls will be continually held waking to behold and conſider their miſery; their Underſtandings will be clear and moſt apprehenſive; their thoughts fixed and determined; their conſciences active and efficacious: and by all this their capacity to take in the fulneſs of their miſery enlarged to the uttermoſt.

The wrath, indignation, and revenge of God poured out as the juſt reward of ſin upon the ſo capacious Souls of the damned, is the principal part of their miſery in Hell. Prop.

In the third Propoſition I ſhew'd you that the Souls of the damned can hold more miſery than all the creatures can inflict upon them. When the Soul ſuffers from the hand of Man, its ſufferings are but either by way of ſympathy with the Body; or if immediately, yet it is but a light ſtroke the hand of a creature can give: But when it has to do with a ſin-revenging God, and that immediately, this ſtroke *cuts off* the Spirit of Man, as 'tis expreſs'd *Pſal.* 88. 16. The Body is the cloathing of the Soul. Moſt of the Arrows ſhot at the Soul in this World do but ſtick in the cloaths, (*i. e.*) reach the outward man: but in Hell, the Spirit of Man is *the white* at which God himſelf ſhoots. All his envenomed Arrows ſtrike the Soul, which is after death laid bare and naked to be wounded by his hand. At death, the Soul of every wicked man immediately falls into the hands of the living God, and *it is a fearful thing to fall into the hands of the living God*, as the Apoſtle ſpeaks, *Heb.* 10. 31. Their puniſhment is *from the preſence of the Lord, and from the glory of his power*, 2 *Theſ.* 1. 9. They are not put over to their fellow-creatures to be puniſhed, but God will do it himſelf, and glorifie his Power as well as Juſtice in their puniſhment. The wrath of God lies immediately upon their Spirits, and this is the *fiery indignation which devour-*

eth the adverſaries, Heb. 10. 27. A fire that licks up the very Spirit of Man. Who knoweth the power of his anger? *Pſal.* 90. 11. How inſupportable it is you may a little gueſs by that expreſſion of the Prophet *Nahum*, ch. 1. 5, *6. The mountains quake at him, and the hills melt, and the earth is burnt at his preſence, yea, the World and all that dwell therein. Who can ſtand before his indignation? and who can abide in the fierceneſs of his anger? His fury is poured out like fire, and the rocks are thrown down by him.*

And as if anger and wrath were not words of a ſufficient edg and ſharpneſs, it's called *fiery indignation* and *vengeance*, words denoting the moſt intenſe degree of divine wrath. For indeed his power is to be glorified in the deſtruction of his enemies, and therefore now he will do it to purpoſe. He takes them now into his own hands. No creature can come at the Soul immediately, that is God's prerogative, and now he hath to do with it himſelf in fury and revenges poured out. Can thy hands be ſtrong, or thy heart endure when I ſhall deal with thee? *Ezek.* 22. 14. Alas, the ſpirit quails and dies under it. This is the Hell of Hells.

What doleful cries and laments have we heard from God's deareſt children, when but ſome few drops of his anger have been ſprinkled upon their Souls here in this world! alas, there is no compare betwixt the anger, or fatherly diſcipline of God over the Spirits of his children, and the indignation poured out from the beginning of revenges upon his enemies

Prop. 5. *The ſeparate Spirit of a damned Man becomes a tormentor to it ſelf by the various and efficacious actings of its own Conſcience; which are a ſpecial part of its torment in the other World.*

Conſcience, which ſhould have been the ſinner's *curb* on *Earth*, becomes the *Whip* that muſt laſh his Soul in *Hell*. Neither is there any faculty or power belonging to the Soul of man ſo fit and able to do it as his own Conſcience. That which was the ſeat and center of all guilt, now becomes the ſeat and center of all torments. The ſuſpenſion of its tormenting power in this World is a myſtery and wonder to all that duly Conſider it. For certainly ſhould the Lord let a ſinner's Conſcience fly upon him with rage in the midſt of his ſins and pleaſures, it would put him into a Hell upon Earth, as we ſee in the doleful inſtances of *Judas*, *Spira*, *&c.* but he keeps a hand of reſtraint upon them generally in this life, and ſuffers them to ſleep quietly by a grumbling or ſeared Conſcience, which couches by them as a ſleepy *Lion*, and lets them alone.

But no ſooner is the Chriſtleſs Soul turn'd out of the Body, and caſt for eternity at the bar of God, but Conſcience is rouzed, and put into a rage never to be appeaſed any more. It now racks and tortures the miſerable Soul with its utmoſt efficacy and activity. The mere preſages and forebodings of wrath by the Conſciences of ſinners in this World, have made them lie with a ghaſtly paleneſs in their faces, a univerſal trembling in all their members, a cold ſweating horror upon their panting boſoms, like men already in Hell: but this, all this is but as the ſweating or giving of the ſtones before the great rain falls. The activities of Conſcience (eſpecially in Hell) are various, vigorous, and dreadful to conſider, ſuch are its *recognitions*, *accuſations*, *condemnations*, *upbraidings*, *ſhamings*, and *fearful expectations*.

1. The Conſciences of the Damned will recognize, and bring back the ſins committed in this World freſh to their mind: for what is Conſcience, but a Regiſter, or Book of Records wherein every ſin is rank'd in its proper place and order? This act of Conſcience is fundamental to all its other acts; for it cannot accuſe, condemn, upbraid, or ſhame us for that it hath loſt out of its memory, and hath no ſenſe of. *Son remenber*, ſaid *Abraham* to *Dives* in the midſt of his torments. This remembrance of ſins paſt, mercies paſt, opportunities paſt, but eſpecially of hope paſt and gone with them, never to be recovered any more, is like that fire not blown (of which *Zophar* ſpeaks) which conſumes him, or the gliſtering Sword coming out of his Gall; *Job* 20. 24, &c.

2. It chargeth and accuſeth the damned Soul, and its charges are home, poſitive, and ſelf-evident charges: a thouſand legal and unexceptionable Witneſſes cannot confirm any point more than one Witneſs in a man's boſom can do, *Rom.* 2. 15. it convicts and ſtops their mouths, leaving them without any excuſe or Apology. Juſt and righteous are the Judgments of God upon thee, ſaith Conſcience: in all this Ocean of miſery, there is not one drop of injury or wrong: the Judgment of God is according unto truth.

3. It *condemns* as well as chargeth and witneſſeth, and that with a dreadful Sentence; backing and approving the Sentence and Judgment of God, 1 *John* 3. 21. every ſelf-deſtroyer will be a ſelf condemner: This is a prime part of their miſery. Juven. Sat. 13.

——Prima eſt hæc ultio, quod ſe
Judice nemo nocens abſolvitur, improba quamvis
Gratia fallacis Prætoris vicerit urnam.

4. The upbraidings of Conſcience in Hell are terrible and inſufferable things: to be continually hit in the teeth and twitted with our madneſs, wilfulneſs, and obſtinacy, as the cauſe of all that eternal miſery which we have pull'd down upon our own heads, what is it but the rubbing of the wound with Salt and Vinegar? Of this torment holy *Job* was afraid, and therefore reſolv'd what in him lay to prevent it, when he ſaith *Job* 27. 6. *My heart* (*i. e.* Conſcience) *ſhall not reproach me ſo long as I live.* O the twits and taunts of Conſcience are cruel cuts and laſhes to the Soul!

5. The *ſhamings* of Conſcience are unſufferable torments. Shame ariſeth from the turpitude of diſcovered actions. If ſome mens ſecret filthineſs were but publiſhed in this World, it would confound them; what then will it be, when all ſhall lie open, as it will after this life, and their own Conſciences ſhall caſt the ſhame of all upon them? They ſhall not only be derided by God, *Prov.* 1. 26. but by their own Conſciences alſo.

Laſtly, The fearful expectations of Conſcience ſtill looking forward into more and more wrath to come, this is the very ſum and complement of their miſery. What makes a Priſon ſo dreadful to a Malefactor, but the trembling expectations he there lives under of the approaching Aſſizes? Much after the ſame rate, or rather after the rate of condemned perſons preparing for Execution, do theſe Spirits in Priſon live in the other World. But alas no inſtance or ſimilitude can reach home to their caſe

Prop. 6. *That which makes the torments and terrors of the damned Spirits ſo extreme and terrible, is, that they are unrelievable miſeries, and torments for ever.*

They are not capable either of,

1. A partial relief by any mitigation, or
2. A complete relief by a final ceſſation.

1. Not of a partial relief by any mitigation: could they but divert their thoughts from their miſery, as they were wont to do in *this world*, drink and forget their ſorrows; or had they but any hope of the abatement of their miſery, it would be a relief to them: But both theſe are impoſſible. Their thoughts are fixed and determined: to remove them (tho' but for a moment) from their miſery, is as impoſſible as to remove a Mountain: their ſin and miſery is ever before them. As the Bleſſed in Heaven are *bono confirmati*, ſo fixed and ſettled in bleſſedneſs, that they are not diverted one moment from beholding the bleſſed face of God, for they are ever with the Lord: ſo the Damned in Hell are *malo obſirmati*, ſo ſettled and fixed in the midſt of all evil, that their thoughts and miſeries are inſeparable for ever.

2. Much leſs can their undone ſtate admit the leaſt hope of relief by a final ceſſation of their miſery. All hope periſheth from them, and the periſhing of their hope is the plaineſt proof that can be given of the eternity of their miſery. For were there but the remoteſt poſſibility of deliverance at laſt, hope would hang upon that poſſibility: and whilſt hope lives, the Soul is not quite dead; the death of hope is the death of a man's Spirit: the cutting off of the Soul from God, and the laſt act of hope to ſee or enjoy him for ever, is that death which an immortal Soul is capable of ſuffering. *Depart from me, ye curſed, into everlaſting fire*, is that ſentence which ſtrikes Hope and Soul dead for ever. In theſe ſix Propoſitions you have the true and terrible repreſentation of the *Spirits in Priſon*, or the ſtate of damned Souls. I have not mentioned their aſſociation with Devils, or the diſmal place of their confinement, which tho' they complete their miſery, yet are not the principal parts of it, but rather Acceſſories to it, or Rivers running into the Ocean of their miſery. The ſum of their miſery lies in what was opened before, and the improvement of it is in that which followeth.

Infer. I. Is this the ſtate of ungodly Souls after death? Then it follows, that *neither Death nor Annihilation are the worſt of evils incident to Man. Ariſtotle* calls Death *the moſt terrible of all terribles*, and the *Schoolmen* affirm *Annihilation* to be a greater evil than the moſt miſerable Being: But it is neither ſo nor ſo; the wrath of God, the worm of Conſcience, are much more bitter than Death. The pains of Death are natural and bodily pains; the wrath of God and anguiſh of Conſcience are ſpiritual and inward: that is but the pain of a few hours or days, theſe are the unrelieved torments of Eternity.

And as for *Annihilation*, what a favour would the damned account it! Indeed if we reſpect the Glory of God's Juſtice, which is exemplified and illuſtrated in the ruin of theſe miſerable Souls, it is better they ſhould abide as the eternal Monuments thereof, than not to be at all; but with reſpect to themſelves we may ſay, as Chriſt doth of the Son of Perdition, *Mat.* 26. 24. *Good had it been for them if they had never been born.* For a Man's Soul to be of no other uſe than a Veſſel of Wrath, to receive the indignation, and be filled with the fury of God; ſurely an untimely Birth, that never was animated with a reaſonable Soul, is better than they: for, alas! they ſeek for Death, but it flies from them. The Immortality of their Souls, which was their dignity and privilege above other Creatures, is now their miſery, and that which continually feeds and perpetuates their flame. Here is a Being without the comfort of it, a Being only to howl and tremble under Divine Wrath; a Being therefore which they would gladly exchange with the contemptibleſt Fly, or moſt loathſom Toad, but it cannot be exchanged or annihilated.

Infer. II Hence it follows, *that the Pleaſures of Sin are dear-bought and coſtly Pleaſures.* There is a greater diſproportion betwixt that Pleaſure and this Wrath, than betwixt a drop of Honey and a Sea of *Gall.* Could a man diſtil all the imaginary pleaſure of ſin, and drink nothing elſe but the higheſt and moſt refined delights of it all his life, tho' his life ſhould be protracted to the term of *Methuſelah*'s; yet one day or night under the Wrath of God would make it a dear bargain. But,

1. 'Tis certain Sin hath no ſuch Pleaſures to give you: they are embitter'd either by adverſe ſtrokes of Providence from without, or painful and dreadful gripes and twinges of Conſcience within; *Job.* 20. 14. *His meat in his Bowels is turned, it is the gall of Aſps within him.*

2. 'Tis as certain, the time of a ſinner is near its period when he is at the height of his pleaſure in ſin: for look, as high delights in God ſpeak the maturity of a Soul for Heaven, and it will not be long before ſuch be in Heaven; ſo thy heights of delight in ſin, anſwerably ſpeak the maturity of ſuch a Soul for Hell, and it will not be long e'er it be there. Sin is now a big *Embrio*, and ſpeedily the Soul travels with Death.

3. According to the meaſure of delights Men have had in ſin, will be the degrees and meaſures of their Torments in Hell, *Rev.* 18. 7. ſo much torment and ſorrow as there was delight and pleaſure in Sin.

4. To conclude, *The Pleaſures of Sin are* but *for a ſeaſon*, as you read, *Heb.* 11. 25. but the Wrath of God in Hell is for ever and ever. There is a time when the pleaſures of ſin cannot be called *Pleaſures to come*, but the Wrath of God that will ſtill be *Wrath to come.* Oh! conſider for what a trifle you ſell your Souls. When *Lyſimachus* parted with his Kingdom for a draught of Water, he ſaid when he had drank it, *For how ſhort a pleaſure have I ſold a Kingdom!* And *Jonathan* lamented, 1 *Sam.* 14. 43. *I taſted but a little Honey, and I muſt die.* Satan would not charm ſo powerfully as he doth with the pleaſures of Sin, if this point were well believed and heartily applied.

Infer. I *What a matchleſs madneſs is it to caſt the Soul into God's Priſon, to ſave the Body out of Man's Priſon!*

Men have their Priſons, and God hath his: but becauſe the one is an Object of Senſe, and the other an Object of Faith, that only is feared, and this ſlighted all over this unbelieving

World; except by a very ſmall number of men who tremble at the Word of God. Now this I ſay is the height of madneſs, and will appear to be ſo in a juſt Collation of both in a few particulars. (1.) Man's Priſon reſtrains the Body only, God's Priſon Soul and Body, *Mat.* 10. 28. The Spirits of Men (as my Text ſpeaks) are the Priſoners there. Oh what a vaſt odds doth this ſingle difference make! A thouſand times more than the captivating and binding of the greateſt King or Emperour differs from the impriſonment of a poor Mechanic or vagrant Beggar. (2.) In Man's Priſon there are many comforts & unſpeakable refreſhments from Heaven, but in God's Priſon none, but the direct contrary. You read of the Apoſtles, *Acts* 16. 25. how they ſang in the Priſon: the Spirit of God made them a Banquet of heavenly Joys, and they could not but ſing at it: tho' their Feet were in the Stocks, their Spirits were never more at liberty. *Algerius* dated his Letters *from the delectable Orchard of the* Leonine *Priſon*; *where*, ſaith he, *flows the ſweeteſt Nectar.* Another tells us, Chriſt was always kind to him; but ſince he became a Priſoner for him, he even overcame himſelf in kindneſs. *I verily think* (ſaith he) *the Chains of my Lord are all overlaid with pure Gold, and his Croſs perfumed.* But the worſt terrors of the Priſoners in Hell come from the preſence of the Lord, 2 Theſ. 1. 9. *God is a terror to them.* (3.) The cauſe for which a man is caſt into Priſon by Men, may be his Duty, and ſo his Conſcience muſt be at leaſt quiet, if not joyful in ſuch ſufferings. So was it with *Paul*, Acts 28. 20. *For the hope of* Iſrael *am I bound with this Chain*: This diffuſes Joy and Peace through the Conſcience into the whole Man. But the cauſe for which men are caſt into God's Priſon, is their ſin and guilt, which arms their own Conſciences againſt them, and makes them, as you heard before, ſelf-tormentors, terrors to themſelves. What odds is here! (4.) In Man's Priſon the moſt excellent Company and ſweet Society may be found. *Paul* and *Silas* were fellow-priſoners. In Queen *Mary*'s days the moſt excellent Company to be found in *England* was in the Priſons: Priſons were turned into Churches. But in God's Priſon no better Society is to be found than that of Devils and damned Reprobates, *Mat.* 25. 41. (5.) In Man's Priſon there is hope of a comfortable deliverance; but in God's Priſon none: *Mat.* 5. 26. *Thou ſhalt not come out thence, till thou haſt paid the laſt Mite.* 'Tis an everlaſting Priſon.

Compare theſe few obvious particulars, and judge then what is to be thought of that man, who ſtands readier to caſt himſelf into any guilt, than into the leaſt ſuffering. What is it but as if a man ſhould offer his Neck to the Sword, to ſave his Hand? The Lord convince us what trifles our Eſtates, Liberties, and Lives are to our Souls, or to the peace and purity of our Conſciences.

ſe. IV. *What an invaluable mercy is the pardon of ſin, which ſets the Soul out of danger of going into this Priſon!* When the Debt is ſatisfied, a Man may walk as boldly before the Priſon-door as he doth before his own: they that owe nothing, fear no Bailiffs. 'Tis the Law (as I ſaid before) that commits men to Priſon, a *Mittimus* is but an inſtrument of Law; but the righteouſneſs of the Law is fulfilled in them that believe, *Rom.* 8. 4. Yea, they are made *the righteouſneſs of God in him*, 2 Cor. 5. 21. There can be no proceſs of Law againſt them. For who ſhall condemn when it is God that juſtifieth? *Rom.* 8. 33, 34. And that Divine Juſtice might be no bar to our Faith and Comfort, he adds, *It is Chriſt that died*; and yet farther, to aſſure us that his Death hath made plenary ſatisfaction to God for all our ſins and debts, it is added, *yea, rather, that is riſen again*: *q. d.* If the debts of Believers to God were not fully paid and ſatisfied for by the Blood of Chriſt, how comes it to paſs that our Surety is diſcharged, as by his Reſurrection he appears to be? Oh Believer! thy Bonds are cancell'd, the hand-writing that was againſt thee is nailed to the Croſs, the Blood of Chriſt hath done that for thee that all the Gold and Silver in the World could not do, 1 *Pet.* 1. 18, 19. It is a counter-price fully anſwering to thy Debts, *Mat.* 20. 28. And hence, to the eternal joy of thy heart, reſult three properties of thy Pardon, which are able to make thine eyes guſh out with tears of Joy whilſt thou art reading of it.

'Αντίλυτρον eſt pretium ex adverſo reſpondens.

1. It is a *free Pardon* to thy Soul; tho' it coſt Chriſt dear, it coſts Thee nothing. We have Redemption, even *the remiſſion of ſins, according to the riches of his grace*, Eph. 1. 7. The *Project* of it was God's, not thine; the Price for it was Chriſt's Blood, not thine: the glory and riches of free Grace are illuſtriouſly diſplayed in thy forgiveneſs.

2. It is as *full* as it is *free*; a complete and perfect Cauſe produceth a complete and perfect Effect, *Acts* 13. 39. *Juſtified from all things.* Whatever thy ſins be for *nature*, *number*, or *circumſtances* of aggravations, they cannot exceed the value of the meritorious Cauſe of Remiſſion. The Blood of Chriſt cleanſeth us from all ſin.

3. It muſt be as *firm* as it is free and full, even an irrevocable Pardon for evermore. Chriſt did not ſhed his Blood at a hazard; the way of Juſtification by Faith, makes the promiſe ſure, *Rom.* 4. 16. The Juſtified ſhall never come again under Condemnation. Oh the unſpeakable Joy that flows from this Spring! Oh the triumphs of Faith upon this Foundation!

Is it not raviſhing, melting, overwhelming, and amazing, to think thus with thy ſelf? Here ſit I with a joyful plenary free Pardon of ſin in my hand, whilſt many who never ſinned to that height and degree I have, lie groaning, howling, ſweating, and trembling under the indignation of God, poured out like fire upon their Souls in Hell. A greater ſinner ſaved, and leſſer damned. Oh how unſpeakably ſweet is that *Reſt* into which my terrified and diſquieted Soul is come by Faith! *Rom.* 5. 1. *Heb.* 4. 3. *We which have believed, do enter into Reſt.* Oh bleſſed Calm after a dreadful Tempeſt! This poor breaſt of mine was lately panting, ſweating, trembling under the horrors of Wrath to come, terrified with the Viſions of Hell. No other ſound was in mine ears, but that of fiery Indignation to devour the Adverſaries. Oh what price can be put upon my *quietus eſt!* What value upon a Pardon, delivered as it were at the Ladders foot! Oh precious hand of Faith that receives it! But oh the moſt precious Blood of Chriſt which purchaſed it! If Satan now come with his *Accuſations*, the Law with its *Comminations*, Death with its dreadful Summons, I have in a readineſs to anſwer them all.

Here is the Law, the Wrath of God, and everlaſting burnings, the juſt demerit of Sin upon one ſide, and a poor ſinful Creature on the other: but the Covenant of Grace hath ſolv'd all. An *Act of Oblivion* is paſt in Heaven, *I will forgive their iniquities, and their ſins and tranſgreſſions will I remember no more.* In this Act of Grace my Soul is included; I am in Chriſt, and there is no Condemnation. Die I muſt, but damned I ſhall not be: My Debts are paid, my Bonds are cancelled, my Conſcience is quieted; let Death do its worſt, it ſhall do me no harm; that Blood which ſatisfies God, may well ſatisfy me.

Inf. 5. *How amazingly ſad and deplorable is the ſecurity and ſtilneſs of the Conſciences of Sinners under all their own guilts, and the immediate danger of God's everlaſting Wrath!*

Philoſophers obſerve that before an Earthquake the Wind lies, and the weather is exceeding calm and ſtill, not a breath of wind going. So it is in the Conſciences of many juſt before the tempeſt and ſtorm of God's Wrath pours down upon them. What a golden morning open'd upon *Sodom*, and began that fatal day! Little did they imagine ſhowers of Fire had been ready to fall from ſo pleaſant and ſerene a Sky as they ſaw over their heads. How ſecure, ſtill, and unconcerned are thoſe to day, who it may be ſhall rage, roar, and tremble in Hell to morrow! *Ceſar* hearing of a Citizen of *Rome* who was deep in debt, and yet ſlept ſoundly, would needs have his Pillow, as ſuppoſing there was ſome ſtrange charming Virtue in it.

It is wonderful to conſider what ſhift Men make to keep their Conſciences in that ſtilneſs and quiet they do, under ſuch loads of Guilt and threatnings of Wrath ready to be executed upon them. It muſt be ſome ſtrong *Opium* that ſo ſtupifies and benums their Conſciences; and upon inquiry into the matter we ſhall find it to be the effect of,

1. A ſtrong deluſion of Satan.
2. A ſpiritual judicial ſtroke of God.

1. This ſtilneſs of Conſcience upon the brink of Damnation proceeds from the ſtrong deluſions of Satan; blinding their eyes, and feeding their falſe hopes: he removes the evil day at many years imaginary diſtance from them, and interpoſeth many a fair day betwixt them and it, and in that interpoſed ſeaſon, time enough to prepare for it; without ſuch an artifice as this, his houſe would be in an uproar, but this keeps all in peace, *Luke* 11. 21. By preſuming he feeds their hopes, and by their hopes deſtroys their Souls. Some he diverts from all ſerious thoughts of this day, by the *pleaſures*, and others by the *cares* of this Life: and ſo that day cometh upon them unawares, *Luke* 21. 34.

Præſumendoſperant, & perando pereunt.

2. This ſtilneſs of Conſcience in ſo miſerable and dangerous a ſtate, is the effect of a ſpiritual, judicial ſtroke of God upon the Children of Wrath. That's a dreadful word, *Iſa.* 6. 10. *Make the heart of this People fat, and make their ears heavy, and ſhut their eyes*: The Eye and Ear are the two pricinpal doors or inlets to the Heart; when theſe are ſhut, the Heart muſt needs be inſenſible, as the fat of the Body is. There is a Spirit of a deep ſleep poured out judicially upon ſome Men, *Iſa.* 29. 10. ſuch as that upon *Adam* when God took a *Rib* from his ſide, and he felt it not: but this is upon the Soul, and is the ſame as to give up a Man to a reprobate ſenſe.

Pinguedo non refractaria ſolumfacit animalia, ſed omnis expers ſenſus eſt, conſentientibus Phyſicis. *Glaſſ.*

Inf. IV. *The caſe of diſtreſſed Conſciences upon Earth, is exceeding ſad, and calls upon all for the tendereſt pity, and utmoſt help from Men.*

You ſee the labourings of Conſcience under the ſenſe of Guilt and Wrath, is a ſpecial part of the Torments of Hell; of which there is not a livelier Emblem or Picture, than the diſtreſſes of Conſcience in this World.

It muſt be thankfully confeſſed there are two great differences betwixt the terrors of Conſcience here, and there: One in the *degrees* of anguiſh, the other in the *reliefs* of that anguiſh. The ordinary diſtreſſes of Conſcience here, compared with thoſe of the Damned, are as the flame of a Candle to a fiery Oven, a mild and gentle fire; or as the Sparks that fly out of the top of a Chimney, to the dreadful eruptions of *Veſuvius*, or Mount *Ætna*. Beſides, theſe are capable of relief, but thoſe are unrelievable: their Hearts die, becauſe their hope is periſhed from the Lord.

But yet of all the miſeries and diſtreſſes incident to Men in this World, none like thoſe of diſtreſſed Conſciences; the terrors of God ſet themſelves in array, or are drawn up in *Battalia* againſt the Soul, *Job* 6. 4. *Whilſt I ſuffer thy terrors* (ſaith *Heman*) *I am diſtracted*, Pſal. 88. 15. Yea, they not only diſtract, but cut off the Spirit, as he adds, *ver.* 16. They lick up the very Spirit of a Man, and none can bear them, *Prov.* 18. 14. for now a Man hath to do immediately with God; yea, with the Wrath of the great and dreadful God: and this Wrath which is the moſt acute and ſharp of all torments, falls upon the moſt tender and ſenſible part, the Spirit and Mind, which now lies open and naked before him to be wounded by it. No Creature can adminiſter the leaſt relief, by the application of any temporal comfort or refreſhment to it. Gold and Silver, Wife and Children, Meat and Melody, ſignify no more than the drawing off a ſilk Stocking to cure the *Paroxyſms* of the *Gout*.

All that can be done for their relif, is by ſeaſonable, judicious and tender Applications of ſpiritual Remedies; and what can be done, ought to be done for them. What heart can hear a voice like that of *Job*, *Have pity upon me, have pity upon me, O ye my Friends; for the hand of God hath touched me*; and not melt into Compaſſions over them? Is there a word of Wiſdom in thy heart? let thy Tongue apply it to the relief of thy diſtreſſed Brother: whilſt his heart meditates *terrour*, let thine meditate his *ſuccour*. It is not impoſſible but thou who lendeſt a friendly hand to another, mayeſt e're long need one thy ſelf; and he that hath ever felt the terrours of the Almighty upon his Soul, hath motive enough to draw forth the bowels of his pity to another in the like caſe.

Alas for poor diſtreſſed Souls, who have either none about them that underſtand, and are able and willing to ſpeak a word in ſeaſon to their weary Souls, or too many about them to exaſperate their Sorrows, and perſecute them whom God hath ſmitten. You that have both ability and opportunity for it, are under the ſtrongeſt engagements in the world to endeavour their relief with all faithfulneſs, ſeriouſneſs, compaſſion, and conſtancy. Did Chriſt ſhed his Blood for the ſaving of Souls, and wilt not thou ſpend thy Breath for them? Shall any man that hath found Mercy from God, ſhew none to his brother? God forbid. A Soul in Hell is out of your reach, but theſe that are in the Suburbs of Hell are not: the Candle of intenſe ſorrow is put to the Thred of their miſerable life; and ſhould they be ſuffered to drop into Hell whilſt you ſtand by as unconcerned? Spectators of ſuch a Tragedy will have little peace. Your unmercifulneſs to their Souls will be a wound to your own.

Inſe.VII. *Be hence informed of the evil that is in ſin, be convinced of the evil that is in it by the eternal miſery that follows it.*

If Hell be out of meaſure dreadful, then Sin muſt be out of meaſure ſinful: the Torments of Hell do not exceed the demerit of Sin, tho' they exceed the Underſtandings of Men to conceive them. God will lay upon no man more than is right. Sin is the Founder of Hell: all the Miſeries and Torments there are but the Treaſures of Wrath which Sinners in all Ages have been treaſuring up; and how dreadful ſoever it be, it is but the ’Αντιμισθία, the Recompence which is meet, *Rom.* 6. *ult. The Wages of ſin is Death.*

We have ſlight thoughts of ſin; *Fools make a mock of ſin*: but if the Lord by the convictions of mens Conſciences did but lead them through the Chambers of Death, and give them a ſight of the Wrath to come; could we but ſee the *Piles* that are made in Hell (as the Prophet calls them, *Iſa.* 30. 33.) to maintain the flames of Vengeance to Eternity; could we but underſtand in what *Dialect* the damned ſpeak of ſin, who ſee the Treaſures of Wrath broken up to avenge it, ſurely it would alter our apprehenſions of ſin, and ſtrike cold to the very heart of ſinners.

Cannot the Extremity and Eternity of Hell-torments exceed the evil that is in Sin? What words then can expreſs the evil of it? Hell-flames have the nature of a *Puniſhment*, but not of an *attonement*.

Oh think on this, you that look upon Sin as the verieſt trifle, that will ſin for the value of a Penny, that look upon all the humiliations, broken-hearted confeſſions, and bitter moans of the Saints under Sin, as frenzy or melancholy, ſlighting them as a company of half-witted hypochondriack perſons! Thou that never hadſt one ſick night or ſad day in all thy life upon the account of ſin, let me tell thee, that breaſt of thine muſt be the ſeat of ſorrow; that frothy airy Spirit of thine muſt be acquainted with emphatical ſobs and groans. God grant it may be on this ſide Hell by effectual Repentance, elſe it muſt be there in the extremity and eternity of Sorrows.

VIII. *What Enemies are they to the Souls of Men, who are Satan's Inſtruments to draw them into ſin, or who ſuffer ſin to lie upon them!*

When there were but two perſons in the World, one drew the other into Sin; and among the millions of Men and Women now in the World, where are there two to be found that have in no caſe been ſnares to draw ſome into ſin? Some tempt *deſignedly*, taking the Devil's work out of his hands; others *virtually* and *conſequentially*, by Examples, which have a compelling power to draw others with them into ſin. The firſt ſort are among the worſt of *Sinners*, *Prov.* 1. 10. the latter are among the beſt of *Saints*; ſee *Gal.* 2. 14. Whoſe Converſation is ſo much in Heaven, that nothing falls out in the courſe thereof, which may not farther ſome or other in their way to Hell?

Among wicked Men there are five ſorts eminently acceſſory to the guilt and ruin of other Mens Souls. (1.) Looſe *Profeſſors*, whoſe lives give their lips the lye; whoſe Converſations make their Profeſſions bluſh. (2.) Scandalous *Apoſtates*. whoſe Fall is more prejudicial than their Profeſſion was ever beneficial to others. (3.) Cruel *Perſecutors*, who make the Lives, Liberties, and Eſtates of Men the occaſion of the ruin of their Conſciences. (4.) Ignorant and faithleſs *Miniſters*, who ſtrengthen the hands of the wicked, that they ſhould not return from their wickedneſs. (5.) Wicked *Relations*, who quench and damp every hopeful beginning of conviction and affection in their friends. Of all which I ſhall diſtinctly ſpeak in the next Diſcourſe, to which therefore I remit it at preſent.

And many there are who ſuffer ſin to lie upon others, without a wiſe and ſeaſonable reproof to recover them.

Oh what cruelty to Souls is here! The day is coming in which they will curſe the time that ever they knew you: 'tis poſſible you may repent, but then it may be thoſe whoſe Souls you have help'd to ruin are gone, and quite out of your reach. The Lord make you ſenſible what you have done in ſeaſon, leſt your repentance come too late for your ſelves and them alſo.

Infer. IX. *How poor a comfort is it to him that carries all his Sins out of this World with him, to leave much earthly Treaſure (eſpecially if gotten by Sin) behind him?*

Quid prodeſt eſſe quod eſſe non prodeſt? *Tertul.*

It is a poor conſolation to be praiſed where thou art not, and tormented where thou art; to purchaſe a life of pleaſure to others on earth, at the price of thy own everlaſting miſery in Hell. All the conſolation ſenſual, voluptuous and oppreſſing Worldlings have, is but this, that they were *coached in Hell* in Pomp and State, and have left the ſame *Chariot* to bring their graceleſs Children after them in the ſame Equipage to the place of Torments. There be five Conſiderations provoking pity to them that are thus paſt into a miſerable Eternity, and caution to all that are following after in the ſame path.

Firſt, that fatal miſtake in the practical underſtanding and judgment of Man deſerves a compaſſionate lamentation, as the cauſe and reaſon of their eternal miſcarriage and ruin. They looked upon trifles as things of greateſt neceſſity, and the moſt neceſſary things as meer trifles; putting the greateſt weight and value upon that which little concerned them, and none at all upon their greateſt Concernment in the whole World, *Luke* 12. 21.

Secondly, The perpetual diverſions that the trifles of this World gave them from the main uſe and end of their time. O what a hurry and thick ſucceſſion of earthly buſineſs and encumbrances filled up their days! So that they could find no time to go alone, and think of the awful and weighty concernments of the World to come, *James* 5. 5.

Thirdly, The total waſte and expence of the only ſeaſon of Salvation about theſe vaniſhed, impertinent trifles, which is never more to be recovered. *Eccleſ.* 9. 10.

Fourthly, that theſe deluding ſhadows, the pleaſures of a moment, is all that they had in exchange for their Souls, a goodly price it was valued at, *Mat.* 16. 26.

Fifthly, That by ſuch a life they have not only ruined their own Souls, but put their poſterity, by their education of them in the ſame courſe of life, into the ſame path of deſtruction, in which they went to Hell before them: *Pſal.* 49. 13. *Their poſterity approve their ſaying.*

Infer. X. *How rational and commendable is the courage and reſolution of thoſe Chriſtians who chuſe to bear all ſufferings in this World from the hands of Men, rather than to deſile and wound their Conſciences with ſin, and thereby expoſe their Souls to the wrath of God for ever!*

That which men now call Pride, Humor, Fancy, and Stubbornneſs, will one day appear to be their great Wiſdom, and the Excellency of their Spirits. It is the tenderneſs of their *Conſciences*, not the pride and ſtoutneſs of their ſtomachs, which makes them inflexible to ſin; they know the terrours of a wounded Conſcience, and had rather endure any other trouble from the hands of Men than fall by known ſin into the hands of angry God. Try them in other matters wherein the glory of God and peace or purity of their Conſciences are not concerned, and ſee if you can charge them with ſtubbornneſs and ſingularity. It was the excellency of the Spirits of the Primitive Chriſtians, that they durſt tell the Emperour to his face, when he threatned them with torments; Pardon us, O *Emperor*, thou threatneſt us with a Priſon, but God with Hell. Do we call that ingenuity and good nature, which makes the mind ſoft and tractable to temptations, and will rather venture upon guilt than be eſteemed ſingular?

Ignoſce, Imperator, tu carcerem minaris, Deus Gehennam.

Salvian tells us of ſome in his time, who were compelled to be evil, leſt they ſhould be accounted vile: and was that their excellency? May I not fitly apply the words of *Salvian* here: O in what honour and repute is Chriſt among Chriſtians, when Religion ſhall make them baſe and ignoble! He that underſtands what the puniſhment of ſin will be in Hell, ſhould endure all things rather than yield to ſin on Earth. Indeed, if you that threaten, and tempt others to violate their Conſciences, could bear the Wrath of God for them in Hell, it were ſomewhat; but we know there is no ſuffering by a *Proxy* there, they tremble at the Word of God, and have felt the burden of guilt, and dare not yield to ſin, tho' they yield their Eſtates and Bodies to prevent it.

Mali eſſe cogentur, ne viles habeantur.

Infer. XI *How patiently ſhould we bear the Afflictions of this life, by which ſin is prevented and purged?*

The diſcipline of our Spirits belongs to God the Father of Spirits; he corrects us here, that we may not be puniſhed hereafter, 1 Cor. 11. 32. *We are chaſtened of the Lord, that we may not be condemned with the World.* It is better for us to groan under Afflictions on Earth, than to roar under revenging Wrath in Hell. Parents who are wiſe as well as tender, had rather hear their Children ſob and cry under the Rod, than ſtand with Halters about their Necks on the Ladder, bewailing the deſtructive indulgence of their Parents.

Your Chaſtiſements when ſanctified are preventive of all the miſery opened before. It is therefore as unreaſonable to murmur againſt God, becauſe you ſmart under his Rod, as it would be to accuſe your deareſt Friend of cruelty, becauſe he ſtrain'd your Arm to ſnatch you from the fall of a Houſe or Wall which he ſaw ready to cruſh and overwhelm you in its ruins:

If we had leſs Affliction, we ſhould have more Guilt. We ſee how apt we are to break over the hedg, and go a ſtray from God, with all the clogs of Affliction deſigned for our reſtraint; what ſhould we do if we had no clog at all? It is better for you to be whipt to Heaven with all the Rods of Affliction, than coached to Hell with all the Pleaſures of the World.

Chriſtian, thy God ſees, if thou do not, that all theſe troubles are few enough to ſave thee from Sin and Hell. Thy corruptions require all theſe Rods, and all little enough. *If need be, ye are in heavineſs*, 1 Pet. 1. 6, If there be need for it, thy deareſt comforts on Earth ſhall die, that thy Soul may live; but if thy mortification to them render thy removal needleſs, thou and they ſhall live together. 'Tis better be preſerved in Brine, than rot in Honey. Sanctified Afflictions working under the efficacy of the Blood of Chriſt, are the ſafeſt way to our Souls.

How doleful a change doth the death of wicked Men make upon them! from palaces on Earth, to the Priſon of Hell. Infer.XII

No ſooner is the Soul of a wicked Man ſtept out of his own door at death, but the *Serjeants* of Hell are immediately upon it, ſerving the dreadful Summons on the Law-condemned Wretch. This Arreſt terrifies it more than the Hand-writing upon the plaiſter of the Wall did him, *Dan.* 5. 5. How are all a Man's apprehenſions changed in a moment! Out of what a deep ſleep are moſt, and out of what a pleaſant dream of Heaven are ſome awaked and ſtartled at death, by the dreadful Arreſt and Summons of God to Condemnation:

How quickly would all a Sinner's mirth be dampt and turned into howlings in this World, if Conſcience were but throughly awakned! It is but for God to change our Apprehenſions now, and it would be done in a moment: but the eyes of moſt mens Souls are not opened, till death hath ſhut their bodily eyes; and then how ſudden, and how ſad a change is made in one day!

O think what it is to paſs from all the pleaſures and delights of this World into the torments and miſeries of that World; from a pleaſant Habitation, into an infernal Priſon; from the depth of Security, to the extremity of Deſperation; from the Arms and Boſoms of deareſt Friends and Relations, to the

Society of damned Spirits! Lord, what a Change is here! Had a gracious Change been made upon their hearts by Grace, no ſuch doleful change could have been made upon their ſtate by Death: Little do their ſurviving Friends think what they feel, or what is their eſtate in the other World, whilſt they are honouring their Bodies with ſpendid and pompous Funerals. None on Earth have ſo much reaſon to fear Death, to make much of Life, and uſe all means to continue it, as thoſe who will and muſt be ſo great loſers by the exchange.

Inf. XIII. *See here the certainty and inevitableneſs of the Judgment of the great Day.*

This Priſon which is continually filling with the Spirits of wicked Men, is an undeniable evidence of it: for why is Hell called *a Priſon*, and why are the Spirits of Men confined and chained there, but with reſpect of the Judgment of the great Day? As there is a neceſſary connection betwixt Sin and Puniſhment, ſo betwixt puniſhing and trying the Offender: there are millions of Souls in cuſtody, a world of Spirits in Priſon; theſe muſt be brought forth to their Trial, for God will lay upon no man more than is right; the legality of their *Mittimus* to Hell, will be evidenced in their ſolemn day of Trial. God hath therefore *appointed a day in which he will judg the World in Righteouſneſs, by that Man whom he hath ordained*, Acts 17. 31.

Here Sinners run in Arrears, and contract vaſt Debts; in Hell they are ſeiz'd and committed, at Judgment tried and caſt for the ſame. This will be a dreadful Day, thoſe that have ſpent ſo prodigally upon the Patience of God, muſt now come to a ſevere Account for all; they have paſt their particular Judgment immediately after death, *Eccleſ.* 12. 7. *Heb.* 9. 27. By this they know how they ſhall ſpeed in the general Judgment, and how it ſhall be with them for ever, but tho' this private Judgment ſecures their damnation ſufficiently, yet it clears not the Juſtice of God before Angels and Men ſufficiently, and therefore they muſt appear once more before his Bar, 2 *Cor.* 5. 10. In the fearful expectation of this Day, thoſe trembling Spirits now lie in Priſon, and that fearful expectation is a principal part of their preſent miſery and torment. You that refuſe to come to the Throne of Grace, ſee if you can refuſe to make your appearance at the Bar of Juſtice; you that brav'd and brow-beat your Miniſters that warn'd you of it, ſee if you can outbrave your Judge too as you did them. Nothing more ſure or awful than ſuch a Day as this.

Inf. XIV. *How much are Miniſters, Parents, and all to whom the Charge of Souls is committed, bound to do all that in them lies, to prevent their everlaſting miſery in the World to come!*

The great Apoſtle of the Gentiles found the conſideration of the Terror of the Lord as a Spur urging and enforcing him to miniſterial faithfulneſs and diligence; 2 *Cor.* 5. 11. *Knowing therefore the terror of the Lord, we perſuade Men.* And the ſame he preſſeth upon *Timothy*, 2 Tim. 4. 1, 2. *I charge thee therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing, and his Kingdom; preach the Word; be inſtant in ſeaſon and out of ſeaſon; reprove, rebuke, exhort, with all long-ſuffering and Doctrine.* Oh that thoſe to whom ſo great a truſt as the Souls of Men is committed, would labour to acquit themſelves with all faithfulneſs therein, as *Paul* did, warning every one night and day with tears, that if we cannot prevent their ruin, which is moſt deſirable; yet at leaſt we may be able to take God to witneſs, as he did, that we are pure from the Blood of all Men.

Oh! conſider, my Brethren, if your faithful plainneſs and unweary'd diligence to ſave mens Souls produce no other fruit but the hatred of you now; yet it is much eaſier for you to bear that, than that they and you too ſhould bear the Wrath of God for ever.

We have all of us perſonal guilt enough upon us, let us not add other mens guilt to our account: to be guilty of the Blood of the meaneſt Man upon Earth, is a ſin which will cry in your Conſciences; but to be guilty of the Blood of Souls, Lord, who can bear it! Chriſt thought them worth his Heart-blood, and are they not worth the expence of our Breath? Did He ſweat Blood to ſave them, and will not we move our Lips to ſave them? 'Tis certainly a ſore Judgment to the Souls of Men, when ſuch Miniſters are ſet over them as never underſtood the value of their Peoples Souls, or were never heartily concerned about the Salvation of their own Souls.

MATTH. XVI. 26.

For what is a man profited, if he ſhall gain the whole World, and loſe his own Soul? or what ſhall a man give in exchange for his Soul?

Difficult Duties need to be enforced with powerful Arguments. In the 24th Verſe of this Chapter our Lord preſſeth upon his Diſciples the deepeſt and hardeſt Duties of Self-denial, acquaints them upon what terms they muſt be admitted into his Service: *If any man will come after me, let him deny himſelf, and take up his Croſs and follow me.*

This hard and difficult Duty he enforceth upon them by a double Argument, *viz.* From,

1. The vanity of all ſinful ſhifts from it, *v.* 25.
2. The value of their Souls, which is imported in it, *v.* 26.

They may ſhift off their Duty to the loſs of their Souls, or ſave their Souls by the loſs of ſuch trifles. If they eſteem their Souls above the World, and can be content to put all other things to the hazard for their Salvation, making account to ſave nothing but them by Chriſtianity; then they come up to Chriſt's Terms, and may warrantably and boldly call him their Lord and Maſter: and to ſweeten this choice to them, he doth in my Text ballance the Soul and all the World, weighing them one againſt the other, and ſhews them the infinite odds and diſproportion betwixt them: *What is a man profited, if he ſhall gain the whole World, and loſe his own Soul? or what ſhall a man give in exchange for his Soul?*

What is a Man profited?] There is a plain *Meoſis* in the Phraſe; and the meaning is, how ineſtimably and irreparably is a man damnified! what a Soul-ruining bargain would a man make!

If he ſhould gain the whole World.] There is a plain *Hyperbole* in this Phraſe; for it never was, nor will be the lot of any man to be the ſole Owner and Poſſeſſor of the whole World[*]. But ſuppoſe all the Power, Pleaſure, Wealth, and Honour of the whole World were bid and offer'd in exchange for a Man's Soul: what a dear Purchaſe would it be at ſuch a rate! *What were this*, [†] ſays one, *but to win* Venice, *and then be hang'd at the gate of it?* As that man acts like a mad man, that goes about to purchaſe a Treaſure of Gold with the loſs of his life; for Life being loſt, what is all the Gold in the World to him? he can have no enjoyment of it, or comfort in it: So here, what is all the World, or as many Worlds as there are Creatures in it, when the Soul is loſt, if he gain this?

And loſe his own Soul.] The compariſon lies here betwixt one ſingle Soul and the whole World. The whole World is no price for the pooreſt, meaneſt, and moſt deſpiſed Soul that lives in it.

By *loſing the Soul*, we are not to underſtand the deſtruction of its Being, but of its Happineſs and Comfort, the cutting it off from God, and all the hopes of his favour and enjoyment for ever. This is the *loſs* here intended, a loſs never to be repaired. The whole World can be no recompence for a loſs *to the Soul*, if it be but the loſs of its purity or peace for a time; much leſs can it recompence the loſs *of the Soul* in the loſs of all its happineſs for ever. When a Man's chief happineſs is finally loſt, then is his Soul loſt: for what benefit can it be, nay, how great a miſery muſt it be, to have a Being perpetuated in Torments for ever? This is the *fine* or *mulct* which is ſet upon Sin, as ſome render the word. What ſhall a Man gain by ſuch Pleaſures, for which God will mulct or fine him at the rate or price of his own Soul? that is, of all the happineſs, joy, and comfort of it to all eternity.

Animâ verò ſuâ mulctetur. *Bez. Maldon.*

Interrogatio exaggerans.

Or what ſhall a man give in exchange for his Soul?] The Queſtion aggravates the ſenſe, and amplifies the loſs and damage of the Man that ſells his Soul for the whole World. There is no recompence in all the World for the hazard or danger of the Soul one hour; nor would a Man that underſtands what Soul and Eternity are, put it into danger for ten thouſand Worlds, much leſs for a peny, yea, for nothing, as many do: but to barter or *exchange* it for *the World*, to take any thing in lieu of it; this is the height of madneſs. The way of buying in former times was not by Money, but by the exchange of one Commodity for another; and to this Cuſtom *Brugenſis* thinks this Phraſe is alluſive. Now what Commodity is found in all the World; or who that is not blinded by the God of this World, can think that the whole World it ſelf, if all the Rocks in it were Rocks of Diamonds, and the Seas and Rivers were liquid Gold, is a Commodity of equivalent worth to his own Soul? Hence two Notes riſe naturally.

Ἀντάλλαγμα vocat id quo dato, redimitur aliquid; juxta priſcorum commercia quæ non monetâ, ſed rerum permutatione conſtabant. *Brugenſ.*

Doct. I. *That one Soul is of more value than the whole World.*

Doct. II. *How precious and invaluable ſoever the Soul of Man is, it may be loſt and caſt away for ever* I begin with the firſt.

Doct. I. *That one Soul is of more value than the whole World.*

I need not ſpend much time in the proof of it, when you have conſider'd, that he who bought them hath here weighed and valued them; and that the Point before us is the reſult and concluſion of one that hath the beſt reaſon to know the true worth of them. That which I have to do, is to gather out of Scriptures the particulars; which put together, make up the full demonſtration of the Point. And,

1. The invaluable worth of Souls appears from the manner of their Creation. They were created immediately by God, as hath been proved, and that not without the deliberation of the whole *Trinity*; *Gen.* 1. 26. *Let us make Man.* For the production of other Creatures, it was enough to give out the Word of his Command, *Let there be Light, let the Earth and the Waters bring forth*; but when he comes to Man, then you have no *Fiat, let there be*, but he puts his own hand immediately to it, as to the Maſter-piece of the whole Creation: Yea, a Council is call'd about it; *Let us*, implying the juſt conſultation and deliberation of all the Perſons in the Godhead about it, that our hearts might be raiſed to the expectation of ſome extraordinary Work to follow; great Counſels and wiſe Debates being both the fore-runners and foundations of great Actions and Events to enſue thereupon. Thus *Elihu* in *Jcb* 35. 10. *None ſaith, Where is God my Makers?* And *David* in *Pſal.* 149. 2. *Let Iſrael rejoice in his Makers:* In both places the word is plural. The Conſultation here is only amongſt the Divine Perſons, no Angels are called to this Council-Table, the whole matter was to be conducted by the Wiſdom, and effected by the Power of God; and therefore there was no need to conſult with any but himſelf, the Wiſdom of Angels being from him: But this great Council ſhews what an excellent Creature was now to be produced, and the excellency of that Creature Man was principally in his Soul; for the Bodies of other Creatures, which were made by the Word of his Command, are as beautiful, elegant, and neat as the Body of Man; yea, and in ſome reſpects more excellent. The Soul then was that rare piece which God in ſo condeſcending an expreſſion tells us was created with the deliberation of the Godhead: thoſe great and excellent Perſons laid their heads, as it were, together to project its Being.

And by the way, this may ſmartly check the pride and arrogance of Souls, who dare take it upon them to teach God, as we interpretatively do in our cenſures of his Works, and murmurs at his diſpoſals of us. Shall that Soul, which is the Product of his Wiſdom and Counſel, dare to inſtruct or counſel its Maker? But that by the by. You ſee there is a tranſcendent Dignity and Worth in the Soul of Man above all other Beings in the World, by the peculiar way of its production into the number of created Beings: no wiſe man deliberates long, or calls a Council about ordinary matters, much leſs the All-wiſe God.

2. The

[*] Hypotheticâ hâc hyperbole amiſſionis ſalutis æternæ attrocitas ſumma notatur. *S. Glaſſius.*

[†] Non magis juvabitur quàm qui acquirit *Venetias*, ipſe verò ſuſpendatur ad portam. *Pareus in loc.*

2. The Soul hath in it ſelf an intrinſick worth and excellency worthy of that Divine Original whence it ſprang: View it in its noble Faculties and admirable Powers, and it will appear to be a Creature upon which God hath laid out the riches of his Wiſdom and Power.

There you ſhall find a *Mind* ſuſceptive of all Light, both natural and ſpiritual, ſhining as the Candle of God in the inner Man, cloſing with Truth as the Iron doth with the attractive Loadſtone, a Shop in which all Arts and Sciences are laboured and formed: What are all the famous Libraries and Monuments of Learning, but ſo many Syſtems of Thoughts laboured and perfected in the active inquiſitive Minds of men? Truth is its natural and delectable Object, it purſues eagerly after it, and even ſpends it ſelf and the Body too in the chaſe and proſecution of Truth: when it lies deep, as a ſubterranean treaſure, the Mind ſends out innumerable thoughts, re-inforcing each other in thick ſucceſſions, to dig for, and compaſs that invaluable treaſure; if it be diſguiſed by miſrepreſentations and vulgar prejudice, and trampled in the dirt under that diſguiſe, there is an ability in the Mind to diſcern it by ſome lines and features, which are well known to it, and both own, honour and vindicate it under all that dirt and obloquy, with more reſpect than a man will take up a piece of Gold, or a ſparkling Diamond out of the gutter: it ſearches after it by many painful deductions of Reaſon, and triumphs more in the diſcovery of it, than in all earthly treaſures; no gratification of ſenſe like that of the Mind, when it graſps its prey for which it hunted.

The Mind paſſes through all the works of Creation, it views the ſeveral creatures on earth, conſiders the fabrick, uſe, and beauty of *Animals*, the ſignatures of Plants, penetrating thereby into their Nature and Virtues: it views the vaſt Ocean, and the large train of Cauſes laid together in all theſe things, for the good of Man, by God, whoſe Name it reads in the moſt diminutive creature it beholds on earth.

It can in a moment mount it ſelf from Earth to Heaven, view the face thereof, deſcribe the motions of the Sun in the *Ecliptick*, calculate Tables for the motions of the Planets and fixed Stars, invent convenient *Cycles* for the computations of Time, foretel at a great diſtance the Diſmal Eclipſes of the Sun and Moon, to the very *Digit*, and the portentous Conjunctions of the Planets, to the very minute of their Ingreſs: theſe are the pleaſant imployments of the Underſtanding.

But there is a higher game at which this Eagle plays, it reckons it ſelf all this while imploy'd as much beneath its capacity, as *Domitian* in catching flies: tho' theſe be lawful and pleaſant exerciſes, when it hath leiſure for them, yet it is fitted for a much nobler exerciſe, even to penetrate the glorious Myſteries of Redemption, to trace redeeming Love through all the aſtoniſhing methods, and manifold diſcoveries of it; and yet higher than all this, it is capable of an immediate ſight or facial viſion of the bleſſed God, ſhort of which it receives no pleaſure that is fully agreeable to its noble powers and infinite appetite.

View its *Will*, and you ſhall find it like a *Queen* upon the Throne of the Soul, ſwaying the Scepter of Liberty in her hand, (as one expreſſeth it) with all the Affections waiting and attending upon her. *Culverwell.* No Tyrant can force it, no Torment can wreſt the golden Scepter of Liberty out of its hand, the keys of all the Chambers of the Soul hang at its girdle, theſe it delivers to Chriſt in the day of his power; victorious Grace ſweetly determines it by gaining its conſent, but commits no rape upon it by unnatural coaction. God accepts its offering, tho' full of imperfections; but no ſervice is accepted without it, how excellent ſoever the matter of it.

View the *Conſcience* and *Thoughts* with their ſelf-reflective abilities, wherein the Soul retires into it ſelf, and ſits concealed from all eyes but his that made it, judging its own actions, and cenſuring its eſtate; viewing its face in its own glaſs, and correcting the indecencies it diſcovers there: Things of greateſt moment and importance are ſilently tranſacted in this Council-chamber betwixt the Soul and God; ſo remote from the knowledg of all Creatures, that neither Angels, Devils, or Men can know what it is doing there, but by uncertain gueſs, or revelation from God: here 1 Cor. 2. 11. it impleads, condemns, and acquits it ſelf as at a privy Seſſion, with reſpect of the Judgment of the great Day: here it meets with Rom. 2. 15. the beſt of comforts, and with the worſt of terrors. 2 Cor. 1. 12.

Take a ſurvey of its *Paſſions* and *Affections*, and you will find them admirable: ſee how they are placed by Divine Wiſdom in the Soul, ſome for defence and ſafety, others for delight and pleaſure. *Anger* actuates the Spirits, and rouzeth its courage, enabling it to break through difficulties: *Fear* keeps *Centinel*, watching upon all dangers that approach us: *Hope* foreſtals the good, and anticipates the joys of the next Life, and thereby ſupports and ſtrengthens the Soul under all the diſcouragements and preſſures of the preſent life: *Love* unites is to the chiefeſt Good; he that dwelleth in Love, dwells in God, and God in him: *Zeal* is the Dagger which Love draws in God's cauſe and quarrel, to ſecure it ſelf from ſin, and teſtify its reſentments of God's diſhonour

O what a Divine ſpark is the Soul of Man! well might Chriſt prefer it in dignity to the whole World.

3. The worth of a Soul may be gathered and diſcerned from its ſubjective capacity and hability both of Grace and Glory. It is capable of all the Graces of the Spirit, of being filled with the fulneſs of God, *Eph.* 3. 19. to live to God here, and with God for ever. What excellent Graces do adorn ſome Souls! How are all the rooms richly hanged with Divine and coſtly Hangings, that God may dwell in them! This makes it like the carved works of the Temple, overlaid wiih pure Gold; here is Glory upon Glory, a new Creation upon the old; in the inmoſt parts of ſome Souls is a ſpiritual Altar erected with this Inſcription, *Holineſs to the Lord*: Here the Soul offers up it ſelf to God in the ſacred flames of Love, and here it ſacrifices its vile Affections, devoting them to deſtruction to the glory of its God:

here God walks with delight, even a delight beyond what he takes in all the ſtately Structures and magnificent adorned Temples in the whole World, *Iſa. 66.* 1, 2.

No other Soul beſides Man's is marriageable to Chriſt, or capable of Eſpouſals to the King of Glory; they were not deſigned, and therefore not endued with a capacity for ſuch an honour as his: but ſuch a capacity hath every Soul, even the meaneſt on Earth, and ſuch honour have all his Saints; others may, but they are betrothed to Chriſt in this World, and ſhall be preſented without ſpot before him in the World to come. 2 Cor. 11. 2. Eph. 5. 37.

It is now a lovely and excellent Creature in its naked natural ſtate, much more beautiful and excellent in its ſanctified and gracious ſtate; but what ſhall we ſay, or how ſhall we conceive of it, when all ſpots of ſin are perfectly waſhed off its beautiful face in Heaven, and the glory of the Lord is riſen upon it! When its filthy garments are taken away, and the pure robes of perfect Holineſs, as well as Righteouſneſs, ſuperinduced upon this excellent Creature! If the imperfect beauty of it, begun in Sanctification, enamoured its Saviour, and made him ſay, Thou haſt raviſhed my heart with one of thine eyes, with one of the chains of thy neck; what will its beauty and his delight in it be in the ſtate of perfect Glorification! As we imagine the *Circles* in the Heavens to be vaſtly greater than thoſe we view upon the *Globe*, ſo muſt we imagine in the caſe before us.

4. The preparations God makes for Souls in Heaven, ſpeak their great worth and value. When you lift up your eyes to Heaven, and behold that beſpangled Azure Canopy beſet and inlaid with ſo many golden Studs, and ſparkling Gems, you ſee but the floor or pavement of that place which God hath prepared for ſome Souls. He furniſhed this World for us before he puts us into it; but as delightful and beautiful as it is, it is no more to be compared with the Father's houſe in Heaven, than the ſmalleſt ruined *Chappel* your eyes ever beheld, is to be compar'd with *Solomon*'s Temple when it ſtood in all its ſhining glory.

When you ſee a ſtately magnificent Structure built, richeſt Hangings and Furniture prepared to adorn it, you conclude ſome great Perſons are to come thither; ſuch preparations ſpeak the quality of the *Gueſts*

Now Heaven, yea the Heaven of Heavens, the Palace of the great King, the Preſence-chamber of the Godhead, is prepared, not only by God's Decree and Chriſt's Death, but by his Aſcenſion thither in our Names, and as our Forerunner, for all renewed and redeemed Souls: *Joh. 14. 2. In my Father's houſe are many manſions; if it were not ſo, I would have told you: I go to prepare a place for you.*

And where is the place prepared for them, but in his Father's houſe? the ſame place, the very ſame houſe where the Father, Son and Spirit themſelves do dwell: ſuch is the love of Chriſt to Souls, that he will not dwell in one houſe, and they in another; but as he ſpeaks, *Joh. 12. 26. Where I am, there ſhall my ſervant alſo be.* There is room enough in the Father's houſe for Chriſt and all the Souls he redeemed to live and dwell together for evermore. His Aſcenſion thither was in the capacity of a common or publick Perſon, to take Livery and Seiſin of thoſe many Manſions for them, which are to be filled with their Inhabitants, as they come thither in their reſpective times and orders.

5. The great Price with which they were redeemed and purchaſed, ſpeaks their dignity and value. No wiſe Man will purchaſe, a trifle at a great price, much leſs the moſt wiſe God. Now the redemption of every Soul ſtood in no leſs than the moſt precious Blood of the Lord Jeſus Chriſt: 1 *Pet.* 1. 18, 19. *You know* (ſaith the Apoſtle there) *that we were not redeemed with corruptible things, as ſilver and gold,* ——— *but with the precious Blood of Chriſt, as a Lamb without blemiſh or ſpot.* All the Gold and Silver in the world was no Ranſome for one Soul; nay, all the Blood of the Creatures, had it been ſhed as a Sacrifice to the glory of Juſtice, or even the Blood which is moſt dear to us, as being derived from our own, I mean the Blood of our dear Children, even of our firſt-born, the beginning of our ſtrength, which uſually have the ſtrength of Affection: I ſay, none of this could purchaſe a Pardon for the ſmalleſt Sin that ever any Soul committed, much leſs was it able to purchaſe the Soul it ſelf, *Micah.* 6. 6, 7. thouſands of Rams, and ten thouſand Rivers of Oil, or our Firſt-born are no Ranſom to God for the ſin of the Soul. It is only the precious Blood of Chriſt that is a juſt Ranſome or Counterprice, as it's called, *Mat.* 20. 28.

Now who can compute the value of that Blood? ſuch was the worth of the Blood of Chriſt, which by the communication of Properties is truly ſtiled the Blood of God, that one drop of it is above the eſtimations of Men and Angels; and yet before the Soul of the meaneſt Man or Woman in the World could be redeemed, every drop of his Blood muſt be ſhed; for no leſs than his Death could be a price for our Souls. Hence then we evidently diſcern an invaluable worth in Souls. A whole Kingdom is taxed when a King is to be ranſomed; the delight and darling of God's Soul muſt die when our Souls are to be redeemed. O the worth of Souls!

6. This evidences the tranſcendent dignity and worth of Souls, that *Eternity is ſtampt upon their actions*, and theirs only of all the Beings in this World: the acts of Souls are immortal, as their Nature is, whereas the actions of other Animals having neither moral goodneſs or moral evil in them, paſs away as their Beings do.

The Apoſtle therefore in *Gal.* 6. 7. compares the actions of Men in this world to ſeed ſown, and tells us of everlaſting fruits we ſhall reap from them in the next life: they have the ſame reſpect to a future account that Seed hath to the Harveſt; *he that ſoweth iniquity ſhall reap vanity*, (i. e.) everlaſting diſappointment and miſery, *Prov.* 22. 8. and they that now ſow in tears, ſhall then reap in joy, *Pſal.* 126. 5. Every gracious action is the ſeed of Joy, and every ſinful action the ſeed of Sorrow; and this makes the great difference betwixt the actions of a rational Soul, and thoſe done by Beaſts: and if it were not ſo, Man would then be wholly ſway'd by ſenſe and preſent things, as the Beaſts are and all Religion would vaniſh with this diſtinction of actions.

Our actions are conſiderable two ways, *phyſically* and *morally*; in the firſt ſenſe they are *tranſient*, in the laſt *permanent*: a word is paſt as ſoon as ſpoken, but yet it muſt and will be recalled and brought into the Judgment of the great day, *Mat.* 12. 36. Whatever therefore a Man ſhall ſpeak, think, or do, once ſpoken, thought, or done, it becomes eternal, and abides for ever. Now, what is it that puts ſo great a difference betwixt humane and brutal Actions; but the excellent Nature of the reaſonable Soul? 'Tis this which ſtamps Immortality upon humane Actions, and is at once a clear proof both of the immortality and dignity of the Soul of Man above all other Creatures in this World.

7. The contention of both Worlds, the ſtrife of Heaven and Hell about the Soul of Man, ſpeaks it a moſt precious and invaluable Treaſure.

The Soul of Man is the Prize about which Heaven and Hell contend: the great deſign of Heaven is to ſave it, and all the plots of Hell to ruin it. Man is a Borderer betwixt both Kingdoms, he lives here upon the Confines of the ſpiritual and material World; and therefore *Scaliger* fitly calls him, *Utriuſq; mundi nexus*, one in whom both Worlds meet: his Body is of the earth, earthly; his Soul the off-ſpring of a Deity, heavenly. It is then no wonder to find ſuch tugging and pulling this way and that way, upward and downward, ſuch ſallies from Heaven to reſcue and ſave it, ſuch excurſions from Hell to captivate and ruin it.

The infinite Wiſdom of God hath laid the plot and deſign for its Salvation by Chriſt in ſo great depth of counſel, that the Angels of Heaven are aſtoniſhed at it, and deſire to pry into it. Chriſt, in perſuance of this eternal project, came from Heaven profeſſedly to ſeek and to ſave loſt Souls, *Luke* 19. 10. He compares himſelf to a good Shepherd, who leaveth the ninety nine to ſeek one loſt Sheep, and having found it, brings it home upon his ſhoulders, rejoicing that he hath found it, *Luke* 15. 5.

Hell imploys all its skill and policy, ſets a-work all whiles and ſtratagems to deſtroy and ruin it: 1 *Pet.* 5. 8. *Your adverſary, the Devil goeth about as a roaring Lion, ſeeking whom he may devour.* The ſtrong Man armed gets the firſt poſſeſſion of the Soul, and with all his forces and policies labours to ſecure it as his property, *Luke* 11. 21. Chriſt raiſes all the ſpiritual Militia, the very *poſſe Cœli*, the Powers of Heaven to reſcue it, 2 *Cor.* 10. 4, 5. And do Heaven and Earth thus contend, think you, *de lana caprina*, for a thing of nought? No, no, if there were not ſome ſingular and peculiar excellency and worth in Man's Soul, both worlds would never tug and pull at this rate which ſhould win that Prize. It was a great argument of the worth and excellency of *Homer*, that incomparable *Poet*, that ſeven Cities contended for the honour of his Nativity.

Ἑπτὰ πόλεις διερίζουσι περὶ ῥίζαν Ὁμήρου·
Σμύρνα, Ῥόδος, Κολοφὼν, Σαλαμὼν, Χίος, Ἄργος,
Ἀθῆναι·

Smyrna, *Rhodes*, *Colophon*, *Salamis*, *Chius*, *Argos*, and *Athens* were all at ſtrife about one poor Man, who ſhould crown themſelves with the honour of his Birth: but when Heaven and Hell ſhall contend about a Soul, certainly it much more ſpeaks the dignity of it, than the contention of ſeven Cities for one *Homer*.

What are all the wooings, expoſtulations, and paſſionate beſeechings of Chriſt's Miniſters? what are all the convictions of Conſcience, and ſtrong impreſſions made upon the Affections? what are all ſtrokes from Heaven upon Men in the way of Sin? I ſay, what are all theſe but the tuggings of Heaven to draw Souls out of the Snares of Hell?

And what are the helliſh Temptations that Men feel in their Hearts, the alluring Objects preſented to their Eyes, the enſnaring Examples that are ſet round about them, but the tuggings of Satan, if poſſible, to draw the Souls of Men into the ſame condemnation and miſery with himſelf?

Would Heaven and Hell be up in arms, as it were, and ſtrive at this rate for nothing? Thy Soul, O Man, how vilely ſoever thou depreciateſt and ſlighteſt it, is of high eſteem, a rich Purchaſe, a Creature of nobler rank than thou art aware of. The wiſe Merchant knows the value of Gold and Diamonds, tho' ignorant *Indians* would part with them for Glaſs Beads and Tinſel Toys. And this leads us to.

8. The eighth Evidence of the invaluable worth of Souls, which is the joy in Heaven, and the rage in Hell for the gain and loſs of the Soul of Man.

Chriſt who came from Heaven, and well knew the frame and diſpoſition of the Inhabitants of that City, tells us, That *there is joy in the preſence of the Angels of God over one Sinner that repenteth*, Luke 16. 7, 10. No ſooner is the heart of a Sinner darted with conviction, broken with ſorrow for Sin, and begins to cry, *Men and Brethren, what ſhall I do?* but the news is quickly in Heaven, and ſets all the City of God a rejoicing at it, as is in the chief City of a Kingdom when a young Prince is born.

Quoties bene agimus, gaudent Angeli, & triſtantur Dæmones; quoties à bono deviamus, Diabolum lætificamus, & Angelos ſuo gaudio defraudamus. *Auguſt.*

We never read that Chriſt laughed in all his time on Earth; but we read that he once rejoiced in Spirit, *Luke* 10. 21. And what was the occaſion of that his Joy, but the ſucceſs of the Goſpel in the Salvation of the Souls of Men? Now certainly it muſt be ſome great Good that ſo affects Chriſt and all his Angels in Heaven at the ſight of it: the degree of a wiſe Man's Joy is according to the value of the Object thereof: no Man that is wiſe will rejoice, and feel his heart leap within him for gladneſs at a ſmall or common thing.

And as there is joy in Heaven for the ſaving, ſo certainly there is grief and rage in Hell for the loſs of a Soul. No ſooner had God by *Paul's* Miniſtry converted one poor *Lydia*, at *Philippi*; whither he was call'd by an immediate Expreſs from Heaven for that ſervice, but the Devil put all the City into an uproar, as if an Enemy had landed on their Coaſt; and raiſed a violent Perſecution, which quickly drave him thence, *Acts* 16. 9, 14, 22.

And indeed what are all the fierce and cruel Perſecutions of God's faithful Miniſters, but ſo many efforts of the rage and malice of Hell againſt them for plucking Souls as ſo many

Captives and Preys out of his Paws? For this he owes them a ſpight, and will be ſure to pay them, if ever he get them at an advantage. But all this joy and grief demonſtrates the high and great value of the Prize which is won by Heaven, and loſt by Hell.

9. The inſtitution of Goſpel-Ordinances, and the appointment of ſo many Goſpel-Officers purpoſely for the ſaving of Souls, is no ſmall evidence of their value and eſteem.

No Man would light and maintain a Lamp fed with golden Oil, and keep it burning from Age to Age, if the work to be done by the light of it were not of a very precious and important nature; what elſe are the Diſpenſations of the Goſpel, but Lamps burning with golden Oil to Light Souls to Heaven? *Zech.* 4. 2, 3. 4. & 12. compared: a magnificent Viſion is there preſented to the Prophet, *viz.* a Candleſtick of Gold with a *Bowl* or *Ciſtern* upon the top of it, and ſeven Shafts with ſeven Lamps at the ends thereof, all lighted: and that theſe Lamps might have a conſtant ſupply of Oil, without any acceſſory humane help, there are preſented (as growing by the Candleſtick) two freſh and green Olive-trees on each ſide thereof, *ver.* 3. which do empty out of themſelves golden Oil, *ver.* 12. naturally dropping and diſtilling it into that Bowl, and the two Pipes thereof to feed the Lamps continually. Under this ſtately Emblem you have a lively repreſentation of the ſpiritual Gifts and Graces diſtilled by the Spirit into the Miniſters of the Goſpel, for the uſe and benefit of the Church, as you find not only by the Angel's Expoſition of it here, but by the Spirit's alluſion to it, and accommodation of it in *Rev.* 11. 3, 4. See herein what price God puts upon the Salvation of Souls: Goſpel-Lamps are maintain'd for their ſakes, not with the ſweat of Miniſters brows, or the expence and waſte of their Spirits, but by the precious Gifts and Graces of God's Spirit continually dropping into them for the uſe and ſervice of Souls. Theſe miniſterial Gifts and Graces are Chriſt's Aſcenſion-gifts, *Epheſ.* 4. 8. *When he aſcended up on high, he gave gifts unto Men*; and what were the Royal Gifts of that triumphant day? why, he *gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt.* It is an alluſion to the *Roman Triumphs*, wherein the Conqueror did *ſpargere miſſilia*, ſcatter abroad his treaſures among the People. It is reported of the *Palm-tree*, ſaith one, that when it was firſt planted in *Italy*, they water'd its roots with Wine, to make it take the better with the Soil; but God waters our Souls with what is infinitely more coſtly than Wine, he waters them with the Heart-blood of Chriſt, and the precious Gifts and Graces of the Spirit, which certainly he would never do, if they were not of great worth in his eyes. O how many excellent Miniſters who were, as is ſaid of *John*, burning and ſhining Lights in their places and generations, have ſpent themſelves, and how many are there who are willing to ſpend and be ſpent, as *Paul* was, for the Salvation of Souls! God is at great expences for them, and therefore puts a very high value upon them. Now all this reſpects the Soul of Man, that is the object of all miniſterial labours. The Soul is the *terminus actionum ad intra*, the ſubject on which God works, and upon which he ſpends all thoſe invaluable treaſures. 'Tis the Soul which he aims at, and principally deſigns and levels all to, and reckons it not too dear a rate to ſave them at.

No Man will dig for common Stones with golden Mattocks, the inſtruments that would be worn out being of far greater value than the thing. This may convince us of what worth our Souls are, and at what rates they are ſet in God's Book, that ſuch inſtruments are ſent abroad into the World, and ſuch precious Gifts and Graces like golden Oil ſpent continually for their Salvation: whether *Paul*, or *Apollo*, or *Cephas*, all are yours, 1 *Cor.* 3. 22. (*i. e.*) all ſet apart for the ſervice and ſalvation of your Souls.

10. The great Encouragements and Rewards God propounds, and promiſeth to them that win Souls, ſpeaks their worth, and God's great eſteem of them.

There cannot be a more acceptable Service done to God, than for a Man to ſet himſelf heartily and diligently to the Converſion of Souls: ſo many Souls as a Man inſtrumentally ſaves, ſo many *Diadems* will God Crown him withal in the great Day. St *Paul* calls his converted *Philippians* his *Joy and his Crown*, Phil. 4. 1. and tells the converted *Theſſalonians*, they were his *Crown of rejoicing in the preſence of Jeſus Chriſt at his coming*, 1 Theſſ. 2. 19. There is a full reward aſſured by promiſe to thoſe that labour in this great Service, Dan. 12. 3. *And they that be wiſe ſhall ſhine as the brightneſs of the firmament; and they that turn many to Righteouſneſs, as the Stars for ever and ever.* The Wiſdom here ſpoken of, I conceive not to be only that whereby a Man is made wiſe to the ſalvation of his own Soul, but whereby he is alſo furniſhed with ſkill for the ſaving of other Mens Souls, according to that, *Prov.* 11. 30. *He that winneth Souls is wiſe*, and ſo the latter Phraſe is exegetical of it, meaning one and the ſame think by being wiſe, and turning many unto Righteouſneſs: and to put Men upon the ſtudy of this Wiſdom, he puts a very honourable title upon them, calling them מצריקי הרבים, the *Juſtifiers of many*, as in 1 *Tim.* 4. 16. they are ſaid to ſave others. Here is ſingular honour put upon the very Inſtruments imploy'd in this honourable Service, and that is not all, but their Reward is great hereafter, as well as their Honour great at preſent: they ſhall *ſhine as the Brightneſs of the Firmament, and the Stars for ever and ever.* The Firmament ſhines like a Saphir in it ſelf, the Stars and Planets more glorioully again; but thoſe that faithfully labour in this work of ſaving Souls, ſhall ſhine in Glory for ever and ever, when the Firmament ſhall be parched up as a ſcrowl. O what Rewards and Honours are here to provoke Men to the ſtudy of ſaving Souls! God will richly recompenſe all our pains in this work: if we did but only ſow the ſeed in our days, and another enters into our Labour and waters what we ſowed, ſo that neither the firſt hath the comfort of finiſhing the Work, nor the laſt the honour of beginning it; but one did ſomewhat towards it in the work of Conviction, and the other carried it on to greater maturity and perfection, and ſo neither the one or other began and finiſhed the Work ſingly; yet both ſhall rejoice in Heaven together, *John* 4. 36.

You ſee what honours God puts upon the very Inſtruments imploy'd in this work, even the honour to be Saviours under God of Mens Souls *James* 5. 20. and what a full reward of Glory, Joy and Comfort they ſhall have in Heaven: all which ſpeaks the great value of the Soul with God. Such Encouragements and ſuch Rewards would never have been propounded and promiſed, if God had not a ſingular eſtimation of them.

And the more to quicken his Inſtruments to all diligence in this great work, he works upon their fears as well as hopes; threatens them with *Hell*, as well as incourages them with the hopes of Heaven; tells them he will require the blood of all thoſe Souls that periſh by their negligence; *Their blood*, ſaith he, *will I require at the Watchman's hands*, Ezek. 33. 6. which are rather Thunder-bolts than Words, ſaith *Chryſoſtom.* By all which you ſee what weight God lays upon the ſaving or loſing of Souls: ſuch ſevere charges, great encouragements, and terrible threats had never been propounded in Scripture, if the Souls of men had not been invaluably precious.

11. It is no ſmall Evidence of the precious and invaluable worth of Souls, that God manifeſts ſo great and tender *Care* over them, and is ſo concern'd about the evil that befals them.

Among many others, there are two things in which the tender care of God for the good of Souls is manifeſted.

(1.) In his tenderneſs over them in times of diſtreſs and danger: as a tender Father will not leave his ſick Child in other hands, but ſits up and watches by him himſelf, and adminiſters the Cordials with his own hands; even ſo the great God expreſſeth his care and tenderneſs, *Iſa.* 57. 15. *I dwell in the high and holy place, with him alſo that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the heart of the contrite ones.* Behold the condeſcending tenderneſs of the higheſt Majeſty! Is a Soul ready to faint and fail, O how ſoon is God with it, with a reviving Cordial in his hand, leſt the Spirit ſhould fail before him, and the Soul which he hath made? as it is *verſ.* 16. yea, he put it into Chriſt's commiſſion to preach good tidings to the meek, and to bind up the broken hearted, *Iſa.* 61. 1. and not only inſerts it in Chriſt's Commiſſion, but gives the ſame in ſolemn charge to all his inferior meſſengers whom he imploys about them, *Iſa.* 35. 3. *Strengthen ye the weak hands, and confirm the feeble Knees; ſay to them that are of a fearful heart, Be ſtrong, fear not.*

(2.) His ſpecial regard to Souls is evidenced in his ſevere prohibitions to all others to do nothing that may be an occaſion of ruin to them. He charges it upon all, *That no man put a ſtumbling-block, or an occaſion to fall in his brother's way*, Rom. 14. 13. that by the abuſe of our own liberty, *we deſtroy not him for whom Chriſt died*, Rom. 14. 15. And what doth all this ſignify, but the precious and invaluable worth of Souls?

12. Laſtly, It is not the leaſt evidence of the dignity of mens Souls, that God hath appointed the whole Hoſt of Angels to be their Guardians and Attendants.

Are they not all miniſtring Spirits ſent forth to miniſter for them who ſhall be heirs of Salvation? Heb. 1. 14.

Are they not?] It is no doubtful queſtion, but the ſtrongeſt way of affirmation; nothing is ſurer than that they are.

All] Not one of that heavenly Company excepted. The higheſt Angel thinks no diſparagement to ſerve a Soul for whom Chriſt died. Well may they all ſtoop to ſerve them, when they ſee Chriſt their Lord hath ſtooped even to death to ſave them. They are all of them.

Miniſtring Spirits] Λειτȣ́ργικα πνεύματα, publick Officers to whom their Tutelage is committed: to them it belongs to attend, ſerve, protect, and relieve them. The greateſt Peers and Barons in the Kingdom think it not below them to wait upon the Heir apparent to the Crown in his minority; and no leſs dignity is here ſtampt by God upon the Souls of Men, whom he calls.

Heirs of Salvation] And in ſome reſpect nearer to Chriſt than themſelves are; on this account it is that the Angels delight to ſerve them. Chriſt's little ones upon earth have their Angels, which always behold the face of God in Heaven, *Mat* 18. 10. and therefore ſaith our Lord there, *Take heed you deſpiſe not one of theſe little ones*; they are greater perſons than you are a aware of. Nor is it enough that one Angel is appointed to wait upon all or many of them, but many Angels, even a whole Hoſt of them are ſometimes ſent to attend upon one of them. As *Jacob* was going on his way, the Angels of God met him; and when he ſaw them, he ſaid, *This is God's Hoſt*, Gen 32. 1, 2.

The ſame two offices which belong to a Nurſe, to whom the Father commits his Child, belong alſo to the Angels of Heaven, with reſpect to the Children of God, *viz.* to keep them tenderly while they are abroad, and bring them home to their Father's houſe at laſt. And how clearly doth all this evince and demonſtrate the great dignity and value of Souls? Was it an Argument of the Grandeur and Magnificence of King *Solomon*, that he had two hundered men with *Targets*, and three hundered men with Shields of beaten God for his ordinary Guard every day? And is it not a mark of far greater dignity than ever *Solomon* had in all his glory, to have Hoſts of Angels attending us? In compariſon with one of this Guard *Solomon* himſelf was but a Worm in all his Magnificence.

And now lay all theſe Arguments together, and ſee what they will amount to. You have before you no ordinary Creature? for, (1.) It was not produced as other Creatures were, by a meer word of command, but by the deliberation of the great Council of Heaven: and (2.) Such are the high and noble faculties and powers found in it, as render it agreeable to, and becoming ſuch a Divine Original. Yea, (3.) by reaſon of theſe its admirable powers it becomes a capable ſubject both of Grace here, and Glory hereafter. (4.) Nor is this its capacity in vain; for God hath made glorious preparations for ſome of them in Heaven. (5.) And purchaſed them for Heaven, and Heaven for them at an invaluable price, even the precious Blood of Chriſt. (6.) And ſtampt Immortality upon their actions as well as natures. (7.) Both Worlds contend and ſtrive for the Soul as a prize of greateſt value. (8.) Their converſion to Chriſt is the Triumph of Heaven, and Rage of Hell. (9.) The Lamps of Goſpel-Ordinances are maintained over all the reformed Chriſtian World to light them in their paſſage to Heaven. (10.) Great rewards are propounded to all that ſhall heartily endeavour the Salvation of them. (11.) The care of Heaven is exceeding great and tender over them. And (12.) the heavenly Hoſt of Angels have the charge of them, and reckon it their honour to ſerve them. Theſe things duly weighed, bring home the concluſion with demonſtrative clearneſs to every man's underſtanding, *That one Soul is of more value than the whole World*, which was the thing to be proved. What remains is the improvement of this excellent ſubject in theſe following Inferences.

Infer. I. The Soul of man appearing to be a Creature of ſuch tranſcendent dignity and excellency, this truth appears of equal clearneſs with it, *That twas not made for the Body, but the Body for it; and therefore it is a vile abuſe of the noble and high-born Soul, to ſubject it to the luſts, and enſlave it to the drudgery of the inferiour and more ignoble part.*

The very Law of Nature aſſigns the moſt honourable places and imployments to the moſt noble and excellent Creatures, and the baſer and inferiour to things of the loweſt rank and quality. The Sun, Moon, and Stars are placed by this Law in the Heavens; but the *Ignis fatuus* and the Glow-worm in the Fens and Ditches, *Princes* are ſet upon Thrones of Glory, the *Beggars* lodg'd in Barns and Stables: and if at any time this order of nature be inverted, and the baſer ſuppreſs and perk over the more noble and honourable Beings, it is looked upon as a kind of Prodigy in the Civil World: and ſo *Solomon* repreſents it, *Eccleſ.* 10. 7. *I have ſeen Servants upon Horſes, and Princes walking as Servants upon the earth*, (*i. e.*) I have ſeen men that are worthy of no better imployments than to rub Horſes heels, in the Saddle with their Trappings; and Men who deſerve to bear rule, and to govern Kingdoms, Men who for their great ability and integrity deſerved to ſit at Helm, and moderate the Affairs of Kingdoms, theſe have I ſeen walking as Servants upon the earth; and this he calls an evil under the Sun, that is an *Ataxy*, confuſion or diſorder in the courſe of Nature.

Now there can never be that difference and vaſt odds betwixt one man and another, as there is betwixt the Soul and the Body of every man. A King upon the Throne is not ſo much above a Beggar that cries at our doors for a Cruſt, as the Soul is above a Body; for the Soul of a Beggar is of the ſame Species, Original, and Capacity of happineſs with the Soul of the moſt illuſtrious Prince: and ſometimes greater Excellencies of mind are found in the loweſt rank and order of Men: *Better is a poor and wiſe Child than an old and fooliſh King*, Eccleſ. 4. 13, but the Soul of the meaneſt perſon in the World is better than all the Bodies in it; and therefore to make the noble and high-born Soul a ſlave, a meer drudg to the vile body, as the *Apoſtle* calls it, *Phil.* 3. 21. *The body of this vileneſs*; what is it but to ſet the Beggar on Horſe-back, and make the King lacquey after him on foot?

It was a generous reſentment that a Heathen had of the dignity of his own Soul, and a very juſt abhorrence of ſo vile an abuſe of it, when he ſaid, *I am greater, and born to greater things, than that I ſhould be a ſlave to my body.*

Major ſum, & a majora natus, quam ut corporis mei ſim mancipium. *Sen ca.*

I know there is a debt of duty the Soul owes to its own body, and few Souls are to be found too careleſs or dilatory in the diſcharge thereof: where one Soul needs the *Spur* in this caſe, thouſands need the *Curb*. Moſt Souls are over-heated with Zeal for the concerns of the fleſh, worn out and ſpent in its conſtant drudgery: their whole life is but a *ſerving of divers luſts and pleaſures*, as the *Apoſtle* ſpeaks, *Tit.* 3. 3. Imperious Luſts are cruel Task-maſters, they give the Soul no reſt; the more proviſion the Soul brings in to ſatisfy them, the more they rage, like fire by the addition of more fuel. What a ſad ſight is it to ſee a noble immortal Soul *enſlaved*, as the *Apoſtle*'s word is, *Tit.* 1. 7. *to Wine*? to filthy *lucre*, to a thouſand ſorts of vaſſalage; like a *Tapſter* in a common *Inn*, now running up ſtairs, and then down, at every one's knock and call?

μὴ οἴνῳ πολλῷ δ δυλωμένας.

O what perpetual hurry and noiſe do thouſands of Souls live in! ſo that they have no time to retire into themſelves, and think for what end and uſe they were created, and ſent into this World: all their thoughts, all their cares, all their ſtudies and labours are taken up about that periſhing, clogging, enſnaring body, which muſt ſhortly fall a prey to the worms. How many millions of poor Creatures are there that labour and toil all their life long for a poor, bare maintenance of their bodies, and never think they have any other buſineſs to do in this World?

And how many of a higher rank are charm'd by a thick ſucceſſion of fleſhly delights and pleaſures into a deep oblivion of their eternal concerns? ſo that their whole life is but one intire diverſion from the great buſineſs and proper end of it: *Jam.* 5. 5. *Ye have lived in pleaſure on earth*, living in them, as the Fiſh doth in the water, its proper Element, or the *Eel* in the mud. Sometimes it falls out at the very cloſe of a vain voluptuous Life, when they ſee all their delights ſhrinking away at the approaches and appearance of Death, that they begin to be a little ſtartled at the change which is about to be made upon them, and to cry, O what ſhall we do now! Ah poor Souls! is that a time to think what you ſhall do, when you are juſt ſtepping into the awful ſtate of Eternity? O that this had been thought on in ſeaſon; but you could find no leiſure for one ſuch thought. Now you begin to wiſh time had been reſcued out of the hands of the cares and pleaſures of this life for better purpoſes; but it's gone, and never more to be recalled.

Inf. I *Is the Soul ſo invaluably precious? then the Salvation of the Soul is to be the great care and buſineſs of every man in this life.*

Where one thought is ſpent about this queſtion, *What ſhall I eat, drink, and put on?* a thouſand ſhou'd be ſpent about that queſtion, *What ſhall I do to be ſaved?* If a Treaſure of ten or twenty thouſand pounds were committed to your truſt and charge, and for which (in caſe of loſs) you muſt be reſponſible, would not your thoughts, cares, and fears be working night and day about it, till you be ſatisfied it is ſafe and out of danger? and then your mind would be at reſt, but not before. Thy Soul, O man, is more worth than the Crowns and Treaſures of all the Princes in the World: if all their Exchequers were drained, and all their Crown-Jewels ſold to their full value, they could never make up half a Ranſom for the Soul of the pooreſt and meaneſt man. This invaluable Treaſure is committed to your charge; if it be loſt, you are loſt for ever. That which St. *Matthew* calls the loſing of the Soul in my Text, St. *Luke* calls *loſing himſelf*: if the Soul be loſt, the Man is loſt: the Body is but as a Boat faſtned to the ſtern of a ſtately Ship, if the Ship ſink, the Boat follows it.

O therefore what thoughts, what fears, what cares ſhould exerciſe the minds of men day and night, till their precious Souls be out of all danger! Methinks the ſound of this *Text* ſhould ring a perpetual *Alarm* in the ears of careleſs ſinners, and make them haſten to the Enſurance-Office, as Merchants do, who have great Adventures in danger at Sea. It was counſel given once to a King, and worthy to be preſt upon all, from the King to the Beggar, to ruminate theſe words of Chriſt one quarter of an hour every day, *What is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?* Certainly it would make men ſlack their pace, and cool themſelves in their hot and earneſt purſuit of the trifles of this World, and convince them, that they have ſomewhat elſe to do of far greater importance.

It was not without great and weighty reaſon therefore, that the Apoſtle *Peter* exhorts to all diligence to make our calling and election ſure, 2 *Pet.* 1. 10. There are two words in this Text of extraordinary weight, *Give all diligence*, the word is *ſtudy*; the utmoſt intention of the mind, pondering and comparing things in the thoughts, valuing reaſons for, and objections againſt the point before us, this is ſtudy; and ſuch as calls for all diligence where the ſubject matter is (as to be ſure, here it is) of the greateſt importance: And what is the ſubject matter of all this ſtudy and diligence? Why, it is the moſt ſolemn of all works that ever came under the hand of man, to make our calling and election *ſure*, firm, ſtable, or fixed, as a Building raiſed upon a ſquare and ſtrong foundation; or as a Concluſion is ſure, when regularly drawn from certain and indubitable premiſſes; there can never be too much care, too much ſtudy or pains, about that which can never be too well ſecured.

ουδάσα-
τε.

βαίαν.

Many Souls never ſpent one ſolemn hour in a cloſe and ſerious debate about this matter; others have taken a great deal of pains about it, they have broken many nights ſleep, poured out many prayers, made many a deep ſearch into their own hearts, walked with much conſcientious watchfulneſs and tenderneſs, propoſed many a ſerious caſe of Conſcience to the moſt judicious and ſkilful Miniſters and Chriſtians; and after all, the ſecurity is not ſuch as fully ſatisfies: and probably one reaſon of it may be the great weight wherewith the matters of this Salvation lie upon their ſpirits. O that theſe Soul-concerns did bear upon all, as they do upon ſome: it requires more time, more thoughts, more prayers to make theſe things ſure, than moſt are aware of.

Inf. III. *If the Soul be ſo precious, then certainly it is the ſpecial care of Heaven, that which God looks more particularly after, than any other Creature on Earth.*

There is an active vigilant Providence that ſuperintends every Creature upon Earth: there is not the moſt deſpicable diminutive Creature that lives in the World, left without the line of Providence. God is therefore ſaid to give them all their meat in due ſeaſon, and for that end they all wait upon him, *Pſal.* 104. 27. as a great and provident Houſe-keeper orders daily convenient proviſions for all his Family, even to the leaſt and loweſt among them: the ſmalleſt Inſects and Gnats which ſwarm ſo thick in the Air, and of the uſefulneſs of whoſe Being it is hard to give an account; yet, as the incomparably learned Dr. *More* well obſerves, theſe all find nouriſhment in the World, which would be loſt if they did not, and are again convenient nouriſhment themſelves to others that prey upon them.

Antidote, *p.* 82.

But Man is the peculiar, ſpecial care of God, and the Soul of man much more than the Body. Hence Chriſt fortifies the Faith of Chriſtians againſt all diſtruſts of Divine Providence, even from their excellency above other Creatures; *Matth.* 10. 31. *Yea are of more value than many Sparrows*: and *Matth.* 6. 26. your heavenly Father feeds the Fowls of the Air, *and are ye not much better than they?* and *verſ.* 30. he clothes the graſs of the field, *and ſhall he not much more clothe you?* And ſo the *Apoſtle*, 1 Cor. 9. 9. *Doth God take care for Oxen? or ſaith he it altogether for our ſakes? For our ſakes no doubt this is written.* In all which places the dignity of Man above all *Animals* and *Vegetables*, in reſpect of the natural excellency of his reaſonable Soul, but eſpecially the gracious endowments of it, which endear it far more to its Maker; this is the very hinge of the Argument, and a firm ground for the Believer's Faith of God's tender care over both parts, but eſpecially the Soul. The Body of a Believer is God's Creature as well as his Soul; but that being of leſs value, hath not ſuch a degree of care and tenderneſs expreſſed towards it, as the Soul hath: the Father's care is not ſo much for the Child's clothes, as it is for the Child himſelf. Beſides, the immediate wants and troubles of the Soul, which are *Idiopathetical*, are far more ſharp and pinching than thoſe it ſuffers upon the body's account, which are but *Sympathetical*; and therefore when-ever ſuch an excellent Creature, as a ſanctified Soul, which is in Chriſt, or a Soul deſigned to be ſanctified, which is moving towards Chriſt, falls under thoſe heavy preſſures and diſtreſſes (as it often does) and is ready to fail; let it be aſſured its merciful Creator will not fail to relieve, ſupport, revive, and deliver it as often as it ſhall fall into thoſe deep diſtreſſes.

Hear how his compaſſionate tenderneſs is expreſſed towards diſtreſſed Souls, *Iſa.* 49. 15. *Can a Woman forget her ſucking Child, that ſhe ſhould not have compaſſion on the Son of her Womb?*

Womb? yea, they may forget, yet will not I forget thee.

Sooner ſhall a *Woman*, the more tender *Sex*, forget (not the Nurſe-child that only ſucks her Breaſt, but) the Child yea the Son of her Womb, and that not when grown and placed aborad, but whilſt it hangs upon her Breaſt, and draws love from her Heart, as well as milk from her Breaſt; than God will forget a Soul that fears him. Let gracious Souls fortify their Faith therefore in the Divine Care, by conſidering with what peculiar eye of eſtimation and care God looks upon them above all other Creatures in the World: only beware you ſo eye not the natural or ſpiritual Excellencies of your Souls, as to expect Mercy for the ſake thereof, as if your Souls were worthy for whoſe ſake God ſhould do this: no, no, Sin hath nonſuited that Plea, all is of free Grace, not of Debt; but he minds us what reputation the new Creation brings the Soul with its God.

Inf. IV. *If the Soul of Man be ſo precious, how precious and dear to all Believers ſhould the Redeemer and Saviour of their precious Souls be?*

Unto you therefore that believe, he is precious, ſaith the Apoſtle, 1 *Pet.* 2. 7. tho' he be yet out of our ſight, he ſhould never be one whole hour together out of our hearts and thoughts: 1 *Pet* 1. 8. *Whom having not ſeen ye love; whom tho' now ye ſee him not, yet believing, ye rejoice with joy unſpeakable and full of glory.* The very Name of Chriſt, ſaith *Bernard*, is Honey in the Mouth, Melody in the Ear, and a very Jubilee in the Heart. The bleſſed Martyr Mr. *Lambert* made this his *Motto*, *None but Chriſt, none but Chriſt*. *Molinus* was ſeldom obſerv'd to mention his Name without dropping Eyes. *Julius Palmer* in the midſt of the flames moved his ſcorched lips, and was heard to ſay, *Sweet Jeſus*, and fell aſleep. *Paul* faſtens upon his Name as a *Bee* upon a ſweet flower, and mentions it no leſs than ten times in the compaſs of ten verſes, 1 *Cor.* 1. as if he knew not how to leave it.

Mel in ore, melos in aure, jubilum in corde. *Bern.*

There is a twofold *preciouſneſs* of Chriſt, one in reſpect of his eſſential Excellency and Glory; in this reſpect he is glorious as the only begotten Son of God, the brightneſs of his Father's Glory, and the expreſs Image or Character of his Perſon, *Heb.* 1. the other is in reſpect of his relative uſefulneſs and ſutableneſs to all the needs and wants of poor Sinners; as he is *the Lord our Righteouſneſs*, made unto us Wiſdom, Righteouſneſs, Sanctification, and Redemption: none diſcern this preciouſneſs of Chriſt, but thoſe that have been convinced of Sin, and have apprehended the Wrath to come, the juſt demerit of Sin, and fled for refuge to the hope ſet before them: and to them he is precious indeed. Conſider him as a Saviour from Wrath to come, and he will appear the moſt lovely and deſirable in all the World to your Souls: he that underſtands the value of his own Soul, the dreadful nature of the Wrath of God, the near approaches of the Wrath to his own Soul, and the aſtoniſhing Love of Chriſt in delivering him from it, by bearing that Wrath in his place and room in his own Perſon, cannot chuſe but eſtimate Chriſt above ten thouſand Worlds.

Inf. V. *How great a truſt and charge lieth upon them to whom the care of Souls is committed, and from whom an account for other Mens, as well as their own Souls ſhall certainly be required?*

Miniſters are appointed of God to watch for the Souls of their People, and that as Men that muſt give an account, *Heb.* 13. 17. The word here tranſlated *watch*, ſignifies ſuch watchfulneſs as that of *Shepherds* who keep their Flocks by night in places infeſted by *Wolves*, and watch whole nights together for thir ſafety. If a Man were a keeper only of Sheep or Swine, it were no great matter if the *Wolf* now and then carried away one whilſt he ſlept; but Miniſters have charge of Souls, one of which, as Chriſt aſſures us in the Text, is more worth than the whole World. Hear what one ſpeaks upon this point.

Ἀγρυπνεῖν eſt noctes inſomnes agere, quod ſolent viri βουληφόροι, pernox ſolicitudo.

Gildas Salvian, p. 260.

'God purchaſed the Church with his own 'Blood: Oh what an Argument is here to quicken 'the negligent? and what an Argument to condemn thoſe that will not be quickned up to their 'Duty by it? O, ſaith one of the antient Doctors, 'if Chriſt had but committed to my keeping 'one ſpoonful of his Blood in a fragil glaſs, how 'curiouſly ſhould I preſerve it, and how tender ſhould I be of that glaſs! If then he have 'committed to me the purchaſe of that Blood, 'ſhould I not carefully look to my charge?

'What, Sirs, ſhall we deſpiſe the Blood of 'Chriſt? ſhall we think it was ſhed for them 'that are not worthy of our care? O then let 'us hear thoſe Arguments of Chriſt whenever 'we feel our ſelves grow dull and careleſs. Did 'I die for them, and wilt thou not look after 'them! Were they worth my Blood, and are 'they not worth thy Labour? Did I come 'down from Heaven to Earth, to ſeek and to 'ſave that which is loſt: and wilt not thou go to 'the next Door, or Street, or Village, to ſeek 'them? How ſmall is thy labour or condeſcenſion to mine? I debaſed my ſelf to this, but 'it is thy honour to be ſo imployed.

Let not that Man think to be ſaved by the Blood of Chriſt himſelf, that makes light of precious Souls, who are the purchaſe of that Blood.

And no leſs charge lieth upon Parents, to whom God hath committed the care of their Childrens Souls; and Maſters that have the Guardianſhip of the Souls as well as Bodies of their Families: the command is laid immediately upon you, that they ſanctify God's Sabbaths, *Exod.* 20. 10. to command your houſhould in the way of the Lord *Gen.* 18. 19.

O Parents, conſider with your ſelves what ſtrong engagements lie upon you to do all you are capable of doing for the ſalvation of the precious Souls of your dear Children. Remember, their Souls are infinitely of more value than their Bodies; that they came into the World under Sin and Condemnation; that you were the inſtruments of propagating that ſin to them, and bringing them into that Miſery; that you know their Diſpoſitions, and how to ſute them better than others can; that the Bonds of Nature give you ſingular advantages to prevail, and be ſucceſsful in your exhortations beyond what any others have; that you are always with them, and can chuſe opportunities, which others cannot; that you and they muſt ſhortly part, and never meet again, till you meet at the Judgment-ſeat of Chriſt; that it will be unconceivably dreadful to ſee them ſtand at Chriſt's Left-hand among the curſed and condemned, there curſing the day that ever they were born of ſuch ignorant and negligent, ſuch careleſs and cruel Parents as took no care to inſtruct, reprove, or exhort them. O who can think without horror of the cries and curſes of his own Child in Hell, caſt away by the very inſtrument of its Being?

Is this the love you bear them, to betray them to eternal miſery? Was there no other proviſion to be made, but for their Bodies? Did you think you had fully acquitted your duty, when you had got an Eſtate for them? O that God would effectually touch your Hearts with a becoming ſenſe of the value and danger of their Souls, and your own too, in the neglect of that great and ſolemn truſt committed to you with reſpect to them. And you Maſters, conſider, tho' God hath ſet you above, and your Servants below, yet are their Souls equally precious with yours: they have another Maſter that expects ſervice from them, as well as you: do not only allow them time, but give them your exhortations and commands, not to neglect their own Souls, whilſt they attend your buſineſs: think not your buſineſs will proſper the leſs, becauſe it is in the hand of a praying Servant; their Souls are of greater concernment than any buſineſs of yours can be.

Inf. VI.

Are Souls ſo precious? then certainly the means and inſtruments of their Salvation muſt be exceeding precious too, and the removal of them a ſore Judgment.

The dignity of the Subject gives value to the inſtruments imploy'd about it. It is no ordinary mercy for Souls to come into ſuch a part of the World, and in ſuch a time as furniſheth them with the beſt helps for Salvation. Ordinances and Miniſters receive their value not only from their *Author*, but their *Object*: they have a dignity ſtampt upon them by their uſefulneſs to the Souls of Men, *Acts* 20. 32. it is the *ſeed* of Life, 1 *Pet.* 1. 23. the regenerating inſtrument. It is the *bread of Life* and *Job* 23. 12. more than our neceſſary food. The Word is a *Light* ſhining in the dark World to direct our Souls through all the ſnares laid for them, unto Glory. It is the Soul's *Cordial* in all the fainting fits, *Pſal.* 119. 50. What ſhall I ſay of the Word and Ordinances of God, the Sun that ſhines in Heaven to give us light? the Fountains, Springs and Rivers that ſtream for our refreſhment, the Corn and Cattle on the Earth, yea the very Air we breathe in, is not ſo uſeful, ſo neceſſary, ſo precious to our Bodies, as the World is to our Souls.

It cannot therefore but be a ſore Judgment, and a dreadful token of God's Indignation and Wrath to hell, a reſtraint or ſcarcity of the means of Salvation among us; but ſhould there be (which God in mercy prevent) a removal and total loſs of theſe things, Wrath would then come upon us to the uttermoſt. What will the condition of precious Souls be, when the means of Salvation are cut of from them? When that famine, worſe than of Bread and Water, is come upon them? *Amos* 8. 11. When the Ark of God (the Symbol of his Preſence) was taken, it is ſaid, 1 *Sam.* 4. 13. *That all the City cried out.* When *Paul* took his leave of *Antioch*, and told them they ſhould ſee his face no more, how did the poor Chriſtians lament and mourn, as cut at the heart by that killing word? *Acts* 20. 37. 38. It made Chriſt's Bowels to yern and roll within him, when he ſaw the multitude ſcatter'd as ſheep having no ſhepherd, *Mat.* 9. 36.

Matthew Paris tells us in the year 1072. when Preaching was ſuppreſt at *Rome*. Letters were framed as coming from Hell wherein the Devil gave them thanks for the multitude of Souls ſent to him that year: but we need no Letters from Hell, we have a ſad account from Heaven in what a ſad ſtate thoſe Souls are left from whom the means of Salvation are cut off: *Where no Viſion is, the People periſh*, Prov. 29. 18. and *Hoſea.* 4. 6. *My People are deſtroyed for lack of knowledg.*

'Tis ſad when thoſe Stars that guide Souls to Chriſt (as that which the wiſe Men ſaw did) are ſet. and wandering Stars ſhall ſhine in their places. O if God remove the Golden Candleſtick out of its place, what but the deſolation and ruin of millions of Souls muſt follow?

We account it inſufferable cruelty for a Man to undertake the piloting of a Ship full of Paſſengers, who never learnt his *Compaſs*; or an ignorant *Empirick* to get his living by killing Mens Bodies; but much more lamentable will the ſtate of Souls be, if ever they fall (which God in mercy prevent) into the hands of Popiſh Guides, or blind Leaders of the blind.

Inf. VII.

If the Soul be of ſo precious a nature it can never live upon ſuch baſe and vile food as earthly things are.

The Apoſtle, *Phil.* 3. 8, 9. calls the things of this World *Dogs meat*, and judg if that be proper food for ſuch noble and high-born Creatures as our Souls are. An immaterial Being, can never live upon material things; they are no bread for Souls, as the Prophet ſpeaks, *Iſa.* 55. 2. *Why do ye ſpend Money* (*i. e.* time and pains, thought and cares) *for that which is not bread?* Your Souls can no more live upon *carnal*, than your Bodies on *ſpiritual* things. Earthly things have a double defect in them, by reaſon whereof they are called things of nought: *Amos* 6. 13. of no worth or value: they are neither *ſutable* nor *durable*, and therefore in the Soul's eye not *valuable*.

Σκύβαλον, quaſi κυσίβαλον, id quod à nobis rejectum projicitur canibus.

1. They are not *ſutable*. What are Corn and Wine, Gold and Silver, Pleaſures and Honours to the Soul? The body and bodily ſenſes can find ſomewhat of refreſhment in them; but not the Spirit: that which is bread to the Body, affords no more nouriſhment to the Soul than Wind or Aſhes, *Iſa.* 44. 20. *He feedeth of Aſhes.* Aſhes are that light and dry matter into which fuel is reduced by the fire: the fuel before it was burnt, had nothing in it fit for nouriſhment; or if the ſap or juice that was in it might in any reſpect be uſeful that way, yet all that is devoured and lickt up by the fire, and not the leaſt nutriment left in the Aſhes? and ſuch are all earthly things to the Soul of Man: *I am the Bread of Life*, ſaith *Chriſt*. A Soul can feed and feaſt it ſelf upon Chriſt and the Promiſes, theſe are things full of marrow and fatneſs, ſubſtantial and proper Soul-nutriment.

Cinis eſt craſſior illa materia in quam combuſtum redigitur.

2. As earthly things are no way *ſutable* to the Soul, ſo neither are they *durable*. The *Apoſtle* reduceth all earthly things to three

heads, the luſt of the Eye, the luſt of the Fleſh, and the pride of Life, 1 *Joh.* 2. 16. he calls them all by the name of that which gives the luſtre and beauty to them, and pronounceth them all fading, tranſitory Vanities, they all *paſs away*; as time, ſo theſe things that are meaſured by time, are *in fluxu continuo*, always going, and at laſt will be all gone. Now the Soul being of an immortal nature, and theſe things of a periſhing nature; it muſt neceſſarily and unavoidably follow, that the Soul muſt overlive them all: and if it will do ſo, what a diſmal caſe are thoſe Souls in, for whom no other proviſion is made, but that on which it cannot ſubſiſt whilſt it hath them, no more than the Body can upon Aſhes or Wind? and if it could, yet they will ſhortly fail it, and paſs away for ever. So then it is beyond debate, that there lies a plain neceſſity upon every Man to make proviſion in time of things more ſutable and durable than earthly Treaſures are, or the Soul muſt periſh as to its comfort to all eternity.

Hence is that weighty counſel of him that came to ſave them, *Luke* 12. 23. *Provide your ſelves bags that wax not old, a treaſure in Heaven that faileth not*, (*i. e.*) a happineſs which will at laſt as long as your Souls laſt. Certainly the motheaten things of this World are no proviſion for immortal Spirits, and yet multitudes think of no other proviſion for them, but live as if they had nothing to do in this World but to get an Eſtate.

Alas! what are all theſe things to the Soul? They ſignify ſomewhat indeed to the Body, and that but for a little time; for after the Reſurrection the Bodies of the Saints become ſpiritual in their qualities, and no more need theſe material things than the Angels do: 'Tis madneſs therefore to be ſo intent upon cares for the Body, as to neglect the Soul; but to ruin the Soul and drown it in perdition for the ſake of theſe proviſions for the fleſh, is the height of madneſs.

Inf. VIII. *If the Soul be ſo invaluably precious, then it is a rational and well adviſed reſolution and practice to expoſe all other things to hazard, yea to certain loſs, for the preſervation of the more precious Soul.*

'Tis better our Bodies and all their comforts ſhould periſh, than our Souls ſhould periſh for their ſakes. Nature teaches us to offer a hand or arm to the ſtroke of a Sword, to ſave a blow from the head, or put by a thruſt at the heart. It is recorded to the praiſe of thoſe three Worthies, *Dan.* 3. 28. *That they yielded their Bodies that they might not ſerve nor worſhip any God, except their own God.* By this rule all the Martyrs of Chriſt governed themſelves, ſtill ſlighting and expoſing to ruin their Bodies and Eſtates to preſerve their Souls, reckoning to ſave nothing by Religion but their Souls, and that they had loſt nothing, if they could ſave them; *They loved not their lives unto the death*, Rev. 12. 11

Then do we live like Chriſtians, when the care of our Bodies is ſwallowed up and ſubdued by that of our Souls, and all Creature-loves by the love of Chriſt. Thoſe bleſſed Souls hated their own Bodies, and counted them their enemies, when they would draw them from Chriſt and his Truths, and plunge their Souls into guilt and danger. This was the reſult of all their debates with the fleſh in the hour of temptation; Cannot we live but to the diſhonour of Chriſt and, ruin of our own Souls by ſinful compliance againſt our Conſciences; then welcome the worſt of Deaths rather than ſuch a Life.

Look into the ſtories of the Martyrs, and you ſhall find this was the rule they ſtill governed themſelves by; a Dungeon, a Stake, a Gibbet, any thing rather than guilt upon the inner Man: Death was welcome even in its moſt dreadful form, to eſcape ruin to their precious and immortal Souls. One kiſſed the Apparitor that brought him the tidings of death. Another being adviſed, when he came to the critical point on which his life depended, to have a care of himſelf: So I will, ſaid he, I will be as careful as I can of my beſt ſelf, my Soul. Theſe Men underſtood the value and precious worth of their own Souls; certainly we ſhall never prove courageous and conſtant in Sufferings, till we underſtand the worth of our Souls, as they did. Conſider and compare theſe Sufferings in a few obvious particulars, and then determine the matter in thine own breaſt.

(1.) How much eaſier it is to endure the torments of Men in our Bodies, than to feel the terrors of God in our Conſciences. Can the Creature ſtrike with an Arm like God? O think what it is for the Wrath of God to come into a Man's bowels like water, and like oil into his bones, as the expreſſion is, *Pſal.* 109. 18. Sure there is no compare betwixt the Strokes of God and Men.

(2.) The Sufferings of the Body are but for a moment. When the *Proconſul* told *Polycarp* that he would tame him with Fire: he replied, Your Fire ſhall burn but for the ſpace of an hour, and then it ſhall be extinguiſhed; but the fire that ſhall devour the Wicked will never be quenched: The ſufferings of a moment are nothing to eternal ſufferings.

(3.) Sufferings for Chriſt are uſually ſweetned and made eaſy by the conſolations of the Spirit; but Hell-torments have no relief, they admit of no eaſe.

(4.) The life you ſhall live in that body, for whoſe ſake you have damned your Souls, will not be worth the having; it will be a life without comfort, light or joy; and what is there in Life ſeparate from the joy and comfort of life?

(5.) In a word, if you ſacrifice your Bodies for God and your Souls, freely offer them up in love to Chriſt and his Truth, your Souls will joyfully receive and meet them again at the Reſurrection of the Juſt; but if your poor Souls be now enſnared and deſtroyed by their fond indulgence to their Bodies, you will leave them at Death deſpairing, and meet them at the Reſurrection howling.

To conclude, *If the Soul be ſo invaluably precious, how great and irreparable a loſs muſt the loſs of a Soul to all Eternity be!* **Inf. I**

There is a double loſs of the Soul of Man, the one in *Adam*, which loſs is recoverable by Chriſt; the other by final impenitence and unbelief, cutting it off from Chriſt, in this is irreparable and irrecoverable. Souls loſt by *Adam*'s ſin are within the reach of the arms of Chriſt; but in the ſhipwrack of perſonal infidelity there is no plank to ſave the Soul ſo caſt away: Of all loſſes this is the moſt lamentable, yet what more common? O what a ſhriek doth the unregenerate Soul make, when it ſees whereto it muſt; and that there is no remedy! Three Cries are dreadful to hear on Earth, yet all three are drown'd by a more terrible Cry in the other World. The cry of a condemned Priſoner at the Bar, the cry of drowning Seamen and Paſſengers in a ſhipwrack, the cryes of Soldiers conquer'd in the field; all theſe are fearful Cries, yet nothing to that of a Soul caſt away to all Eternity, and loſt in the depth of Hell.

If a Man, as *Chryſoſtom* well obſerves, loſe an Eye, an Arm, a Hand, or Leg, it is a great loſs; but yet if one be loſt, there is another to help him: for *omnia Deus dedit duplicia*, God hath given us all thoſe members double; *Animam verò unam*, but we have but one Soul, and if that be damned, there is not another to be ſaved.

And it is no ſmall aggravation to this loſs, that it was a wilful loſs. We had the offers and means of Salvation plentifully afforded us: we were warn'd of this danger over and over: we were intreated and beſeech'd upon the knee of importunity, not to throw away our Souls by an obſtinate rejection of Chriſt and Grace: we ſaw the diligence and care of others for the ſalvation of their Souls; ſome rejoicing in the comfortable aſſurance of it, and others giving all diligence to make their Calling and Election ſure; we knew that our Souls were as capable of bleſſedneſs as any of thoſe that are in enjoying God in Heaven, or panting after that enjoyment on Earth: yea, ſome Souls that are now irrecoverably gone, and many others who are going after them, once were, and now are not far from the Kingdom of God: they had convictions of ſin, a ſenſe of their loſt and miſerable ſtate; they began to treat with Chriſt in Prayer, to converſe with his Miniſters and People about their condition: and after all this, even when they ſeemed to have clean eſcaped the ſnares of Satan, to be again intangled and overcome; when even come to Harbours mouth, to be driven back again, and caſt away upon the Rocks: O what a loſs will this be!

O thou that createdſt Souls with a capacity to know, love, and enjoy thee for ever; who out of thine unſearchable Grace ſenteſt thine own Son out of thy boſom to ſeek and ſave that which was loſt, pity thoſe poor Souls that cannot pity themſelves: let Mercy yet interpoſe it ſelf betwixt them and eternal ruin; awaken them out of their pleaſant ſlumber, tho' it be at the brink of damnation, leſt they periſh, and there be none to deliver them.

Doct. II. *How precious and invaluable ſoever the Soul of Man is, it may be loſt and caſt away for ever.*

Inf. I

This Propoſition is ſuppoſed and implied in our Saviour's words in the Text, and plainly expreſſed in *Mat.* 7. 13. *Wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat.* The way to Hell is throng'd with Paſſengers, 'tis a beaten road, one draws another along with him, and ſcoffs at them that are afraid to follow, 1 *Pet.* 4. 4. *Facilis deſcenſus Averni*; 'tis pleaſant ſailing with Wind and Tide. Some derive the word Hell from a Verb with ſignifies to carry or thruſt in: millions go in, but none return thence: millions are gone down already, and millions more are coming after as faſt as Satan and their own luſts can hurry them onward. You read not only of ſingle perſons, but whole Nations drown'd in this Gulph, *Pſal.* 9. 17. *The Wicked ſhall be turned into Hell, and all the Nations that forget God.* How rare is the converſion of a Soul in the dark places of the Earth, where the ſound of the Goſpel is not heard? the Devil drives them along in huge droves to deſtruction, ſcarce a man reluctating or hanging back.

fernus
inferen-
dicitur,
ia ita
feruntur
præcipi-
ntur, ut
nquam
cenſuri
t.

And tho' ſome Nations enjoy the ineſtimable privilege of the Goſpel of Salvation; yet multitudes of precious Souls periſh notwithſtanding, ſinking into Hell daily as it were betwixt the merciful arms of a Saviour ſtretched out to ſave them. The light of Salvation is riſen upon us, but Satan draws the thick curtains of ignorance and prejudice about the multitude, that not a beam of ſaving light can ſhine into their hearts: 2 Cor. 4. 3, 4. *But if our Goſpel be hid, it is hid to them that are loſt: In whom the God of this World hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.*

If our Goſpel] Ours, not by way of inſtitution, as the Authors, but by way of diſpenſation, as the Miniſters and Preachers of it: and certainly it was never preached with that clearneſs, authority, and efficacy by any meer man, as it was by *Paul* and the reſt of the *Apoſtles*; and yet the Goſpel ſo powerfully preached, is by him here ſuppoſed to

Be hid] If not as two the general light and ſuperficial knowledg of it, yet as to its ſaving influence and converting efficacy upon their hearts; this never reacheth home to the Souls and Spirits of multitudes that hear it: but it is never finally ſo hidden, except

To them that are loſt.] So that all thoſe to whom the converting and ſaving power of the Goſpel never comes, whatever other knowledg they have, whatever duties they perform, whatever names and reputations they may have among men, yet this Text looks upon them all as *a loſt generation*: they may have as many amiable homiletical Vertues, as ſweet and lovely Natures, as clear and piercing Eyes in all other things as any others; but they are ſuch however

Whoſe eyes the God of this World hath blinded.] Satan is here called the God of this World, not properly, but by a *Mimeſis*, becauſe he challenges to himſelf the honour of a God, and hath a world of Subjects that obey him; and to ſecure their obedience, he blinds them, that they may never ſee a better way or ſtate than that he hath drawn them into. Therefore he is called the Ruler of the darkneſs of this World, who rules in the Hearts of the Children of diſobedience. The eye of the Soul is the Mind, that thinking, conſidering and reaſoning power of the Soul; this is, as the *Philoſophers* truly call it, the τὸ ἡγεμονικὸν, the leading faculty to all the reſt, the Guide to all the other faculties, which in the order of nature follow this their Leader: if this be blinded, the Will which is *cæca potentia*, a blind power in it ſelf, and all the Affections blindly following the Blind, all muſt needs fall into the ditch. And this is the caſe of the far greater part of even the profeſſing World. Let us ſuppoſe a number of blind men upon an Iſland, where there are many ſmooth paths all leading to the top of a perpendicular *Cliff*; and theſe blind men going on continually, ſome in one path, and ſome in another, but all in ſome one of thoſe many paths which lead to the brink of their ruin, which they ſee not, it muſt needs follow, if they all move forward, the whole number will in a ſhort time be caſt away, the Iſland clear'd, and its Inhabitants dead and loſt in the bottom of the Sea. This is the caſe of the unregenerate World: they are now upon this habitable ſpot of Earth, environed with the vaſt Ocean of Eternity; there are multitudes of paths leading to eternal miſery; one man takes this way, and another that: as it is *Iſa.* 53. 6. *We have turned every one to his own way*; one to the way of Pride, another to the way of Covetouſneſs, a third to the way of Perſecution, a fourth to the way of Civility and Morality; and ſo on they go, not once making a ſtand, or queſtioning to what end it will bring them, till at laſt over they go at death, and we hear no more of them in this World; and thus one generation of ſinners follows another, and they that come after applaud and approve thoſe miſerable wretches that went before them, *Pſal.* 49. 13. and ſo Hell fills, and the World empties its Inhabitants daily into it. Now I will make it my work, out of a dear regard to the precious Souls of Men, and in hope to prevent (which the Lord in mercy grant) the loſs and ruin of ſome under whoſe eyes this Diſcourſe ſhall fall, to note ſome of the principal ways in which precious Souls are loſt, and to put ſuch bars into them as I am capable to put: and, among many more, I will ſet a mark upon theſe following twelve paths, wherein millions of Souls have been loſt, and millions more are confidently and ſecurely following after, among which 'tis likely ſome are within one ſtep, one day or hour to their eternal downfal and deſtruction. There is but one way in all the world to ſave and preſerve the precious Souls of Men, but there are many ways to loſe and deſtroy them: it is here, as it is in our natural Birth and Death, but one way into the World, but a multitude out of it. And firſt,

The firſt way to Hell diſcovered.

I. And to begin where indeed the ruin of very many doth begin, it will be found that *an ill Education is the high way to deſtruction*; Vice need not be planted; if the Gardener neglect to dreſs, ſow, and manure his Garden, he need not give the Weeds a greater advantage; but if he alſo ſcatter the ſeed of Hemlock, Docks, and Nettles into it, he ſpoils it, and makes it fit for nothing. Many Parents, and thoſe godly too, are guilty of too many neglects through careleſneſs, worldly encumbrances, or fond indulgence; and whilſt they neglect the ſeaſon of ſowing better ſeed, the Devil takes hold of it; if they will not improve it, he will; if they teach them not to pray, he will teach them to curſe, ſwear, and lie; if they put not the *Bible* or *Catechiſm* into their hands, he will put *obſcene Ballads* into them: and thus the off-ſpring of many godly Parents turn into degenerate Plants, and prove a generation that know not the God of their Fathers. This debauch'd Age can furniſh us with too many ſad inſtances hereof. Thus they are ſpoiled in the bud; ſimple ignorance in youth becomes affected and wilful ignorance in age; bluſhing ſins in children become impudent ſins in age: and all this for want of a timely and prudent preventing care. Others there are of the rude and ignorant multitude, who are bred themſelves much like the Beaſts they daily converſe withal; and ſo they are fitly deſcribed, *Job* 30. 6, 7. Go into their houſes, and you may ſooner find in the window, or upon the ſhelf, a *pack of Cards* than a *Bible* or a *Catechiſm*; their *Beds* and *Tables* differ little or not at all from the *Stalls* and *Cribs* where Beaſts lie down and feed, in reſpect of any Worſhip of God among them: or if for faſhion-ſake a few words be huddl'd over in the evening when their Bodies are tir'd, the Man ſaith ſomething, he ſcarce knows what, the Wife is aſleep in one corner, the Children in another, and the Servants in a third. This is the Education multitudes of Parents give their Children all the week; and when the Sabbath comes, the moſt they learn to know at Church is where their own ſeat ſtands, and that it is neceſſary to ſpeak with ſuch a neighbour after Prayers, about ſuch or ſuch a bargain or buſineſs for the next week.

And others there are who breed their Children as *profanely* as theſe do *ſottiſhly*, teaching them by their examples the neweſt Oaths that were laſt minted in Hell, and to revile and ſcoff all ſerious Godlineſs and the ſincere Profeſſors of it, ſmiling to hear with what an Emphaſis they can talk in the Dialect of Devils, and how wittily they can droll upon godly Miniſters and Chriſtians.

Such Families are Nurſeries for Hell; and tho' God by an extraordinary hand of Providence now and then ſnatch a Soul by converſion from among them, as a brand out of the fire, yet generally they die as they live, going to the generation of their Fathers, where they ſhall never ſee light, *Pſal.* 49. 19. I know Education and Regeneration are two things; but I alſo know one is frequently made the inſtrument of the other, and that the ſavour of what firſt ſeaſons our youth (generally) abides to old age, *Prov.* 22. 6. We may obſerve all the World over, how tenacious Men are of that which is πατροπαράδοτον, delivered to them by their Parents. Oh! what a cut muſt it be to the heart of that Father, whoſe Son's life ſhall tell his conſcience what a profane Son's lips once told his Father to his Face: *If I have done evil, I have learnt it of you!* Had they felt more of your prudent correction, it might have prevented their deſtruction: *Prov.* 23. 14. *Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell.* That this is a common beaten path to Hell, is beyond all queſtion; but how to bar it up, and ſtop the multitudes that are engaged in it to their own ruin, this is the labour, this is the work. I cannot be large, but I will offer a few weighty Conſiderations.

Quo ſem
eſt imbu
recens, &

Si malè
feci, à t
didici.

The firſt way to Hell barr'd.

1. Let all Parents conſider what a fearful thing it is to be the inſtruments of ruining for ever thoſe that received their Beings inſtrumentally from them; and to ſeek whoſe good they ſtand obliged by all the Laws of God and Nature.

In vain are all your cares and ſtudies for their Bodies, whilſt their Souls periſh for want of knowledge. You rejoiced at their Birth, but they will have cauſe to curſe the day they were born of you, and ſay, *Let the day periſh wherein I was born, and the night in which I was conceived.* You were ſollicitous for their Bodies, but careleſs of their Souls; earneſt to ſee them rich, but indifferent whether they were gracious; you neglected to teach them the way of ſalvation; but the *Devil* did not neglect to teach'em the way of ſin. You will one day wiſh you had never been Parents, when the doleful cries of your damned children ſhall ring ſuch notes as theſe in your ears: *Oh curſed Father! Oh cruel mercileſs Mother! whoſe Examples have drawn me after you into all this miſery. You had time enough, and motives enough to have warned me of this place and miſery whilſt my heart was tender, and my affections pliable: Had it not been as eaſie to have put a Bible as a Play-book before me? To have chaſtiſed me when I provoked God by ſin, as when I provoked you about a trifle? One word ſpoken in ſeaſon might have ſaved my Soul; one reproof wiſely given, and ſet on by your example, might have preſerved me. Had it not been the ſame pains to have asked me, Child, what wilt thou do to be ſaved? as, what wilt thou do to live in the World? Or had I but obſerved any ſerious Religion in you, had I but found or heard my Father or Mother upon their knees in Prayer, it might have awakened me to a conſideration of my condition. In my youth I was ſhamefac'd, fearful, credulous, and apt to imitate; had you had but Wiſdom, as other Parents have, to have taken hold of any of theſe handles in time, you had reſcued my Soul from Hell. Nay, ſo cruel have you been to your own Child, that you allowed me no time (if I had had a diſpoſition) for any exerciſe of Religion; yea, you have quenched and ſtifled the ſparks of convictions and better inclinations that ſometimes were in my heart. Oh! happy had it been, if I had never been born of you, or ſeen your faces.* This muſt be the reſult and iſſue of your negligence, except God by ſome other hand (which is no thanks to you) reſcue them from their impending ruin.

2. Let all Children, whoſe unhappy lot it is to be born of, and educated by carnal and irreligious Parents, conſider God hath endued them with Reaſon, and a Conſcience of their own, to enable them to make a better choice than their Parents did, and that there is no taking Sanctuary from the Wrath of God in their Parents examples. We read in 1 *Kings* 14. 13. of a good *Abijah, in whom was found ſome good thing towards the Lord God of Iſrael in the houſe of Jeroboam.* Here was a Child that would not follow his wicked Father to Hell, tho' he had both the Authority of a Father and of a King over him. You muſt honour your Parents, but ſtill you muſt prefer your God before them. God will never lay it to your account as your ſin, but place it to the account of your duty and comfort, that you refuſed to follow them in the paths of ſin and deſtruction. No law of God, no tie of Nature, binds you to obey their commands, or tread in their ſteps, farther than they command in God's Authority and Name, and walk in his Ways. Your temptations indeed are ſtrong, and diſadvantages great, but the greater will the mercy of your deliverance be. It will be no Plea for you at the Judgment-ſeat to ſay, Lord, my Father or Mother did ſo and ſo before me, and I thought I might ſafely follow them; or thus and thus they commanded me, and I thought I was bound by thy command to obey them: therefore look to your own Souls, if they be ſo deſperate to caſt away their own. If ſome Children had not minded their own Salvation more than their Parents minded it, they had never been ſaved.

3. Let this conſideration work upon the hearts and bowels of all ſerious Chriſtians to pity and help thoſe that are like to periſh under this temptation; and if their Parents be ſo ignorant that they cannot, or ſo negligent that they do not inſtruct and warn their own Children, you that at any time have an opportunity to help them, have compaſſion on them, and do it. 'Tis true, they are none of your Children by Nature: but would it not be a ſingular honour and comfort to you, if God ſhould make them ſo by Grace? Thouſands of Children (and it may be ſome of you) are more indebted to meer ſtrangers upon this account, than to their neareſt Relations; you know not how much good an occaſional word may do them: all have not ability to be ſo publickly uſeful this way, as a late worthy Miniſter of our own Nation hath been, who in compaſſion to the dark and barbarous corners in *Wales*, where Ignorance and Poverty ſhut up the way of Salvation to them, at a vaſt expence procured the Tranſlation and Printing of the Bible in their own Tongue, and freely ſent it among them. Oh you that have the bowels of Chriſtians in you, pity and help them! What is it, for the ſaving of a precious Soul, to drop a ſerious Exhortation, as you have opportunity, upon them, to beſtow a Bible or ſutable Book upon them? Believe it, theſe little number of ſhillings and pence ſo beſtow'd, will ſtand for more in the Audit-day, than all the hundreds and thouſands other ways expended.

The ſecond way to Hell diſcovered.

II. A ſecond way to Hell, in which multitudes are found haſtning to their own Damnation, is the way of *affected Ignorance.* The generality of people, even in a Land enlightned with the Goſpel, are found groſly ignorant of Chriſt, the true and only way to Heaven, and of Repentance and Faith, the only way to Chriſt; and thus the people periſh for want of knowledg, *Hoſ.* 4. 6. If the Tree of knowledg had been hedg'd in from the common people, as it is in Popiſh Countries, and it had been criminal to find a Bible in our houſes, there might have been ſome cloke and pretence for our ignorance; but to be ſtupidly ignorant of the moſt obvious, plain and neceſſary Truths, and yet bred up among Bibles and Miniſters, Oh! how ominous a darkneſs is this, foreboding the blackneſs of darkneſs for ever! For if the hiding of the Goſpel from the hearts of Men be a token to them that they are loſt Souls, how much notional light ſoever they may have; much more muſt they be loſt to all intents, from whoſe hearts and heads too it is judicially hidden. They that know not God, are in the catalogue of the Damned, 2 *Theſſ.* 1. 8. And if this be life eternal, to know the only true God, and Jeſus Chriſt whom he hath ſent; then this muſt be death eternal, to be groſly and affectedly ignorant both of God the End, and Chriſt the Way, by the Rule of true Oppoſition, *Joh.* 17. 3.

Look over the ſeveral Countries in the profeſſing World, go into the Families of Country-farmers, Day-labourers, and poor people, and except here and there a family or perſon into whoſe heart God hath graciouſly ſhined, what barbarous brutiſh ignorance overſpreads them! They converſe from morning to night with Beaſts, tho' they have Souls which are fit Companions for Angels, and capable of ſweet converſe with God, The Earth hath open'd her mouth, and ſwallowed up all their time, ſtrength, thoughts, and Souls, as it did the bodies of *Corah* and his Company. They know the value of a Horſe or Cow, but know not the worth of Chriſt, Pardon, or their own Souls. They mind daily what work they have to do with their hands, but forget all they have to do upon their knees. Their whole care is to pay their Fine or Rent to their Landlord, but not a thought who ſhall pay their debts to God. They are ſo far from putting unneceſſary buſineſs aſide to make way for the ſervice of God, that God's ſervice is put aſide as an unneceſſary buſineſs, to make way for the World: the World holds them faſt till they are aſleep, and will be ſure to viſit them aſſoon as their eyes are open, that there may be no vacancy or door of opportunity left open for a thought of their Souls, or another life to ſlip in. Or if at any time they think or ſpeak of theſe matters, then the World, like *Pharoah* when *Iſrael* ſpake of ſacrificing, is ſure to ſpeak of more work.

And thus they live and die without knowledg: there is no key of knowledg (as it is fitly called, *Luke* 11. 52.) to open the door of the Soul to Chriſt, he and his Miniſters therefore muſt ſtand without; pity they may, but help they cannot till knowledg open the door, Satan is Ruler of the darkneſs of this World, *Eph.* 6. 12. that is, of all blind and ignorant Souls. Ignorance is the chain with which he binds them faſt to himſelf; and till that Chain be knockt off by Divine Illumination, they cannot be emancipated and made free of Chriſt's Kingdom; *Acts* 26. 18. *To turn them from darkneſs to light, and from the power of Satan to God.* Ignorance indeed incapacitates a man to commit the unpardonable ſin; but what the near, whilſt it diſpoſes him to all other ſins which damn as well as that? By Ignorance it is that all the Eſſays of the Goſpel for Mens Salvation are fruſtrated; that naked Aſſent is put in the place of ſaving Faith, Morality miſtaken for Regeneration, a few dead Duties laid in the room of Chriſt and his Righteouſneſs. Indeed it would fill a greater Book than this is to ſhew the miſchievous effects of Ignorance, and how many ways it deſtroys the precious Souls of men; but ſeeing I can ſpeak but little in this place to it, let me bar up this way to Hell, if it be poſſible, by a few ſerious Conſiderations.

The ſecond way to Hell ſhut up.

1. Let the Ignorant conſider, God hath created their Souls with a capacity of knowing him and enjoying him, as well as others that are fam'd in the world for Knowledg and Wiſdom. *There is a ſpirit in man, and the inſpiration of the Almighty giveth them underſtanding.* The faculty is in Man, but the wiſdom and knowledg that enlightens it, from God; as the *Dial* ſhews the hour of the day, when the Sun beams fall upon it. If therefore God be ſought unto in the uſe of ſuch helps and means as you have, even the weakeſt and dulleſt Soul hath a capacity of being made wiſe unto Salvation. *Pſal.* 19. 7. *The teſtimony of the Lord is ſure, making wiſe the ſimple.*

Auguſtine tells us of a Man ſo weak and ſimple, that he was commonly reputed a Fool in all the Neighbourhood; and yet ſaith, I believe the grace and fear of God was in him: for when he heard any ſwear, or take the Name of God in vain, he would throw ſtones at them, and ſhew his indignation againſt ſin, by all the ſigns he could make.

2. You that are ſo groſly ignorant in the matters of your Salvation, are many of you very knowing, prudent, and ſubtle perſons in the affairs of the world. *Luke* 16. 8. *The children of this world are wiſer in their generation than the children of light.* Had thoſe parts, which you have, been improved and heightned by ſtudy and obſervation about ſpirituals, as they have been about earthly things, you had neither been ſo ignorant or dead-hearted as you are; you might have been as well vers'd in your *Bibles*, as you are in the *Almanacks* you yearly buy and ſtudy; you might have underſtood the proper ſeaſons of Salvation, as well as of Husbandry. The great and neceſſary points on which your Salvation depends are not ſo many, or ſo abſtruſe and intricate, but your plain and inartificial heads might have underſtood them, and that with leſs pains than you have been at for your Bodies. What tho' you cannot comprehend the *ſubtilties* of *Schoolmen*, you may apprehend the *Eſſentials* of Chriſtianity. If you cannot ſtrictly and ſcholaſtically define Faith; what hinders, if your hearts were ſet upon Chriſt and Salvation, but you may feel it? which is more than many learned men do that can define and diſpute about it. You cannot put an Argument in Mood and Figure: no matter, if you can by comparing your Bibles and Hearts together draw ſavingly and experimentally this Concluſion, I am in Chriſt, and my ſins are pardoned. You cannot determine whether Faith goes before Repentance, or Repentance before Faith; but for all that you might feel both the one and the other upon your own Souls, which is infinitely better. 'Tis not therefore your incapacity, but negligence and worldineſs that is your ruin.

3. How many are there of your own rank, order, and education, all whoſe external advantages and helps you have, and all your incumbrances and diſcouragements they had, who yet have attain'd to an excellent degree of ſaving knowledg and heavenly wiſdom? How often have I heard ſuch ſpiritual, ſavoury, experimental Truths in Conference and Prayer from plain Ruſticks, ſuch ſpiritual Reaſonings about the great Concerns of Salvation, ſuch judicious and ſatisfying reſolutions of Caſes depending upon the ſenſible and experimental part of Religion, as have humbled, convinced, and ſhamed me, and made me ſay, *Surgunt indocti, &c.* theſe are the men that will take Heaven from the proud and ſcornful *Ingenioſi* of the World; not many wiſe, not many learned and acute? Many knowing and learned Heads are in Hell, and

many illiterate and weak ones gone to Heaven; and others in the way thither, who never had better Education, ſtronger Parts, or more Leiſure than your ſelves: ſo that you are without excuſe.

4. To conclude, Would you heartily ſeek it of God, and would the Spirit (which he hath promiſed to give them that ask him) become your Teacher, how ſoon would the light of the ſaving knowledge of God in the face of Chriſt ſhine into your hearts! No matter how ignorant, dull, and weak the Scholar be, if God once become the Teacher. You are not able to purchaſe, or want time to read many Books; but if once you were ſanctified Perſons, the anointing you would receive from the Father would teach you all things, 1 *Joh.* 2. 27. your own hearts would ſerve you for a Commentary upon a great part of the Bible; it would make you of a quick underſtanding in the fear of the Lord: one drop of your knowledge would be more worth than all learned Arts and Sciences in the World to you. And is God ſo far from you, and his illuminating Spirit at ſuch a diſtance, that there is no hope for you to find him? Is there never a private corner about your Houſes or Barns, or in the Fields, where you can turn aſide, if it be but a quarter of an hour at a time, to pour out your Souls to God, and beg the Spirit of him? Miſerable wretch! is thy whole life ſuch a cumber and clutter of cares and puzzles about the World, that thou haſt no leiſure to mind God, Soul, or Eternity? Oh doleful ſtate! the Lord in mercy pity and awaken thee. Wilt thou not once ſtrive and ſtruggle to ſave thy Soul? What, periſh as it were by conſent! how great then is thy blindneſs!

The third way to Hell diſcovered.

III. A vaſt multitude of precious Souls are loſt for ever, by following the Examples, and being carried away with the courſe of this World. 'Tis indeed a poor excuſe, a ſilly argument, that the Multitude do as we do; yet, as *Junius* rightly obſerves, Mens Conſciences take Sanctuary here, and they think themſelves ſafe in it: for thus they reaſon, *If I do as the generality do, I ſhall ſpeed no worſe than they ſpeed; and certainly God is more merciful than to ſuffer the greateſt part of Mankind to periſh.* They reſolve to follow the beaten Road, let it lead whither it will.

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Thus the *Epheſians* in their unregenerate ſtate *walked according to the courſe of this world*, Eph. 2. 2. and the *Corinthians were carried away unto dumb Idols, even as they were led*, 1 Cor. 12. 2. juſt as a drop of Water is carried and moved according to the courſe and current of the Tide; for look as every drop of Water in the Sea is of one and the ſame common nature, ſo are all carnal and unſanctified perſons; and as theſe Waters being collected into one vaſt body in the Ocean, unite their ſtrength, and make a ſtrong current this way or that: ſo doth the whole collective body of the unregenerate World, all the particular drops move as the Tide moveth. Hence they are ſaid *to have received the ſpirit of the World*, 1 Cor. 2. 12. one common Spirit or Principle acts and rules them all, and therefore they muſt needs be carried away in the ſame courſe. And there are two ſpecial Conſiderations that ſeem to determine them, by a kind of neceſſity to do as the multitude do; the one is, that they find it the eaſieſt and moſt commodious way to the fleſh, here they meet with quietneſs and ſafety; hereby they are exempt from reproaches, loſſes, perſecutions, and diſtreſſes for Conſcience-ſake: Reſt is ſweet, and here only they think to find it. The other is the prejudice of ſingularity and manifold tribulations they ſee that little handful that walk counter to the courſe of the World involved in; this ſtartles them from their company, and fixes them where they are. Againſt ſuch ſenſible Arguments it is to no more purpoſe to oppoſe ſpiritual Conſiderations, Motives drawn from the ſafety of the Soul, or importance of Eternity, than it is for a Man to turn the Tide or Courſe of a River with his weak breath.

Add to this, That as one ſinner confirms and fixeth another, wedging in each other, as Men in a crowd, who muſt move as it moves; ſo they make it their buſineſs to render all that differ from them odious and ridiculous. So the Apoſtle notes their practice, and Satan's policy in it, 1 *Pet.* 4. 4. wherein they think it ſtrange, that ye run not with them into the ſame exceſs of riot, ſpeaking evil of you; ξενίζονται, they gaze ſtrangely at them, as the Hen that hath hatched Patridg-eggs, looks ſtrangely after them when ſhe ſeeth them take the wing, and ſoar aloft, not knowing that they are of a higher kind than her own Chickens. And that is not all; they not only gaze at them as a ſtrange generation, making them ſigns and wonders in *Iſrael*, as the Prophet ſpeaks; but they defame, revile, and ſpeak evil of them, repreſenting them as a pack of Hypocrites, as turbulent, factious, ſeditious perſons, the very peſts of the times and places they live in; and all this, not for doing any evil againſt them, but only for not doing evil with them, becauſe they *run not with them into the ſame exceſs of riot.* Thus the World ſmiles upon its own, and derides thoſe that are afraid to follow them to Hell, by which it ſweeps away the multitude with it in the ſame courſe.

Nemo errat ſibi ipſi, ſed dementiam ſpargit in proximos. *Sen.*

The third way to Hell ſhut up.

But oh! if the Spirit of God would pleaſe to ſet on and follow home the following Conſiderations to your hearts, you would certainly reſolve to take a perſecuted path to Heaven, tho' few accompany you therein, rather than ſwim like dead Fiſhes with the ſtream into the dead Sea of eternal miſery.

1. Tho' you go with the conſent and current of the World, yet you go againſt the expreſs Law and prohibition of God. He hath laid his command upon you, *not to be conformed to the world*, Rom. 12. 2. *That you live not the reſt of your time to the luſts of men, but to the will of God*, 1 Pet. 4. 2. *That you follow not a multitude to do evil*, Exod. 23. 2. *That you go not in the way of evil men*, Prov. 4. 14. *That you have no fellowſhip with the unfruitful works of darkneſs.* All theſe, and many more, are commands flowing from the higheſt Sovereign Authority, obliging your Conſciences to obedience under the greateſt penalties; by them your ſtate muſt be caſt to all eternity in the day of Judgment: you may make a piſh of the Precept, but ſee if you can do ſo of the Penalty.

2. Other men in all ages of the world, that were as much concerned in the world as you,

and valued their lives, liberties, and eſtates as well as you, have yet got out of the crowd, diſengaged themſelves from the way of the multitude, and taken a more ſolitary and ſuffering path, out of a due regard to the ſafety of their Souls: And why ſhould not you love them as well, and care for them as much as ever any that went before you did? *Noah* walked with God all alone, when all fleſh had corrupted their ways. *Elijah* was zealous for the Lord, when he knew of none to ſtand by him, but thought he had been left alone. *Job* was upright with God in the Land of *Uz*. *Lot* ſtood by himſelf a godly Nonconformiſt in a vile debauched *Sodom*. *David* was as a wonder to many: ſo was *Jeremiah* and thoſe few with him for ſigns and wonders in *Iſrael*. I demand of your conſciences, what diſcouragements have you that theſe men had not? or what encouragements had they that you have not? Why ſhould not the Salvation of your Souls be as precious in your eyes, as theirs was in theirs? Shall you be impoveriſhed and perſecuted, if you embrace the way of Holineſs? ſo were they. Shall you be reproached, ſcorned, and reviled? ſo were they. All your diſcouragements were theirs, and all their motives and encouragements are yours.

3. Is not the way which you have choſen marked out by Chriſt as the way to Deſtruction? and that which you dare not chuſe and embrace, as the way to Life? See the marks he hath given you of both in that one Text, *Mat.* 7. 13, 14. *Enter ye in at the ſtrait gate; for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat; becauſe ſtrait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.* And where now is your encouragement and hope, that God will be more merciful than to damn ſo great a part of the World? If you will do as the *Many* do, dream not of ſpeeding as well as that little flock, ſeparated by Sanctification from the Multitude, ſhall ſpeed. You have your choice, to be damned with many, or ſaved with few; to take the broad ſmooth-beaten road to Hell, or the difficult, ſuffering, ſelf-denying path to Heaven. Oh then make a ſeaſonable neceſſary ſtand, and pauſe a while; conſider your ways, and turn your feet to God's Teſtimonies: 'tis a great and ſpecial part of your Salvation to ſave your ſelves from this untoward generation.

The fourth way of loſing the Soul opened.

IV. Multitudes of Souls are daily loſt by rooted *habits*, and long-continued *Cuſtom* in ſin. When Men have been long ſettled in an evil way, they are difficultly reclaimed. *Phyſicians* find it hard to cure a *Cachexy*, or ill habit of body; but it's far more difficult to cure an ill cuſtom and habit in ſin. Jer. 13. 23. *Can the Leopard change his ſpots, or the Ethiopian his skin? then may ye alſo do good, that have been accuſtomed to do evil.* The ſpots of a *Leopard*, and the hue of an *Ethiopian*, are not by way of external accidental adheſion; if ſo, waſhing would fetch them off: but they are innate and contemper'd, belonging to the Conſtitution, and not to be alter'd; ſo are ſinful habits and cuſtoms in the minds of ſinners: by this means it becomes a ſecond Nature as it were, and ſtrongly determines the mind to ſin. *A teneris aſſueſcere multum eſt*, It's a great matter to be accuſtomed to this way or that, ſaith *Seneca*; yea, *Caput rei eſt, hoc vel illo modo hominem aſſuefieri*, 'Tis the very head or root of the matter to be ſo or ſo accuſtomed, ſaith *Ariſtotle*. Very much of the ſtrength of ſin riſes from cuſtomary ſinning. A brand that hath been once in the fire eaſily catches the ſecond time. Every repeated act of ſin leſſeneth fear, and ſtrengtheneth inclination. A Horſe that took an ill ſtroke at firſt breaking, and hath continued many years in it, is very difficultly, if ever, to be brought to a better way. What men have been accuſtomed to from their childhood, they are tenacious of in their old age. Hence it is, ſo few are converted to Chriſt in their old age. It was recorded for a wonder in the primitive times, that *Marcus Caius Victorius* became a Chriſtian in his old age. Time and uſage fix the roots of ſin deep in the Soul. Old Trees will not bow as tender Plants do. Hence all eſſays and attempts to draw men from the courſe they have walked in from their youth, are fruſtraneous and ſucceſleſs. The Drunkard, the Adulterer, yea, the ſelf-righteous Moraliſt, are by long-continued uſage ſo fixed in their courſe, and all this while Conſcience ſo ſtupified by often-repeated acts of ſin, that it is naturally as impoſſible to remove a Mountain as a Sinner's Will thus confirmed in his Wickedneſs. However, let trial be made, and the ſucceſs left to Him to whom no length of time, or difficulty, muſt be objected or oppoſed.

The fourth way to Hell ſhut up, by two conſiderations.

1. Let it be conſidered, the longer any man hath been engaged in, and accuſtomed to the way of ſin, the more reaſon and need he hath ſpeedily and without delay to repent, and reform his courſe; there is yet a poſſibility of Mercy, a ſeaſon of Salvation left; how far ſoever a Soul be gone on towards Hell, none can ſay it is yet too late. When Mr. *Bilney* the Martyr heard a Miniſter preaching thus: *Oh thou old ſinner, that haſt gone on in a courſe of ſin theſe fifty or ſixty years, doſt thou think that Chriſt will accept thee now, or take the Devil's leavings?* Good God! ſaid he, what preaching of Chriſt is here! had ſuch Doctrine been preached to me in the day of my troubles, it had been enough utterly to have diſcouraged me from Repentance and Faith. No, no, Sinner, it is not yet too late, if at laſt thy heart be touched with a real ſenſe of thy ſin and danger. The Word is plain, Iſa. 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.*

An abundant pardon thou needeſt; thy ſins by long-continued cuſtom and frequent repetitions have been abundantly aggravated; and an abundant pardon is with God for poor ſinners: he will abundantly pardon, but then thou muſt come up to his terms; thou muſt not expect pardon or mercy when thy ſins have forſaken Thee, but upon thy forſaking Them, yea, ſuch a forſaking as includes a reſolution or decree in thy Will to return to them no more, *Hoſ.* 14. 8. there muſt be a change of thy way, and that not from Profaneneſs to Civility only, which is but to change one falſe way to Heaven for another, or the dirty road to Hell for a cleanlier path on the other ſide the hedg; but a total and final forſaking of every way of ſin, as to the love and habitual practice of it; yea, and thy thoughts too, as well as thy ways: there muſt be an interal, as well as an external change upon thee; yea, a poſitive, as well as a negative change; a turning to the Lord, as well as a turning from ſin: and then how long ſoever thou haſt walked in the road towards Hell, there will be time enough, and mercy enough to ſecure thy returning Soul ſafe to Heaven.

2. Canſt thou not forbear thy cuſtomary ſin upon leſſer motives than the ſalvation of thy Soul? and if thou canſt, wilt thou not much more do it for the ſaving of thy precious immortal Soul? Suppoſe there were but a pecuniary mulct of a hundred pounds to be certainly levied upon thy Eſtate for every Oath thou ſweareſt, or every time thou art drunk, wouldſt thou not rather chuſe reformation than beggary? And is not the loſs of thy Soul a penalty infinitely heavier than a little money? But as the wiſe Heathen obſerved, *Ea ſola emi putamus, pro quibus pecuniam ſolvimus; ea gratuita vocamus, pro quibus nos ipſos impendimas:* We reckon thoſe things only to be bought which we part with money for; and that we have thoſe things *gratis*, for which we pay our ſelves. Is nothing cheap in our eyes but our ſelves, our Souls? Do we call that *gratis*, that will coſt us ſo dear? *Darius* threw away his Maſſy Crown when he fled before *Alexander*, that it might not hinder him in his flight. Sure your Souls are more worth than your money, and all the enjoyments you have in this world. It had been an antient cuſtom among the Citizens of *Antioch* to waſh themſelves in the *Baths*; but the King forbidding it, they all preſently forbore, for fear of his diſpleaſure: whereupon *Chryſoſtom* convinced them of the vanity of that plea for cuſtomary ſinning. You ſee, ſaith he, how ſoon fear can break off an old cuſtom; and ſhall not the fear of God be as powerful to overmaſter it in us, as the fear of man? O friends, believe it, it is better for you to cut off a right hand, or pluck out a right eye, than having two hands or eyes, to be caſt into Hell; where their worm dieth not, and their fire it not quenched.

Senec. Ep. 42. Gratuita nobis videntur quæ chariſſime conſtant; quæ emere nolemus, ſi domus nobis noſtra pro illis eſſet danda, *&c.*

Ὁρᾷς ὅτι ἐνθαρρότερον εὐκόλως λύεται συνήθεια, &c. Hom. 14.

The fifth way of loſing the Soul opened.

V. The fifth way by which a vaſt multitude of Souls are eternally loſt, is by the baits of ſenſual ſinful Pleaſures.

Some cuſtomary ſins have little or no pleaſure in them, as ſwearing, malice, *&c.* but others allure and entice the Soul by the ſenſual delight that is in them. This is the bait with which multitudes are enticed, enſnared, and ruined to all Eternity. It is a true and grave obſervation of the *Philoſopher*, That we are impelled as it were to that which is evil, by the alluring blandiſhments of pleaſure. This was the firſt bait by which Satan caught the Souls of our firſt Parents in Innocency, *Gen.* 3. 6. *The tree was pleaſant to the eye.* Pleaſure quickens the principles of ſin in us, and inflames the deſires of the heart after it. Every pleaſant ſin hath a world of Cuſtomers, and coſt what it will, they reſolve to have it. I have read of a certain Fruit which the *Spaniards* found in the the *Indies*, which was exceeding pleaſant to the taſte; but Nature had ſo fenced it, and double-gaurded it with ſharp and dangerous thorns, that it was very difficult to come at it: They tore their clothes, yea their fleſh to get it; and therefore called the Fruit, *Comfits in Hell.* Such are all the Pleaſures of Sin, *Comfits in Hell.* Damnation is the price of them; and yet the ſenſitive appetite is ſo outragious and mad after them, that at the price of their Souls they will have them. Thus the Wicked are deſcribed, *Job* 21. 13. *They ſpend their days in Wealth, and in a moment go down to the Grave:* that is, their whole ſtock of time is ſpent in cares and labours to get Wealth; and when they have gotten it, the reſt of their Life is ſpent in thoſe ſenſual Pleaſures that Wealth brings in, or in making proviſion for the Fleſh, to fulfil the luſts of it, The rich Man, in the *Parable*, fared diliciouſly every day, *Luke* 16. where his voluptuous Life is deſcribed, and in that deſcription the occaſion of his damnation is inſinuated: in a pampered and indulged Body is uſually found a neglected, ſtarved Soul. But how ſhall the ruin of Souls this way be prevented?

Voluptatum blanditiis deliniti, ad ea gerenda omnia quæ prava ſunt impellimur. *Ariſt.* l. 2. *Eth.* c. 3.

The fifth way to Hell ſhut up by three Conſiderations.

1. Conſider how the Morality of Heathens hath bridled their ſenſual luſts and appetites, and cauſed them with a generous diſdain to repel thoſe brutiſh Pleaſures as things below a Man. What more fooliſh, what more baſe, ſaith *Seneca*, than to patch up the good of a reaſonable Soul out of things unreaſonable? That is the Pleaſure worthy of a Man, not to glut his Body, not to irritate thoſe luſts, in whoſe quietneſs is our ſafety This is the conſtant Doctrine of all the *Stoicks*.

Quid ſtultius turpiuſve quàm bonum rationalis animi, ex irrationalibus nectere? *Sen. Epiſt.* 92.

O what a ſhame is it to hear Heatheniſm out-brave Chriſtianity, and Principles of meer Morality enable men to live more ſoberly, temperately, and abſtemiouſly than thoſe who enjoy the greateſt Pattern and higheſt Motives in the Chriſtian Religion are found to do? *Thou embraceſt Pleaſures*, ſaith the Heathen, *but I bridle it: thou enjoyeſt it, I only uſe it: thou thinkeſt it thy chief good, I eſteem it not ſo much as good: thou doſt all things for pleaſure ſake, but I nothing at all on that account.* Theſe therefore ſhall be your Judges.

Illa eſt voluptas & homine & viro digna, non implere corpus, & ſaginare, nec cupiditates irritare, quarum tutiſſima eſt quies. *De Beneſ.* l. 7. c. 11.

2. Always remember ſenſual Pleaſures are but the baits with which Satan angles for the precious Soul; there is a fatal Hook under them. O if Men were but aware of this, they would never purchaſe pleaſure at ſo dear a rate: *Stoln waters are ſweet, and bread eaten in ſecret is pleaſant; but he knoweth not that the Dead are there, and that her gueſts are in the depth of Hell*, Prov. 9. 17, 18. *Pliny* tells us, That the *Mermaids* have moſt enchanting, charming Voices, and frequent pleaſant green Medows, but heaps of dead mens Bones are always found where they haunt: that which tickles the Fancy ſtabs the Soul. If the Pain (as *Anacreon* well obſerves) were before the Pleaſure, no man would be tempted by it, but the Pleaſure being firſt and ſenſible, and the Torment coming after, and as yet inviſible, this allures ſo many to diſtruction. *At laſt it biteth like a Serpent, and ſtingeth like an Adder*, Prov.

23. 32. If Sin did ſting and bite at firſt, none would touch it; but it tickles firſt, and wounds afterward. O what Man, that is in his wits, would purchaſe eternal Torments for the ſenſual, brutiſh pleaſures of a moment! But the Pleaſures of Sin bewitch the Affections, blind the Judgment, ſtupify the Heart, ſo that ſober and impartial thoughts find no place. The Heart is enticed, the Luſts are enraged; coſt what it will, ſinners will gratifie their Luſts.

Breve eſt quod delectat, æternum quod cruciat.

3. If you are for pleaſure, certainly you are out of the way to it, who ſeek it in the fulfilling of your Luſts. If your hearts were once ſanctified, and brought under the government of the Spirit, you would quickly find a far more excellent pleaſure in the *crucifying* of your luſts, than now you ſeek in the gratification and fulfilling of them: *Rom.* 8. 13. *If ye through the ſpirit mortifie the deeds of the body, ye ſhall live; i.e.* ye ſhall live the moſt joyful, peaceful, and comfortable life of all perſons in the world, a life of higheſt delight and true pleaſure: for ſo far as your luſts are mortified, the vigorous healthful frame and due temper of your Souls is reſtored, and your evidences for Heaven cleared, both which are the ſprings of all ſpiritual delight and pleaſure. Can any Creature-enjoyment, or any beaſtly Luſt, afford a pleaſure like this? Don't you find the life you live in ſinful Pleaſures quite beneath the dignity of a Man? and are they not followed with bitter after-reckonings, gripes, and flaſhes of Conſcience? Even in the midſt of laughter the heart is ſad, and the end of that mirth is heavineſs. Oh! ponder ſeriouſly what a trifle you ſell your precious Souls for. Is it not a goodly price you value them at? the fugitive, empty, beaſtly pleaſures of a moment for the torments of eternity!

The ſixth way of loſing the Soul opened.

VI. There are alſo innumerable Souls loſt for ever by the diſtracting cares of this World, which eat up all their time, thoughts, and ſtudies, ſo that there is no room for Chriſt, or one ſerious hour about Salvation. It is too true an Obſervation that Sir *Walter Raleigh* made on the common Mechanicks and poor Labourers, their Bodies are the *Anvils* of pain, and their Souls the *Hives* of unnumbred cares and ſorrows, whilſt the voluptuous and rich ſpend their time and ſtudies in purveying for new pleaſures, and filling their heads with projects of that nature. The poorer ſort have their heads and hearts filled day and night with anxious thoughts and cares how to get Bread, pay their Rent or Debts, and ſtruggle thro' the miſerable neceſſities that pinch them on every ſide; many Children it may be to provide for, and little or nothing out of which to make it: here is Brick to be made, and no ſtraw to make it of; he borrows here to pay there; Debts increaſe, and Abilities decreaſe; he toils his Body all the day, and when his tir'd Carcaſs calls for reſt to enable him for new work to morrow, the cares of the World invade him upon his bed, and keep him ſighing or muſing there, when (poor man!) he had load enough before for one.

And now what room is there left for Salvation-work? or how can any ſpiritual ſeed that is caſt into ſuch a brake of thorns proſper? *The cares of this life* (ſaith Chriſt) *ſpring up and choak it, Mark* 4. 19. Tell not them of Heaven and Chriſt, they muſt have Bread; talk not to them of the neceſſity or comfort of a pardon, they muſt pay their debts to Men. Oh the confuſed buz and clutter that theſe thoughts and cares make in their heads! ſo that no other voice can be heard. And thus multitudes ſpend their whole life in a miſerable ſervitude in this World, and by that are caſt upon a more miſerable and reſtleſs ſtate for ever in the World to come; one Hell here, and another hereafter. And what ſhall be done for them? is there no way for their deliverance? Oh that God would direct and bleſs the following Conſiderations to them, if it may be expected they may at any time get through the Brake in which they are involved, and find them at leiſure to bethink themſelves!

The ſixth way to Hell ſhut up by five Conſiderations.

1. Bethink thy ſelf, poor Soul! as much as thou art involved and plunged in the neceſſities and diſtracting cares of this life; others, many others, as poor, as neceſſitous, and every way as much embroil'd in the cares of the world as you are, have minded their Souls, and taken all care and pains for their Salvation notwithſtanding: yea, tho' millions of your rank and order are deſtroyed by theſe ſnares of the Devil, yet God hath a very great number, indeed the greateſt of any rank of Men, among thoſe that are low, poor, and neceſſitous in the World. The Church is called *the Congregation of the poor*, Pſal. 74. 20. becauſe it conſiſteth moſtly of men and women of the loweſt and moſt deſpicable condition in this World. They are all poor in *Spirit*, and moſt of them poor in *Purſe*. *Hearken, my beloved Brethren,* (ſaith *James*) *hath not God choſen the poor of this World, rich in Faith, and heirs of the Kingdom?* Jam. 2. 5.

Now if others, many others, as much entangl'd in the neceſſities, cares, and troubles of the World as you, have yet ſtruggl'd through all thoſe difficulties and diſcouragements to Heaven, why ſhould not you ſtrive for Chriſt and Salvation as well as they? Your Souls are as valuable as theirs, and their diſcouragements and hindrances as great and as many as yours.

2. Conſider, your poor and neceſſitous condition in the World hath ſomething in it of motive and advantage to excite and quicken you to a greater diligence for Salvation, than is found in a more full, eaſie, and proſperous ſtate; for God hath hereby imbitter'd this World to you, and made you drink deeper of the troubles of it than other men: they have the *honey*, and you the *gall*; they have the *flour*, and you the *bran*. But then, as you have not the *Pleaſures*, ſo you have not the *Snares* of a proſperous condition; and your daily troubles, cares, and labours in it, do even prompt you to ſeek reſt in Heaven, which you cannot find on Earth. Can you think you were made for a worſe condition than the Beaſts? What, to have two *Hells*, one here, and another hereafter? Surely as low, miſerable, and deſpicable as you are, you are capable of as much happineſs as any of the Nobles of the World, and in your low and afflicted condition ſtand nearer to the door of hope than they do. Ah! methinks theſe thoughts do even put themſelves upon you, when your Spirits are over-loaded with the cares, and your Bodies tir'd with the

labours of this Life. Is this the life of troubles I muſt expect on earth? hath God denied me the pleaſures of this World? Oh then let it be my care, my ſtudy, my buſineſs to make ſure of Chriſt, to win Heaven, that I may not be miſerable in both Worlds. How can you avoid ſuch thoughts, or put by ſuch meditations, which your very ſtation and condition even forceth upon you?

3. Conſider how all your troubles in this World would be ſweetned, and all your burdens lightned, if once your Souls were in *Chriſt*, and in *Covenant with God.* Oh what hearts-eaſe would Faith give you! what ſweet relief would you find in Prayer! Theſe things, like the *opening of a Vein*, or *Tumor when ripe*, would ſuddenly cool, relieve, and eaſe your Spirits. Could you but go to God as a Father, and pour out your hearts before him, and roll all your cares and burdens, wants and ſorrows upon him, you would find a ſpeedy out-let to your troubles, and an in-let to all peace, all comforts, and all refreſhments, ſuch as all the riches, honours, and fulneſs of this World cannot give: you would then find Providence engage it ſelf for your ſupply, and iſſue all your troubles to your advantage; you would ſuck the breaſts of thoſe Promiſes in the Margin, and ſay, all the dainties in the World cannot make you ſuch another feaſt; you would then ſee your bread, your cloaths, and all proviſions for you and yours in God's Promiſes, when you are brought to an exigence, and would certainly find performances as well as promiſes all along the courſe of your life.

Heb.13.5.
a 41 17.
ſal. 34.
,10.
ſal. 91.
5.
om. 8.
2.

4. Say not you have no time to mind another World; God hath not put any of you under ſuch an unhappy neceſſity; you have one whole day every week allow'd you by God and Man for your Souls; you have ſome ſpare time every day, which you know you ſpend worſe than in heavenly thoughts and exerciſes; yea, moſt Callings are ſuch as will admit of ſpiritual exerciſes of thoughts, even when your hands are exerciſed in the affairs of this Life. Beſides, there are none of you but have, and muſt have daily ſome relaxations and reſt from buſineſs; and if your hearts were ſpiritual, and ſet upon Heaven, you would find more time than you think on, without prejudice to your Callings, yea, to the great furtherance of them, to ſpend with God. I can tell you when and where I have found poor Servants hard at work for Salvation, labouring for Chriſt, ſome in the Fields, others in Barns and Stables, where they could find any privacy, to pour out their Souls to God in Prayer. As Lovers will make hard ſhifts to converſe together, ſo will the Soul that is devoted to God, and in earneſt for Heaven. And tho' your opportunities be not ſo large, they may be as ſweet, as ſucceſsful, and to be ſure ſincere, as thoſe whoſe condition affords them more time, and greater external conveniencies than you enjoy. More buſineſs is ſometimes diſpatch'd in a quarter of an hour in Prayer, yea, let me ſay in a few hearty Ejaculations of Soul to God in a few minutes, than in many long and elaborate Duties. If thou caſt in thy two Mites of Time into the Treaſury of Prayer, having no more, thou maiſt, as Chriſt ſaid of the poor Widow, *give more than thoſe that caſt in of their great abundance of Time and Talents.*

5. Laſtly, conſider, *Jeſus Chriſt* is no reſpecter of perſons; the pooreſt and vileſt on earth are as welcome to him as the greateſt. He choſe a poor and mean condition in this world himſelf, converſed moſtly among the poor, never refuſed any becauſe of his poverty: *God accepteth not the perſons of Princes, nor regardeth the rich more than the poor; for they are all the work of his hands*, Job 34. 19. and that both in reſpect of their *natural Conſtitution*, as Men, and their *civil Conditions*, as rich or poor Men. Riches and Poverty make a great difference in the reſpects of Men, but none at all with God. If thou be one of God's poor, he will accept, love, and honour thee above the greateſt (if graceleſs) perſon in the world. Poverty is no bar to Chriſt or Heaven, tho' it be to the reſpects of Men and pleaſures of this life. Away then with all vain pretences againſt a life of godlineſs from the meanneſs of your outward condition. Heaven was not made for the rich, and Hell only for the poor. No, no; how hard ſoever you find the way thither, I am ſure Chriſt ſaith, *it's hard for a rich man to enter into that Kingdom.*

The ſeventh way of loſing the Soul diſcovered.

VII. The ſeventh beaten path to Deſtruction is by groundleſs preſumption; *præſumendo ſperant, & ſperando pereunt*; by preſumption they have hope, and by that hope they periſh.

There are divers objects of Preſumption, amongſt which theſe three are moſt uſual, and moſt fatal, *viz.* that they have,

1. That Grace which they have not.
2. That Mercy in God they will not find.
3. That time before them which will fail 'em.

1. Many preſume they have that Grace in them, which God knoweth they have not: So did *Laodicea*, Rev. 3. 17. *Thou ſayeſt, I am rich, and have need of nothing, and knoweſt not that thou art wretched, and miſerable, poor, blind, and naked.* Here is a dangerous Conſpiracy betwixt a cunning Devil, and an ignorant proud Heart, to ruin the Soul for ever: they ſtamp their common Grace for ſpecial: they put the old creature, by a general profeſſion, into the new creature's habit, and lay a confident claim to all the privileges of the Children of God.

2. They preſume upon ſuch Mercy in God, as they will never find: they expect pardoning and ſaving Mercy out of Chriſt, in an unregenerate ſtate, when there is not one drop of Mercy diſpenſed in any other way. The whole œconomy of Grace is managed by the Mediator, *Jude* ver. 21. all ſaving Mercies come thro' him, upon all that are in him, and upon no others. God is indeed a merciful God, and yet preſumptuous ſinners will find Judgment without Mercy, becauſe they are not found in the proper way and method of Mercy. Thouſands and ten thouſands carve out and diſpoſe the Mercy of God at their own pleaſure, write their own Pardons in what terms they think fit; and if they had God's Seal to confirm and ratifie them, it were all well: but, alas! it is but a night-viſion, a dream of their own brain.

3. But eſpecially, Men preſume upon time enough for repentance hereafter: they queſtion not but there be as fit and as fair opportunities of Salvation to come, as are already paſt; and in this ſnare of the Devil thouſands are taken in the very prime and vigour of their youth: That Age is voluptuous, and loves not

to be interrupted with ſevere and ſerious thoughts and courſes; and here is a Salvo fitted exactly to ſute their inclination, and quiet them in their way, that they may purſue their Luſts without interruption.

I cannot follow the ſin of Preſumption at preſent in all theſe its courſes and ways, and will therefore apply my ſelf to the caſe laſt mentioned, which is ſo common to the World.

The 7th way to deſtruction ſhut up by five weighty Conſiderations.

1. I would beg all thoſe young voluptuous ſinners, whoſe feet are faſt held in the ſnare of this Temptation, ſeriouſly to bethink themſelves, whether they are not old enough to be damned, whilſt they judge themſelves too young to be ſeriouſly godly. There are multitudes in Hell of your age and ſize: you may find graves in the Church-yard of your own length, and skulls of your own ſize. Men will not ſpare a Neſt of young Snakes becauſe they are little. If you die Chriſtleſs and unregenerate, 'tis the ſame thing whether you be old or young: there is abundance of young Spray as well as old Logs burning in the flames of hell.

Pœnitet me, Domine, quod ſerò te amavi, *Aug.*

2. If you knew the weight and difficulty of Salvation-work, you would never think you could begin too ſoon. Religion is a buſineſs will take up all your time: many have repented they began ſo late, none that they began too ſoon. Say not, *the penitent Thief found mercy at the laſt hour*; for his Converſion was extraordinary, and we muſt not hope for Miracles. Beſides, he could never encourage himſelf in ſin with the hope and expectation of ſuch a miraculous Converſion. He was the only Example of a ſinner that was ever ſo recovered in Scripture, and this was recorded not to nouriſh Preſumption, but to prevent Deſpair. If ten thouſand perſons died of the Plague, and one only of the whole number infected with it eſcaped, it's no great encouragement that you ſhall make the ſecond. Oh! think, and think again, how many thouſands now on Earth have been tugging and ſtriving 40 or 50 years together *to make their calling and election ſure*, and yet to this day it is not ſo ſure as they would have it: they are afraid, after all, time will fail them for finiſhing, and you think 'tis too early for beginning ſo great a work.

3. Others have begun ſooner than you, and finiſhed the great and main work before you have done one ſtroak. *Abijah* was very young, ſcarce got out of his childhood, *when the grace of God was found in him*, 1 *Kings* 14. 13. The fear of God was in *Obadiah* when *but a Youth*, 1 *Kings* 18. 12. *Timothy* was not only a Chriſtian, but a Preacher of the Goſpel, *in the morning of his life*, 2 *Tim.* 3. 15. What have you to plead for your ſelves, which they had not? or what Arguments and Motives to godlineſs had they that you have not? You ſhall be judged *per pares*, by thoſe of your own age and ſize; their *ſeriouſneſs* ſhall condemn your *vanity*.

4. The *morning* of your life is the flower of your time, the freſheſt and fitteſt of all your life for your great Work: now your hearts are *tender* and *impreſſive*, your affections *flowing* and *tractable*, your heads clear of diſtracting cares and hurries of buſineſs, which come on afterwards in thick ſucceſſions: *Remember now thy Creator in the days of thy youth, whilſt the evil days come not*, *Eccleſ.* 12. 1, 2. If a Man have an important buſineſs to do, he will take the *morning* for it, knowing if that be ſlipt, a croud and hurry of buſineſs will come on afterwards to diſtract and hinder him. I preſume if all the Converts in the World were examined in this point, it would be found that at leaſt ten to one were wrought upon in their Youth: that is the moulding age.

5. And if this proper hopeful ſeaſon be elapſed, it is very unlikely that ever you be wrought upon afterwards. How thin and rare in the world are the inſtances and examples of *Converſion* in old age! Long-continu'd cuſtoms in ſin harden the heart, fix the will, and root the habits of Vice ſo deep in the Soul, that there is no altering of them; your ears then are ſo accuſtomed to the ſounds of the Word, that *Chriſt* and *Sin*, *Heaven* and *Hell*, *Soul* and *Eternity*, have loſt their awful ſound and efficacy with you. But it is a Queſtion only to be decided by the event, Whether ever you ſhall attain to the years of your Fathers? It is not the ſprightly vigor of your Youth that can ſecure you from Death. What a madneſs then is it to put your Souls and eternal happineſs upon ſuch a blind adventure? What if your preſumption of ſo many fair and proper opportunities hereafter fail you, as it hath failed many Millions, who had as rational and hopeful a proſpect of them as you can have; where are you then? And if you ſhould have more time and means than you do preſume upon, are you ſure your hearts will be as flexible and impreſſive, as now they are? Oh! beware of this ſin of vain preſumption, to which the generality of the Damned owe their everlaſting ruine.

The eighth way of loſing the Soul opened.

VIII. The eighth way of ruining the precious Soul, is by drinking in the Principles of *Atheiſm*, and living without God in the world.

Atheiſm ſtabs the Soul to death at one ſtroak, and puts it quite out of the way of Salvation. Other ſinners are worſe than *Beaſts*, but *Atheiſts* are worſe than *Devils*, for they *believe and tremble*: theſe baniſh God out of their thoughts, and what they can out of the world, living as *without God in the world*, *Eph.* 2. 12. It is a ſin that quencheth all *Religion* in the Soul. He that knows not his Landlord, cannot pay his Rent: he that aſſents not to the Being of a God, deſtroys the foundation of all religious Worſhip; he cannot fear, love, or obey him, whoſe Being he believes not. This ſin ſtrikes at the life of God, and deſtroys the life of the Soul.

Some are Atheiſts in *Opinion*, but multitudes are ſo in *Practice*: *The fool hath ſaid in his heart there is no God*, Pſal. 14. 1. Tho' he hath engraven his Name upon every Creature, and written it upon the Table of their own hearts, yet they will not read it: or if they have a ſlight fluctuating Notion, or a ſecret ſuſpicion of a Deity, yet they neither acknowledge his Preſence nor his Providence: *Fingunt Deum talem qui nec videt, nec punit*: They ſay, *How doth God know? can he judge through the dark clouds? thick clouds are a covering to him, that he ſeeth not*, Job 22. 14.

Others profeſs to believe his Being, but their lives daily give their lips the lie; for they give no evidence in practice of his fear, love, or dependance on him. If they believe his Being,

ing they plainly ſhew they value not his Favour, delight not in his Preſence, love not his Ways or People; but lie down and riſe, eat and drink, live and die without the worſhip or acknowledgment of him, except ſo much as the Law of the Country, or Cuſtom of the place extorts from them. Theſe dregs of time produce abundance of Atheiſts of both ſorts: many ridicule and hiſs Religion out of all Companies into which they come; and others live down all ſenſe of Religion: they cuſtomarily attend indeed on the external Duties of it, hear the Word; but when the greateſt and moſt important Duties are urged upon them, their inward thought is, this is the Preacher's Calling, and the man muſt ſay ſomething to fill up his hour, and get his living. If they dare not put their thoughts into words, and call the Goſpel *Fabula Chriſti*, the Fable of Chriſt, as a wicked Pope once did; or ſay of Hell and the dreadful Sufferings of the Damned, as *Galderinus* the Jeſuit did, *tunc credam cum illuc venero*, I will believe it when I ſee it: yet their hearts and lives are of the ſame complexion with theſe mens words. They do not heartily aſſent to the Truth of the Goſpel which they hear; and tho' bare aſſent would not ſave them, yet their aſſent or non-aſſent will certainly damn them, except the Lord heal their underſtandings and hearts by the light and life of Religion. To this laſt ſort I ſhall offer a few things.

The 8th way to Hell ſhut up by ſix weighty Conſiderations.

1. You that attend upon the Ordinances, but believe them no more than ſo many deviſed Fables, not heartily aſſent to the truth of what you hear; know aſſuredly, that the Word ſhall never do your Souls good, it can never come to your hearts and affections in its regenerating and ſanctifying efficacy, whilſt it is ſtopt and obſtructed in your underſtandings in the act of aſſent. And thus you may ſit under the beſt Ordinances all your lives, and be no more the better for them, than the Rocks are for all the ſhowers of rain that fall upon them: *Heb.* 4. 2. *The Word preached did not profit them, not being mixed with faith in them that heard it.* This is Satan's chief ſtrength and faſtneſs, wherein he truſteth: he fears no Argument, whilſt he can maintain this Poſt: the Devil hath no ſurer Priſoner than the Atheiſt: ther's no eſcaping out of his poſſeſſion and power, whilſt this blot of Unbelief is ſhut home in the Mind or Underſtanding. An unbelieved Truth never converted or ſaved one Soul from the beginning of the World, nor never ſhall to the end of it. Thoſe Bodies that have the *Boulema*, or Dog-appetite, whatever they eat, it affords them no nouriſhment or ſatisfaction, they thrive not with the beſt fare: juſt ſo it is with your Souls, no Duties, no Ordinances can poſſibly do them good: as in Argumentation, no Concluſion, be it never ſo regularly drawn, and ſtrongly inferred, is of any force to him that denies Principles.

2. If you aſſent not to the Truth of the Goſpel, you not only make God ſpeak to your Souls in vain, which is fatal to them; but you alſo make God a liar, which is the greateſt affront a Creature can put upon his Maker: 1 *Joh.* 5. 10. *He that believeth not God, hath made him a liar.* Vile duſt, dareſt thou riſe up againſt the God that made thee, and give him the lie! An affront which thy fellow-Creature cannot put up, or bear at thy hands. Dareſt thou at once ſtab his Honour, and thy own Soul? Are not the things that thou lookeſt on as *Romances* and golden Dreams, meer Artifice neatly contrived to cheat and awe the World; are they not all built upon the Veracity of God? which is the firmeſt foundation and greateſt ſecurity in the World. Hath he not intermingled for our ſatisfaction, not only frequent aſſertions, but his aſſeverations and Oath to put all beyond doubt? And yet dare any of you lift up your ignorant blind Underſtandings againſt all this, and give him the lie? Surely the wrath of God ſhall ſmoke againſt every Soul of man that doth ſo, and his own bitter, lamentable, doleful experience ſhall be his conviction ſhortly, except he repent.

3. Dare any of you give the thoughts of your hearts as certain concluſions under your hand, and ſtand by them to the laſt, and venture all upon them? Wretched *Atheiſt*! bethink thy ſelf, pauſe a while, examine thine own breaſt; whatever thy vile Atheiſtical thoughts ſometimes are, is there not at other times a fear of the contrary? A jealouſy that all theſe things which thou derideſt and ſporteſt thy wicked fancy with, may and will prove true at laſt; When thou readeſt, or heareſt that Text, *Joh.* 3. 18. *He that believeth not, is condemned already*; His *Mittimus* is already made for Hell: Doth not thy Conſcience give thee a ſecret gird, like a ſtitch in thy ſide? Dare you venture all upon this iſſue, that if thoſe things you find in the World be true, you will ſtand to the hazard of them? If that be a truth, *Mark* 16. 16. *He that believeth not, ſhall be damned*, you will be content to be damned? Or if, *Rom.* 8. 13. be a truth, That *they which live after the fleſh ſhall die*, you will run the hazard, and bear the penalty of eternal death? If *Heb.* 12. 14. prove true, That *without holineſs no man ſhall ſee God*, you will be content to be baniſhed from his preſence for evermore? Speak your hearts in this matter, and tell us, Don't you live betwixt Atheiſtical ſurmiſes, that all theſe are but cunning Artifices, and fears that at laſt they will prove the greateſt Verities?

4. Hath not God given you all the ſatisfaction you can reaſonably deſire of the undoubted truth and certainty of his Word? What would you have, which you have not already? Would you have a Voice from Heaven? the Scriptures you read or hear are a more ſure Word than ſuch a Voice would be, 2 *Pet.* 1. 19 Or would you have a Meſſenger from Hell? He that believeth not the written Word, neither would believe *if one ſhould riſe from the dead*, Luke 16. 31. View the innate Characters of the Scripture, is it not altogether pure and holy, full of Divine Wiſdom and awful Majeſty, and in every reſpect ſuch as evidenceth its Author to be the wiſe, holy, and juſt God, who ſearcheth the hearts and reins? Look upon the Seals and Confirmations of it; hath not God confirmed it by divers Miracles from Heaven, a Seal which neither Men or Devils could counterfeit? And don't you ſee the bleſſing and power of God accompanying it in the converſion and wonderful change of Mens Hearts and Lives, which can be done by no other hand than God's? Say not, the Miracles which confirm the Goſpel are but uncertain Traditions, and except you your ſelves ſee them wrought you cannot believe them. There are a thouſand things which you do believe, tho' you

never ſaw them; and what you require for your ſatiſfaction,every man may require the ſame for his; and ſo Chriſt muſt live in all parts of this World, and repeat his Miracles over and over in all Ages to ſatisfy the unreaſonable Incredulity of thoſe that queſtion their truth, after the fulleſt Confirmation and Seal hath been given that is capable to be given, or the heart of Man can deſire ſhould be given; and if all this ſhould be done, you might be as far from believeing, as now you are; for many of thoſe that ſaw and heard the things wrought by Chriſt, contradicted and blaſphemed, and ſo might you.

5. Satan, who undermines your aſſent to theſe things, is forced to give his own: he that tempts you to look on them as *Fables*, himſelf knows, and is convinced that they are Realities; *The Devils alſo believe and tremble*, Jam. 2. 19. they know and feel the truth of theſe things, tho' it be their great deſign and intereſt to ſhake your aſſent to them: they know Chriſt is the Son of God, and that there will be a day in which he will judg the World in Righteouſneſs, and that there are Torments prepared for themſelves, and all whom they ſeduce from God, *Matth.* 8. 29. If you ungod God, you muſt unman your ſelves; yea, not only make your ſelves leſs than Men, but worſe than Devils.

6. In a word, let thy own Heart, O Atheiſt, be Judg, whether theſe be real Doubts ſtill ſticking in your Minds, after you have done all that becomes Men to do for ſatisfaction in ſuch important caſes? Or whether they be not ſuch Principles as you willingly foment and nouriſh in your Hearts,as a protection to your ſenſual Luſts,whoſe pleaſures you would fain have without interruptions and over awings by the fears of a Judgment to come, and a righteous retribution from a juſt and terrible God! Examine your hearts in that point,and you will ſoon find the cheat to be in that I here point you to: you have not ſtudied the Word impartially, nor brought your Doubts and Scruples with a humble, unbiaſſed, teachable Spirit to thoſe that are wiſe and able to reſolve them, much leſs prayed for the Spirit of illumination; but willingly entertained whatever Atheiſtical Wits invent, or the Devil ſuggeſts, as a Defenſative againſt the checks of Conſcience, and fears of Hell in the way of Sin. You are loth thoſe things ſhould be true, which the Scriptures ſpeak, and are glad of any colourable argument or pretence to ſtill your own Conſciences. Is not this the caſe? The Lord ſtop your deſperate Courſe; your paths lead to Hell.

The ninth way of loſing the precious Soul opened.

IX. Precious-Souls are daily plunged into the gulph of Perdition by *Profaneneſs* and *Debauchery*. How many every where lie wallowing in this puddle? glorying in their ſhame, and running into all exceſs of riot? The Hypocrite ſteals to Hell in a private cloſe way of concealed ſin; but the Profane gallop along the publick road at noon-day: *They declare their ſin as* Sodom, *and hide it not*; Iſa. 3. 9. *The ſhew of their countenance teſtifieth againſt them.* The Hypocrite hath Devotion in his countenance, and Heaven in his mouth; you know not by his words or countenance whither he is going; but the Profane hide it not, they are paſt ſhame, and above bluſhing at the horrid'ſt Impieties. Look as God hath ſome Servants more eminent, forward, and couragious in the ways of Godlineſs than others, Men that will not hide their Principles, or be aſhamed of the ways of Godlineſs in the face of danger; ſo the Devil hath ſome Servants as eminent for wickedneſs, who ſcorn to ſneak to Hell by concealment of their Wickedneſs, but avow and own it without fear or ſhame in the open ſight of Heaven and Earth. Wherever they come, they defile the Air they breathe in with horrid blaſphemies and obſcene diſcourſes not to be named, and leave a ſtrong ſcent of Hell behind them.

This Age hath brought forth multitudes of theſe Monſters, the reproach and ſhame of the Nation that bred them. I have little hope to ſtop one of them in the career and full ſpeed to Hell. They have loſt the *ſenſe of Sin*, the reſtraints of *Shame* and *Fear*; and then what is left to check them in their courſe? I cannot hope that ſuch a Diſcourſe as this ſhall ever come into their hands, except it be to ſacrifice it to the flames; yet not knowing the ways of Providence which are unſearchable, and what uſe God may make upon one occaſion or another of theſe following Conſiderations, I will adventure to drop a few words upon theſe forlorn Sinners, as far as they ſeem to be gone beyond recovery; beſeeching the Lord to make way for theſe things to their hands and hearts, and make them the inſtruments of pulling ſome of them as brands out of the burning.

The ninth way to Hell by Profaneneſs ſtopt.

1. And firſt, let it be laid to heart, that tho' the caſe and ſtate of many thouſand Souls be doubtful and uncertain,ſo that neither themſelves, nor any other know what they are, or to whom they belong; yet their condition is without controverſy miſerable and forlorn; all men know whoſe they are, and whither they are going. The Apoſtle appeals in this caſe to the Bar of every man's Reaſon and Conſcience, as a thing allowed and yielded by all, *Eph.* 5. 5. *For this ye know* (ſaith he)*that no Whoremonger, nor unclean Perſon, nor covetous Man, who is an Idolater, hath any inheritance in the Kingdom of Chriſt and of God.* This is a clear caſe, there is no controverſy about it. Many there be in a doubtful caſe, but no doubt of theſe, they are faſt and ſure in the power of Satan; and as ſure as God is a God of Truth, they that die in this condition ſhall never ſee his face. And to the ſame purpoſe again, 1 *Cor.* 6. 9. *Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither fornicators, not Idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners ſhall inherit the Kingdom of God. Know ye not?* ſaith he, *q. d.* Sure you cannot be ſo ignorant and blind to think that there is any room in Heaven for ſuch wretches as theſe. If the Righteous be ſcarcely ſaved, where ſhall the Sinner and the Ungodly appear? If all Strictneſs, Holineſs, Self-denial, Diligence, be all little enough to win Heaven, what hope can there be of thoſe that not only caſt off all duties of Religion, but alſo caſt themſelves into all the oppoſite ways and courſes which directly lead to Damnation? He that refuſeth his food endangers his Life; but he that drinks Poiſon, certainly and ſpeedily deſtroys it.

2. As far as you are gone in a courſe of Profaneneſs, you are not yet gone beyond the reach of Mercy and all hopes of Salvation, if now at laſt, after all your Debaucheries and Profaneneſs, the Lord touch your hearts with the ſenſe of your

ſinful and miſerable eſtate, and turn your feet to his Teſtimonies. When the Apoſtle in 1 *Cor.* 6. 9, 10. had told us the Doom of ſuch Men, upon the ſuppoſition of their perſeverance in that courſe; yet preſently he adds, as a motive to their repentance, an example of mercy upon ſuch wretches as theſe: *And ſuch were ſome of you, but ye are waſhed*, v. 11. The golden Scepter of free Grace hath been held forth to many as profane and notorious Sinners as you, to a blaſpheming *Saul*, to a *Mary Magdalen*, to a *Manaſſeh*. 'Tis not the greatneſs of the Sin, but the impenitence and infidelity of the Sinner, that ruins him. Well then, there is a certainty of Damnation if you go, and yet a poſſibility of Forgiveneſs and Mercy before you, a Mercy invaluable.

3. Nay, this is not all; but in ſome reſpect there is more probability and hope of your return and repentance, than there is of many others who have led a more ſober, ſmooth, and civil life than you have done. Your Profaneneſs hath more diſhonoured God, but the Morality and Civility of ſome Men ſecures them faſter in the ſnare of the Devil: they have many things in themſelves to build up their preſumptuous hopes upon, but you have *nothing*. It is hard for Conviction to reach that man's Conſcience that hath a Righteouſneſs of his own to truſt in: but methinks it ſhould have an eaſier acceſs to yours, whoſe notorious courſes lay your Conſciences naked and bare before the Word to be wounded by it. Chriſt's Miniſtry had little ſucceſs among the *Phariſees* who were righteous in their own eyes, but it wrought effectually upon *Publicans* and *Sinners*. Hence Chriſt told them, *Mat.* 21. 31. That *Publicans and Harlots go into the Kingdom of God before them. Publicans* were eſteemed the worſt of Men, and *Harlots* the worſt of Women; yet the one and other, as vile as they were, ſtood fairer for conviction, and conſequently for Salvation, than thoſe that thought they needed *no Repentance*. All this is matter of hope, and runs into a powerful motive and loud call to Repentance. *He that hath an ear to hear, let him hear.*

The tenth way leading to Deſtruction marked.

X. Deep and fixed prejudices againſt Godlineſs and the ſincere Profeſſors thereof, precipitate thouſands of Souls into their own ruin and damnation.

It was not without a weighty reaſon that *Chriſt* denounced that Wo upon the World, *Mat.* 18. 7. *Wo unto the world becauſe of offences.* The poor World will be ruin'd by ſcandals and prejudices; they will take ſuch *offences* at the ways of *godlineſs* that they will never have good thoughts of them any more. *This Sect is every where ſpoken againſt*, *Acts* 28. 22. and ſo Chriſtians are condemned, διὰ τὸ ὄνομα, becauſe of the common reproach, as *Juſtin Martyr* complain'd. All the ſcandals which fall out in the Church, are ſo many Swords and Daggers put into the hands of the wicked World to murder their own Souls withal. Some have ſucked in ſuch Opinions of the ways of Godlineſs, as make them irreconcilable Enemies to them, and fierce Oppoſers of them. And from hence are moſt of the Perſecutions that befal the People of God. When you ſee ſhours of ſlanders and reproaches going before, expect ſtorms of Perſecutions coming after. Slanders beget Prejudices, and theſe prepare for Perſecutions. Oh! how keen and fierce are the minds of many againſt the upright and innocent Servants of God, when they have firſt repreſented to themſelves in ſuch an odious dreſs and character as the Devil hath drawn them in, upon their fancies and imaginations! So the *primitive Chriſtians* were repreſented to the Heathens as *Monſters*, and their Conventions in the night, occaſioned by the fury of Perſecutors, were reported to be for *laſcivious* and *barbarous ends*, to *deflower Virgins*, and *murder innocent Children*: and by this artifice the Heathens were ſecured againſt Converſion to Chriſt. This hath been the policy of Hell from the beginning, and it hath proſpered ſo much in the World, that Satan hath no reaſon to change his hand. But how may this Plot of Hell be defeated, and the ruin of Souls prevented?

The tenth way of deſtroying Souls ſhut up by two Counſels.

1. It will be impoſſible to prevent the ruin of a great part of the World by prejudices againſt the ways of Godlineſs, except thoſe that profeſs them, walk more holily and conformably to the rule and pattern of Chriſt, whoſe Name is called upon them. I ſhall therefore firſt addreſs my Diſcourſe to the *Profeſſors of Religion*, beſeeching them in the bowels of Chriſt to take pity upon the multitudes of Souls which are daily ruined and deſtroyed by their ſcandals and miſcarriages. Did you live according to the rules you profeſs, *your well-doing would put to ſilence the ignorance of fooliſh men*, 1 Pet. 2. 15. and conſequently the ruin of many might be prevented. I remember *Bernard*, ſpeaking of the lewd and looſe life of the Prieſts of his time, ſighs out this juſt and bitter complaint to God about it; *Miſera eorum converſatio plebis tuæ miſerabilis ſubverſio eſt*: Oh Lord, ſaith he, their miſerable converſation is the miſerable ſubverſion of thy people. Oh! of how many who glory in the title of *Sons of the Church*, may Chriſt ſay, as *Jacob* did of of his two lewd Sons *Simeon* and *Levi*, Ye have troubled me, to make me to ſtink among the Inhabitants of the Land! *Gen.* 34. 30.

Bern. in Converſ. Pauli, Ser. 1.

And how many Profeſſors, who pretend to more than ordinary reformation and holineſs, do ſhed Soul-blood by their ſcandalous converſations? *Salvian* brings in the wicked of his Age upbraiding the looſeneſs of Chriſtians in this manner: *Behold, thoſe men who boaſt themſelves redeemed from the tyranny of Satan, and profeſs themſelves dead to the world, yet are conquer'd by the Luſts of it.* And *Cyprian* long before his day, brings in the Heathens thus inſulting over looſer Chriſtians: *Where is that Catholick Law which they believe? Where are the Examples of Piety and Chaſtity which they ſhould learn? They read the Goſpel, yet are immodeſt: they hear the Apoſtles, yet are drunk.* Oh Profeſſors! where are your bowels to the poor Souls of ſinners? If your Neighbour's Ox or Aſs fall into the Pit, you are bound to deliver him if you can; and will you not do as much for a precious Soul as you would do for a Beaſt? nay, you dig Pits by your ſcandalous lives to deſtroy them. If you ſin, there are Inſtruments enough to ſpread it, and multitudes of ſouls ready prepar'd to take the Infection. Say not, If they do, the fault is theirs; for tho' they are *Principals* in the murder of their own Souls by taking the ſcandal, yet you are *Acceſſories* in giving it: He is a mad man that will kill himſelf with a Sword, and he no better that will put it into his hand.

Ecce qui jactant ſe redemptos à tyrannide Satanæ, qui prædicant ſe mortuos mundo, nihilominus à cupiditatibus ſuis vincuntur; Salvian. Ubi eſt catholica lex quam credunt? ubi pietatis & caſtitatis exempla quæ diſcant? Evangelia legunt, & impudici ſunt; Apoſtolos audiunt, & inebriantur.

Oh therefore, if you have any regard to the precious Souls of Men, live up to the Rules of your profeſſion. Oh! be blameleſs and harmleſs, the Sons of God without rebuke in the midſt of a perverſe and froward generation: let the heavenlineſs of your Converſation ſtop thoſe mouths that accuſe you as men of a worldly ſpirit: let them ſee by your moderation in ſeeking it, your patience in loſing it, your readineſs in diſtributing it, that it is a groundleſs calumny under which your Names ſuffer. Let them ſee by your apparel, company, and diſcourſes, you are not ſuch proud lofty Spirits as you are repreſented to be. Convince them by your flexibleneſs to all things that are lawful and expedient, by manifeſting as much as in you lieth, that it is the pure bond and tie of Conſcience which keeps you from compliance in all other things, and by your meekneſs in ſuffering for ſuch noncompliance, that you are not ſuch turbulent, factious Incendiaries, as the wicked World ſlanderouſly reports you to be. Convince the world by your exact Righteouſneſs in all your civil dealings, and by the lip of truth in all your promiſes and engagements, that you have the Fear of God in your hearts, as well as the Livery of Chriſtianity upon your backs. In a word, ſo live that none may have juſt ground to believe the impudent ſlanders the Devil raiſes in the world againſt you. Let your light ſo ſhine before men, that they may glorify your Father which is in Heaven. Without your care and circumſpection, the ſhedding of a world of precious Soul-blood can never be prevented.

2. Let me adviſe and beſeech all men to be ſo juſt to others, and merciful to their own Souls, as not to caſt them away for ever, by receiving prejudices againſt Godlineſs from the miſcarriages of ſome that make more than a common profeſſion of it. If others ſtumble before you, and break their ſhins, don't you ſtumble at them, and break your necks. To prevent this fatal effect of ſcandal and prejudice at Religion, I deſire a few Particulars may be impartially weighed.

Firſt, Very many of thoſe Scandals bandied up and down the World againſt the Profeſſors of Godlineſs, are deviſed and forged in Hell, as ſo many traps and ſnares to catch and deſtroy mens Souls, to beget an irreconcilable averſation and enmity in men to the ways of God. *They deviſe deceitful matters* (ſaith the Pſalmiſt) *againſt them that are quiet in the land*, Pſal. 35. 20. So *Jer.* 18. 18. *Come, ſay they, let us deviſe devices againſt Jeremiah, and ſmite him with the tongue.* And there is as little equity in the credulous receiver, as there is honeſty in the wicked forger of theſe ſlanders. With one arrow of cenſure you wound no leſs than three, *viz.* the honour of God, your Innocent Brother, and your own Souls. As to the two former wounds, they will in due time be healed. God will vindicate his own Name fully, and the reputation of his innocent Servants ſhall be cleared and repaired abundantly; but mean time your Souls may periſh by the wounds prejudices have given, ſo that you may never be reconciled to Godlineſs and its Profeſſors whilſt you live, but turn Scoffers and Perſecutors of them.

Secondly, Examine whether the matters that are charged upon them as their *Crimes*, be not their *Duties*. Sometimes it falls out to be ſo, and if ſo, you fight more immediately and directly againſt God than men. This was *David*'s caſe *Pſal.* 69. 10. *When I wept, and chaſtned my ſoul, that was to my reproach*: my piety was turned to reproach. They called his tears Crocodile's tears, and his faſtings hypocritical ſhadows of devotion and humility. Thus the very matter of his duty was turned into reproach. And ſo it was with the primitive Chriſtians, their very owning of themſelves to be Chriſtians, was crime enough to condemn them.

Thirdly, If Profeſſors of Religion do in ſome things act unbecoming their holy Profeſſion, yet every ſlip and failing in their lives is no ſufficient Warrant for you to cenſure their perſons as hypocrits, much leſs to fall upon Religion it ſelf, and condemn it for the faults of them that profeſs it. There's many an upright heart overtaken by temptation. You ſee their Miſcarriages, but you ſee not their Humiliations and Self-condemnations before God for them. Foul and fearful (ſaith a grave Divine) was the ſcandal of *David*: and what was the iſſue? preſently the Enemies of God and Godlineſs began to lift their heads, and fall foul upon *David*'s Religion, 2 *Sam.* 12. they blaſphemed the Name of God. O this is he that was ſo grand a Zealot, that the Zeal of God's Houſe did eat him up. This is the Man that, out of his tranſcendent Zeal, danced before the Ark. This is he that prayed thrice a Day, at morning, noon, and night. This is he that was ſo preciſe and ſtrict in his Family, that a wicked perſon ſhould not dwell in his Houſe. This your great preciſe Zealot hath defiled the Wife, and murdered the Husband. Now you ſee what his Religion is, now you ſee what comes of this profeſſion of ſo much Holineſs and Godlineſs.

Jer.
of Sc
p. 33.

O that Men would ſeriouſly conſider their Evil in ſuch Cenſures as theſe! What is all this to Religion? Doth Religion any way countenance or patronize ſuch Practices? Nay, doth it not impartially and ſeverely condemn them? It is the glory of the Chriſtian Religion, that it is pure and undefiled, *Jam.* 1. 27. Theſe Practices flow from no Principle of Religion, nor are chargeable upon it, for it teacheth Men the very contrary, *Tit.* 2. 11, 12. If I ſee a Papiſt ſin boldly, or an *Arminian* ſlight Grace, I juſtly condemn their Principles in and with their Practices, becauſe Popery ſets Pardons to ſale, and Arminianiſm exalts Nature into the place of Grace: but doth the Doctrine of the Goſpel lead to any Immoralities? Charge it, if you can.

Fourthly, and as ſenſleſs a thing it is to condemn all for the miſcarriages and faults of ſome, which yet is the common practice of the World. Are all that profeſs Godlineſs looſe and careleſs? No, no; many are an ornament to their holy Profeſſion, and the glory of Chriſtianity. And why muſt the innocent be condemned for the guilty? What is your reaſon and ground for that? Why might not the Enemies of Chriſtianity have condemned the eleven Apoſtles upon the fall of *Judas*? had they not as good warrant for it, as you have for this?

Laſtly, You little know what a ſnare of the Devil is laid for your Souls in all thoſe prejudices and offences you take at the Ways and Profeſſors of Godlineſs; and what a Wo you bring upon your own Souls by them. You ſpeak evil of perſons and things you know not, and prejudice is like ſtill to keep you in ignorance of them. *Wo to the World* (ſaith Chriſt) *becauſe of Offences*; and *bleſſed is he that is not offended at me.*

The eleventh way of ruining the precious Soul opened.

XI. The eleventh way wherein abundance of precious Souls periſh in the Chriſtianized and profeſſing World, is the way of *formal Hypocriſie* in Religion, and *Zeal* about the *Externals* of Worſhip. Such a generation of men have in all Ages mingl'd themſelves with the ſincere Worſhippers of God; and the inducement to it is obvious, the *form of Godlineſs* is an honour, but the *power* of it a burden. By the *former*, earthly Intereſts are accommodated, by the latter they are frequently expoſed and hazarded.

We find in the *Jewiſh* Church abundance of ſuch Chaff intermixed with the Wheat, which the Doctrine of Chriſt diſcovered and purged out of the floor, *Mat.* 3. 9, 12. Such were the *Phariſees*, who were exceeding zealous for Traditions, and the external Rites and Ceremonies of the Law, but inwardly full of all filthineſs, *Mat.* 15. 7, 8, 9. Men that honoured the dead, and perſecuted the living Saints; that reverenced the material Temple, and deſtroyed the living Temples; that ſtrain'd at Gnats of Ceremonies, and ſwallowed down the groſſeſt Immoralities.

And well had it been if this generation had ended with that ſtate and time of the Church: but we find a Prophecy of the increaſe of theſe Men in the latter days, 2 *Tim.* 3. 5. which is every where ſadly verified. Religion runs into ſtalk and blade, into leaves and ſuckers, which ſhould be concocted into pith and fruit. Yea, it is of ſad conſideration, that amongſt many high pretenders to Reformation, their Zeal, which ſhould nouriſh the vitals of Religion, and maintain their daily work of Mortification and Communion with God, ſpends it ſelf in ſome by-opinion, whilſt practical godlineſs viſibly languiſheth in their Converſations. How many are there that hate doctrinal Errors, who yet periſh by practical ones! who hate a falſe Doctrine, but mean time periſh by a falſe Heart! 'Tis very difficult to reclaim this ſort of Men from the error of their way, and thereby ſave their Souls from Hell; however, let the means be uſed, and the ſucceſs left with God.

The eleventh way to Hell by Formality barred up.

1. No ſin entangles the Souls of men faſter, or damns them with more certainty and aggravation, than the ſin of formal Hypocriſie. It holds the Soul faſteſt on Earth, and ſinks it deepeſt into Hell. There was no ſort of Men upon whom the Doctrine of *Chriſt* and the *Apoſtles* had ſo little ſucceſs and effect, as the *Scribes* and *Phariſees*; they derided him, when *Publicans* and *Sinners* trembled and believed, *Luke* 16. 14, 15. The form of Godlineſs wards off all Convictions: their zeal for the *Externals of Religion* ſecures them againſt the fears of Damnation, whilſt in the mean while their Hypocriſie plunges them deeper into Hell, than others that never made ſuch ſhews of *Sanctimony* and *Devotion*: *He ſhall appoint him his portion with Hypocrites*, Mat. 24. 51. that is, he ſhall be puniſhed in Hell as Hypocrites are puniſhed, *viz.* with the greateſt and ſoreſt puniſhment. Hypocriſie is a double iniquity, and will be puniſhed with double deſtruction: their ungrounded hopes of Heaven ſerve but to pully up their wretched Souls to a greater height of vain confidence, which gives them the more dreadful jerk in their lamentable and eternal diſappointment.

2. Blind ſuperſtitious Zeal, which ſpends it ſelf only about the *Externals of Religion*, uſually prepares and engageth Men in a more violent Perſecution of thoſe that are *really godly and conſcientious*. The Lord opened a great door of opportunity at *Antioch* to *Paul*; the whole City came together to attend the diſcoveries of Chriſt in the firſt publication of the Goſpel, and the poor *Gentiles* began to taſte the ſweetneſs of the Goſpel: but the Devil perceiving his Kingdom begin to totter, immediately ſtirred up his Inſtruments to perſecute the Apoſtles, and drive them out of the Country; and who more fit for that work than the devout and honourable Women? *Acts* 13. 15. theſe ſtirred up their Husbands, and all they had influence upon, under a fair pretence of zeal for the *Law*, to obſtruct the progreſs of the *Goſpel*. *No Bird* (ſaith one) *like the living Bird to draw others into the Net.* Men of greateſt names and pretenſions to Religion, if graceleſs, are the moſt dangerous Inſtruments the Devil can employ to the ruin and extirpation of true Godlineſs. Such a Zealot was *Paul* in his unregenerate ſtate.

Satan per coſtam, tanquam per ſcalam, ad cor aſcendit. *Gregor.*

3. Nothing is more common than to find men hot and zealous againſt *falſe Worſhip*, whilſt their hearts are as cold as a ſtone in the *Vitals* and *Eſſentials* of *true Religion*. Many can diſpute warmly againſt *Adoration of Images*, *Praying to Angels and Saints departed*, who all the while are like thoſe dead Images which others worſhip. *Jehu* was a Zealot againſt Idolatry, and yet the vital power of true Godlineſs was a ſtranger to his Soul, 2 *Kings* 10. 15, 16. The *Phariſees* ſpared no pains to make a *Proſelyte*, and yet all the while were the Children of the Devil themſelves, *Mat.* 23. 15.

This is a ſad caſe, yet what more common? The Lord open the eyes of theſe men, and convince them in ſeaſon that their Zeal runs in the wrong Channel, and ſpends it ſelf upon things which ſhall never profit them. Oh! if they were but as much concerned to promote the love of God, and life of Godlineſs in themſelves and others, as they are about ſome external Accidents and Appendages of Religion, what Bleſſings would they be to the World, and what evidence would they have of their own ſincerity?

The twelfth way to Hell opened.

XII. The twelfth way to Hell, in which many Souls are carried on ſmoothly and ſecurely to their own Deſtruction, is the way of *meer Civility* and *moral Honeſty*, wherein Men reſt as in a ſafe ſtate, never doubting but a civil life will produce an iſſue in a happy death. *Moral Honeſty* is a lovely thing, and greatly tends to the peace and order of the World; but it is not *ſaving Grace*, nor gives any Man a good title to *Chriſt* and *Salvation*. Indeed there can be no Grace in that Soul in which *civility* and *moral honeſty* is not found; but this may be found in thouſands that have no Grace.

That which ruins Mens Souls, is not the exerciſe of moral Vertues, but their reliance upon 'em: they uſe their Morality as a ſhield to ſecure their Conſciences from the convictions of the Word, which would ſhew them their ſinful and miſerable ſtate by Nature. Thus the *Phariſees*, Luke 18. 11, 12. *God, I thank thee that I am not as other men are, Extortioners, Unjuſt, Adulterers, or even as this Publican*; he bleſſeth himſelf in the conceits of his own ſafety and happineſs. Let debauch'd and profane perſons look to it, I am well enough; tho' alas, poor man! his being leſs evil at beſt could but procure him a cooler Hell, or a milder Flame. This was the caſe of the young Man, *Mat.* 19. 20. and like a young Man indeed he reaſons. He ſums up all the ſtock of his civil

Life, and thinks it ſtrange if that be not enough to make a purchaſe of eternal Life. *What lack I yet?* Alas, poor Soul! every thing neceſſary to Salvation: the very firſt ſtone was not laid when he thought the building was finiſhed. And this is the caſe of multitudes, both young and old: and that which greatly confirms and ſettles them in this their dangerous ſecurity, is the general, indiſtinct Doctrine of ſome, who pretend to be guides to the Souls of others; the ſcope of whoſe Miniſtry aims at no higher mark than to civilize the people, and preſs Moral Duties upon them, as if this were all that were neceſſary to Salvation: nay, 'tis well if ſome do not induſtriouſly pull down the pale of diſtinction betwixt *Morality* and *Regeneration*, and tell the world in plain *Engliſh*, *That there is no reaſon to put a difference betwixt ſuch as are baptized and live morally honeſt, and thoſe that have ſaving Grace; and they that do ſo, are only a few who are highly conceited of themſelves, and cenſorious of all others, whom they pleaſe to vote formal and moral.*

This indeed is the way to fix them where they are: if *Chriſt* had not taken another method with *Nicodemus*, and his Miniſters had not preſſed *the neceſſity of Regeneration*, and *the inſufficiency of moral honeſty to Salvation*, how thin had the number of true Converts been, tho' at moſt they are but an handful in compariſon of the *Unregenerate!*

Oh that God would bleſs what follows, to undeceive and ſave ſome poor Soul out of this dangerous ſnare of the Devil!

The twelfth way to Damnation barred by three Conſiderations.

1. Blind not your ſelves with the luſtre of your own moral Vertues, a life ſmoothly drawn with Civility thro' the world: for tho' it muſt be acknowledged there is a lovelineſs and attracting ſweetneſs in Morality and Civility, yet theſe things rather reſpect *Earth* than *Heaven*, and are deſigned for the conſervation of the Order and Peace of this World, not for your Salvation and Title to the World to come. Without Juſtice and Truth, *Kingdoms* and *Commonwealths* would become *Mountains of prey* and *Dens of robbery.* Where there is no Truſt, there can be no Traffick; and where there is no Truth, there can be no Truſt. Civility is the very Baſis of humane Society, a world of good accrues to men by it, and abundance of miſchief is prevented by it; but it never gave any man *an Intereſt in Chriſt*, or *a Title to Salvation.* The *Romans* and *Lacedemonians*, who periſhed in the darkneſs of Heatheniſm, excelled in *Morality:* there is nothing of *Chriſt* or *Regeneration* in theſe things, how much of excellency ſoever be aſcribed to them. *Paul* the *Phariſee* was a blameleſs perſon touching the Law, and yet at the ſame time not only utterly ignorant of *Chriſt*, but a bitter Enemy to him and all that were his. Till you can find another way to Heaven than by *Regeneration*, *Repentance*, and *Faith*, never lean upon ſuch a deceitful and rotten prop as meer Civility is.

2. *Civilized Nature* is *unſanctified Nature* ſtill; and without *Sanctification* there is no *Salvation*, *Heb.* 12. 14. Civility adorneth Nature, but doth not change it. Moral Vertues are ſo many ſweet flowers ſtrewed over a dead Corps, which hide the loathſomneſs of it, but inſpire not life into it. Morality hides and covers, but never mortifies nor cures the Corruptions of Nature; and mortified they muſt be, or you cannot be ſaved. Take the beſt Nature in the World, and let it be adorned with all the Ornaments of Morality (which they call *Homiletical Vertues*) and add to theſe all the common gifts of the Spirit, which are for aſſiſtance and miniſtry; yet all this cannot ſecure that Soul from Hell, or be the ground-work for a juſt claim to any promiſe of Salvation: all this is but Nature improved, not *regenerated.* Morality is neither produc'd as ſaving Grace is, nor works ſuch effects as Grace does. There are no pangs of *Repentance* introducing it, it may coſt many an *aking head*, but no *aking heart* for Sin; no ſuch diſtreſſed outcries as that *Acts* 2. 37. *Men and Brethren, what ſhall we do?* Nor doth it produce ſuch humility, ſelf-abaſement, heavenly tempers and tendencies of Soul, as Grace doth. Cheat not your ſelves then in ſo important a concern as Salvation is, with an empty ſhadow.

Abſcondit, non abſcindit vitia. *Lactant.*

3. Civility is not only found in multitudes that are out of *Chriſt*, but may be the cauſe and reaſon why they are *Chriſtleſs.* Miſtake not, I am not pleading the cauſe of *Profaneneſs*, nor diſputing Civility out of the World; I heartily wiſh there were more of it to be found in every place, it would exceedingly promote the Peace, Order, and Tranquility of the World: but yet it is certain, that the eyes of thouſands are ſo dazled with the luſtre of their own Morality, that they ſee no need of *Chriſt*, nor feel any want of *his Righteouſneſs*, and this is the ruine of their Souls. Thus *Chriſt* brings in the *Phariſee* with his proud boaſt, that he is *no Extortioner*, *Adulterer*, *nor unjuſt*, *or ſuch an one as that Publican*, *Luke* 18. 11. Oh what a Saint doth he vote himſelf, when he compar'd his life with the other's! Well then, beware you be not deceiv'd by thinking you are ſafe becauſe you are got out of the dirty road to Hell, when all the while you are only ſtept over the hedge into a cleaner path to Damnation. *You have had a ſhort account of ſome few of thoſe many ways in which the precious Souls of Men are eternally loſt: let us briefly apply it in the following Inferences.*

Infer. If there be ſo many ways of loſing the Soul, and ſuch multitudes of Souls loſt in every one of them, *then the number of ſaved Souls muſt needs be exceeding ſmall.*

The number of the Saved may be conſidered either *abſolutely* or *comparatively.* In the firſt conſideration they appear great and many, even a great multitude which no man can number, *Rev.* 7. 9. but if compared with thoſe that are loſt, they make but *a ſmall remnant*, Iſa. 1. 9. *a little flock*, Mat. 12. 32. For when we conſider how vaſtly the Kingdom of Satan is extended, who is called *the God of this World*, from the world of people who are in ſubjection to him; how ſmall a part of this earthly Globe is enlightened with the Beams of Goſpel-light, and that Satan is the acknowledged Ruler of all the reſt, *Eph.* 6. 12. But when 'tis farther conſidered, that out of this ſpot on which the light of the Goſpel is riſen, the far greateſt part are loſt alſo: Oh what a poor handful remains to *Jeſus Chriſt*, as the purchaſe of his Blood!

'Tis of trembling conſideration, how many thouſands of Families amongſt us are meer Nurſeries for Hell, Parents bringing forth and breeding up Children for the Devil; not one word of God (except it be in the way of Blaſphemy or Profaneneſs) to be heard among them. How naturally their ignorant and wicked Education puts them in the courſe and tide of the World, which carries them away irreſiſtibly to Hell; how one ſinner confirms and animates another in the ſame ſinful courſe, till they be all paſt hope or remedy; how the *Rich* are taken with the baits of ſenſual pleaſures, and the *Poor* loſt in the brake of diſtracting worldly cares, except here and there a Soul pluck'd out of the ſnare of the Devil by the wonderful power and arm of God. On the one ſide, you may ſee multitudes drown'd in *open Profaneneſs and Debauchery*; and on the other ſide, many thouſands ſecurely ſleeping in the ſtate of *Civility and Morality.* Some *Key-cold*, and without the leaſt ſenſe of Religion; others *Hell-hot* with blind zeal and ſuperſtitious madneſs againſt *true Godlineſs* and the *ſincere Practitioners* of it. Some living all their days under the *Ordinances of God*, and never touch'd with any conviction of their ſin or miſery; others convinc'd, and making ſome faint offers at Religion, but their convictions (like bloſſoms nipt with a froſty morning) fall off, and no fruit follows. And as *Rubies*, *Saphires*, and *Diamonds* are very few in compariſon of the *Pebbles* and *common ſtones* of the Earth; ſo are *true Chriſtians* in compariſon of multitudes that periſh in the ſnares of Satan.

fer. II. *How little reaſon have the unregenerate to glory and boaſt themſelves in their earthly acquiſitions and ſucceſſes, whilſt mean times their Souls are loſt!* they have gotten other things, but loſt their Souls. 'Tis ſtrange to ſee how ſome men by rolling a ſmall Fortune up and down the World (as Boys do a Snow-ball) have increaſed the heap, and raiſed a great Eſtate; they have attained their deſign and aim in the World, and hug themſelves in the pleaſed thoughts of their happineſs: but, alas! among all the thoughts of their gains there is not one thought of what they have loſt. Oh! if ſuch a thought as this cou'd find room in their hearts: *I have gotten an Eſtate, but I have loſt my Soul; I have much of the World, but nothing of Chriſt; Gold and Silver I have, but Grace, Peace and Pardon I have not; my Body is well provided for, but my Soul is naked, empty, and deſtitute.* Such a thought, like the Sentence written on the Wall, would make their hearts quail within them. What a rapture and tranſport of joy did the ſight of a full Barn caſt that worldling into! *Luke* 12. 19, 20. *Soul, take thine eaſe, eat, drink, and be merry*; little dreaming that Death was juſt then at the door to take away the Cloth, Gueſt, and all together; that the next hour his *Friends* would be ſcrambling for his Eſtate, the *Worms* for his Body, and the *Devils* for his Soul.

Oh! how many have not only *loſt* their Souls whilſt they have been drudging for the World, but have *ſold* their Souls to purchaſe a little of the World; parted by conſent with their beſt treaſure for a very trifle, and yet think they have a great bargain of it! Surely, if poor ſinners did but apprehend what they have loſt, as well as what they have gained, their gains would yield them as little comfort as *Judas*'s Money did for which he ſold both his Soul and Saviour. Inſtead of thoſe pleaſing frolicks of wanton worldlings, what a cold ſhiver would run thro' all their bones and bowels, did they but underſtand what it is to loſe a gracious God and a precious Soul, and both eternally and irrecoverably!

The juſt God remains ſtill to avenge and puniſh the ſinner: but the Favour of God, that friendly look, is gone; the Peace of God, that Heaven upon Earth, is gone; the Eſſence of the Soul remains ſtill, but its purity, peace, joy, hope, and happineſs, theſe are gone: and theſe being gone, what can remain, but a tormenting piercing ſight of thoſe things for which you have ſold them?

Infe. III. *Hence let us eſtimate the evil of ſin, and ſee what a dreadful thing that is which men commonly ſport themſelves with, and make ſo light of: it is not only a wrong and injury to the Soul, but the loſs and utter ruin of the Soul for ever.*

It is ſaid, *Prov.* 8. 36. *He that ſinneth againſt me, wrongeth his own Soul.* And if this were all the miſchief ſin did us, it were bad enough; a wrong to the Soul is a greater evil than the ruine of the Body or Eſtate, and all the outward enjoyments of this life can be: but to *loſe* the precious Soul, and deſtroy it to all eternity, Oh who can eſtimate ſuch a loſs! Now the reſult and laſt effect of ſin is death, the death of the precious Soul, *Rom.* 6. 21. *The end of thoſe things is death.* So *Ezek.* 18. 4. *The ſoul that ſinneth ſhall die.*

Sin doth not deſtroy the being of the Soul by *annihilation*, but it doth that which the Damned ſhall find and acknowledge to be much worſe; it cuts off the Soul from God, and deprives it of all its felicity, joy, and pleaſure, which conſiſts in the enjoyment of him. Such is the dolefulneſs and fearfulneſs of this reſult and iſſue of ſin, that when God himſelf ſpeaks of it, he puts on a paſſion, and ſpeaks of it with the moſt feeling concernment; *Ezek.* 33. 11. *As I live, ſaith the Lord, I have no pleaſure in the death of the wicked: Turn ye, turn ye, for why will ye die, O houſe of Iſrael? q. d.* Why will ye wilfully caſt away your own Souls? Why will ye chuſe the pleaſures of ſin for a ſeaſon at the price of my wrath and fury poured out for ever? Oh think of this, you that make ſo light a matter of committing ſin! We pity thoſe who in the depth of Melancholy or Deſperation lay violent hands upon themſelves, and in a deſperate mood cut their own Throats: but certainly for a man to murder his own Soul, is an act of wickedneſs as much beyond it as the value of the Soul is above the Body.

Infe. IV. *What an invaluable Mercy is Jeſus Chriſt to the World, who came on purpoſe to ſeek and to ſave ſuch as were loſt?*

In *Adam* all were ſhipwreck'd and caſt away, *Chriſt* is the Plank of Mercy let down from Heaven to ſave ſome. The loſs of Souls by the Fall had been as irrecoverable as the loſs of the fallen Angels, had not God in a way above all humane Thoughts and Counſels contrived the method of their Redemption. 'Tis aſtoniſhing to conſider the admirable harmony and glorious triumph of all the Divine Attributes in this great Project of Heaven for the recovery of loſt Souls. 'Tis the wonder of Angels, 1 *Pet.* 1. 12. The great Myſtery of Godlineſs, 1 *Tim.* 3. 16. the matter and burden of the triumphant Song of redeemed Saints, *Rev.* 1. 5. And well it may, when we conſider a more noble Species of Creatures finally loſt, and no Mediator of Reconciliation appointed betwixt God and them: this is to ſave an earthen Pitcher, whilſt the Veſſel of Gold is let fall, and no hand ſtretched out to ſave it.

But what is moſt aſtoniſhing is, that ſo great a Perſon as the Son of God ſhould come himſelf from the Father's Boſom, to ſave us by putting himſelf into our room and ſtead, being made a Curſe for us, *Gal.* 3. 13. he leaves the boſom of his Father, and all the ineffable delights of Heaven, diſrobes himſelf of his Glory, and is found in faſhion as a Man, yea, becomes as a Worm and no Man, ſubmits to the loweſt ſtep and degree of Abaſement, to ſave loſt *Sinners.* What a low ſtoop doth Chriſt make in his Humiliation to catch the Souls of poor *Sinners* out of Hell! Herein was Love, that God ſent his own Son to be the Propitiation for our Sins, 1 *Joh.* 4. 10. and ſo God loved the World, *Joh.* 3. 16. at this rate he was content to ſave loſt Sinners.

How ſeaſonable was this work of Mercy, both in its general *Exhibition* to the World in the Incarnation of Chriſt, and in its particular *Application* to the Soul of every loſt *Sinner* by the Spirit! When he was firſt exhibited to the World, he found them all as loſt Sheep gone aſtray, every one turning to his own way, *Iſa.* 53. 6. he ſpeaks of our loſt Eſtate by Nature, both *collectively* or in general. *We all went aſtray*, and *diſtributively* or in particular, *Every one turned to his own way*: and then in the fulneſs of time a Saviour appeared.

And how ſeaſonable was it in its particular applicetion? How ſecurely were we wandering onwards in the paths of Deſtruction, fearing no danger, when he graciouſly opened our eyes by conviction, and pulled us back by heart-turning Grace! No Mercy like this: it's an aſtoniſhing act of Grace that ſtands alone.

Inf. V. *If there be ſo many ways to Hell, and ſo few that eſcape it, how are all concerned to ſtrive to the utmoſt for their own Salvation!*

In *Luke* 13. 23. a certain Perſon propoſed a curious queſtion to Chriſt, *Lord, are there few that be ſaved?* He ſaw a multitude flocking to Chriſt, and thronging with great zeal to hear him, and he could not conceive but Heaven muſt fill proportionably to the numbers he ſaw in the way thither: but Chriſt's anſwer, *ver.* 24. at once rebukes the curioſity of the Queſtioniſt, fully ſolves the queſtion propounded, and ſets home his own duty and greateſt concernments upon him. It rebukes his curioſity, and is as if he ſhould ſay, Be the number of the Saved more or leſs, what is that to thee? ſtrive thou to be one of them. It fully ſolves the queſtion propounded, by diſtinguiſhing thoſe that attend upon the means of Salvation into *Seekers* and *Strivers.* In the firſt reſpect there are many who by a cheap and eaſy profeſſion *ſeek* Heaven; but take them under the notion of *Strivers, i. e.* perſons heartily ingaged in Religion, and who make it their buſineſs, and ſo they will ſhrink up into a ſmall number; and it preſſeth home his great buſineſs and concern upon him, *Strive to enter in at the ſtrait Gate.*

By *Gate* underſtand whatſoever is introductive to Bleſſedneſs and Salvation. By the Epithet *ſtrait*, underſtand the difficulties and ſeverities attending Religion, all that ſuffering and ſelf-denial which thoſe that are bound for Heaven muſt count and caſt upon. And by *ſtriving*, underſtand the diligent and conſtant uſe of all thoſe means and duties, how hard, irkſom, and coſtly ſoever they be. The word ἀγωνίζεσθε hath a deep Senſe and Emphaſis, and imports ſtriving even to an agony: and this duty is enforced two ways upon him, and every Man elſe; firſt by the indiſputable Soveraignty of Chriſt, from whom the command comes; and alſo from the deep intereſt and concern every Soul hath in the commanded duty. It is not only a ſimple compliance with the Will of God, but what alſo involves our own Salvation and eternal Happineſs in it: our great duty and our great intereſt are twiſted together in this command; your eternal Happineſs depends upon the ſucceſs of it. A man is not crowned, except he ſtrive *lawfully, i. e.* ſucceſsfully and prevalently. O therefore ſo run, ſo ſtrive, that ye may obtain. If you have any value for your Souls, if you would not be miſerable to Eternity, ſtrive, ſtrive. Believe it, you will find that the aſſurance of Salvation drops not down from Heaven in a night-dream, as the *Turks* fable their *Alcoran* to have done in that *lailato hanzili*, Night of demiſſion, as they call it; no, no, the Righteous themſelves are ſcarcely ſaved: many ſeek, but few find; ſtrive therefore as Men and Women that are heartily concerned for their own Salvation. Sit not with folded arms like ſo many heaps of ſtupidity and ſloth; whilſt the door of hope is yet open, and ſuch a ſweet voice from Heaven calls to you, ſaying, Strive, Souls, ſtrive; if ever you expect to be partakers of the Bleſſedneſs that is here to be enjoyed, ſtrive to the uttermoſt of your abilities and opportunities. Such a Heaven is worth ſtriving to obtain; ſuch a Hell is worth ſtriving to eſcape; ſuch an invaluable Soul is worth ſtriving to ſave.

I confeſs Heaven is not the purchaſe or reward of your ſtriving! No Soul ſhall boaſtingly ſay there, Is not this the Glory which my duties and diligence purchaſed for me? And yet on the other ſide it is as true, that without ſtriving you ſhall never ſet foot there. Say not, it depends upon the pleaſure of God, and not upon your diligence; for it is his declared will and pleaſure to bring men to Glory in the way, tho' not for the ſake of their own ſtriving. As in the works of your civil Calling, you know all the care, toil, and ſweat of the Husbandman avails nothing of it ſelf, except the Sun and Rain quicken and ripen the Fruits of the Earth; and yet no wiſe man will neglect plowing and harrowing, ſowing and weeding, becauſe theſe labours avail not without the influences of Heaven, but waits for them in the way of his duty and diligence: rational hope ſets all the world awork. Do they plow in hope, and ſow in hope, and will not you pray in hope, and hear in hope? You that know your Souls to be hitherto ſtrangers to Chriſt, and the regenerating work of the Spirit; how is it, that you take them not aſide ſometimes out of the diſtracting noiſe and hurries of the World, and thus bemoan them?

O my poor, graceleſs, Chriſtleſs, miſerable Soul, how ſad a caſe art thou in! others have, but thou never felteſt the burden of ſin; thouſands in the World are ſtriving and labouring, ſearching and praying to make their Calling and Election ſure, whilſt thou ſitteſt ſtill with folded hands in a ſupine regardleſneſs of the miſery that is haſtening upon thee. Canſt thou endure the devouring Wrath of God! Canſt thou dwell with everlaſting burnings? Haſt thou fancied a tolerable Hell? Or is it eaſy to periſh? Why doſt thou not caſt thy ſelf at the feet of Chriſt, and cry as long as breath will laſt, Lord, pity a ſinful, miſerable, undone, and ſelf condemning Soul? Lord, ſmite this rocky Heart, ſubdue this ſtubborn Will, heal and ſave an undone Soul ready to periſh. The characters of Death are upon it, it muſt be changed or condemned, and that in a little time. Bowels of pity, hear the cry of a Soul diſtreſſed, and ready to periſh.

And you that do not underſtand the caſe and ſtate your Souls are in, have you never a Bible near you? O turn to thoſe places, 1 *Cor.* 6. 9, 10. where you will preſently find the more obvious marks and characters God hath ſet upon the

Children of Perdition; and if you find not your ſelf in that Catalogue among the Unrighteous, Fornicators, Idolaters, Adulterers Effeminate, Thieves, Covetous, Drunkards, Revilers, Extortioners, *&c.* then turn to *John* 3. 3. and ſolemnly ask thy own Soul this queſtion, Am I born again? Am I a new Creature? or ſtill in the ſame condition I was born in? What ſolid evidence of the new birth have I to rely upon, if I were now within a few gaſps of Death? Am not I the Man or Woman who live in the very ſame ſins which the Word of God makes the Symptoms and Characters of Damnation? And doth not my *Conſcience* witneſs againſt me, that I am utterly void and deſtitute of all that ſaving Grace, and a meer ſtranger to the regenerating work of the Spirit, without which there can be no well-bottom'd hope of Salvation? And if ſo, are not the tokens of Death upon me? Am not I a perſon markt out for miſery? And ſhall I ſit ſtill in a ſtate of ſo much danger, and not once ſtrive to make an eſcape from the Wrath to come? Is this vile Body worth ſo much toil and labour to ſupport and preſerve it? And is not my Soul worth as much care and diligence to ſecure it from the everlaſting wrath of the great, juſt, and terrible God? O that the conſideration of the Wrath to come, the multitudes all the World over preparing as fuel for it, and the door of opportunity yet held open to Souls by the hand of Grace to eſcape that Wrath, might prevail with thy heart, Reader, to ſtrive, and that to the uttermoſt, to ſecure thy precious Soul from the impending ruin.

EPHES. 5. 16.

----Redeeming the time (or opportunity) *becauſe the days are evil.*

TIME is deſervedly reckoned among the moſt precious Mercies of this life; and that which makes it ſo valuable are the commodious ſeaſons and opportunities for Salvation which are vouchſafed to us therein, Opportunity is the golden ſpot of Time, the ſweet and beautiful flower growing upon the ſtalk of Time. If Time be a *Ring* of Gold, Opportunity is the rich *Diamond* that gives it both its value and glory. The Apoſtle well knew the value of Time; and ſeeing how prodigally it was waſted by the moſt, doth therefore in this place earneſtly preſs all men to redeem, ſave and improve it with the utmoſt diligence. In this and the former V. we have,

αιρὸς νθος ρόνου.

1*ſt*. The Duty injoined, *Walk circumſpectly.*

2*ly*. The *Injunction* explained;

1. More generally, *Not as fools, but as wiſe.*
2. More particularly, *Redeeming the time.*
3. The Exhortation ſtrongly inforced with a powerful

Motive, *Becauſe the days are evil.*

Among theſe particulars, my Diſcourſe is principally concerned about the Redemption of Time or Opportunities, which in this life are graciouſly vouchſafed us in order to that which is to come: aud here it will be needful to inquire,

1. What the Apoſtle means by *Time.*
2. What by the *Redemption of Time.*

1. Time is taken more largely or ſtrictly according to the double acceptation of the Hebrew word עת which ſigniſies ſometimes *Time*, and ſometimes *Occaſion*, *Seaſon*, or *Opportunity*, and accordingly is expreſt by χρόνος and καιρὸς, *Tempus* and *Tempeſtivitas*: the latter is the word here uſed, and denotes the commodiouſneſs and fitneſs of ſome parts of Time above others for the ſucceſsful and proſperous *management* and accompliſhment of our main and great Buſineſs here, which is to ſecure our intereſt in Chriſt, and glorify God in a courſe of fruitful Obedience. For theſe great and weighty Purpoſes our time is graciouſly *lengthened* out, and many fit opportunities preſented us in the Revolutions thereof.

2. By the *Redemption of Time* we muſt underſtand the ſtudy, care, and diligence of Chriſtians at the rate of all poſſible pains, at the expence of all earthly pleaſures, eaſe, and gratifications of the Fleſh, to reſcue their precious ſeaſons both of Salvation and Service out of the hands of Temptations, which ſo commonly rob unwary Souls of them. Satan trucks with us for our time, as we did at firſt with the ſilly *Indians* for their *Gold* and *Diamonds*, who were *content* to exchange them for *Glaſs-Beads* and *Tinſel-Toys.* Many fair ſeaſons are forced or cheated out of our hands by the importunity of earthly cares, or deceitfulneſs of ſenſual pleaſures; at the expence and loſs of theſe we muſt redeem and reſcue our time for higher and better uſes and purpoſes. We muſt ſpend thoſe hours in prayer, meditation, ſearching our hearts, mortifying our luſts: which others do, and our fleſh fain would ſpend in ſenſual pleaſures, and gratifications of the fleſhly appetite. If ever we expect to win the Port of Glory, we muſt be as diligent and careful as *Sea-men* are to take every gale that blows directly or obliquely, to ſet them forward in their Voyage. The note from hence is this:

Ἐξαγοραζόμενοι τὸν καιρόν.

Doct. *That the wiſdom of a Chriſtian is eminently diſcovered in ſaving and improving all opportunities in this World, for that World which is to come.*

God hangs the great things of Eternity upon the ſmall wiers of times and ſeaſons in this world: that may be done or neglected in a day, which may be the ground-work of joy or ſorrow to all Eternity, There is a nick of opportunity which gives both ſucceſs and facility to the great and weighty affairs of the Soul, as well as Body: to come before it, is to ſeek the Bird before it be hatcht; and to come after it, is to ſeek it when it is fled. There is a twofold ſeaſon or opportunity of Salvation.

1. One was Chriſt's ſeaſon for the Purchaſe of it.
2. The other is ours for the Application of it.

1. Chriſt had a ſeaſon aſſigned him for the impetration and purchaſe of our Salvation; ſo you hear his Father beſpeaking him, *Iſa.* 49. 8. *Thus ſaith the Lord, In an acceptable time have I heard thee, and in a day of Salvation have I helped thee*, בעת רצוי, *in tempore opportuno voluntatis, vel placito.* It was Chriſt's wiſdom to ſet in with the Father's time, to comply with his ſeaſon; and it became a day of Salvation, becauſe it was the acceptable time which Chriſt took for it.

2. Men have their ſeaſons and opportunities for the application of Chriſt, and his benefits to their own Souls: 2 *Cor.* 6. 1, 2. *We then as workers together with God, beſeech you alſo, that you receive not the grace of God in vain; for he ſaith, I have heard thee in a time accepted, and in the day of Salvation have I ſuccoured thee. Behold, now is the accepted time, now is the day of Salvation.* He exhorts the *Corinthians* not to dally or trifle any longer in the great concerns of their Salvation; for now, ſaith he, is your day. Chriſt had his day to purchaſe it, and he procured a day alſo for you to apply it,

and this is that day; you enjoy it, you live under it: that golden day is now running: Oh! ſee that you fruſtrate not the deſign thereof, by receiving the Goſpel-grace in vain.

Now two things concur to make a fit ſeaſon of Salvation:

1. The external Means and Inſtruments.
2. The agency of the Spirit internally by or with thoſe external Means.

1. Men have a ſeaſon of Salvation, when God ſends the means and inſtruments of Salvation among them. When the Goſpel is powerfully preached among a people, there is a door opened to them; 2 *Cor.* 2. 12. *When I came to Troas to preach the Goſpel, a door was opened to me of the Lord.* God as it were unlocks the door of Heaven by the preaching of the Goſpel: Souls have then an opportunity to ſtep in and be ſaved.

2. But yet 'tis not a *wide and effectual door*, (as the Apoſtle phraſes it, 1 *Cor.* 16. 9.) till the Spirit of God joins with, and works on the heart by thoſe external means and inſtruments; as the waters of the Pool of *Betheſda* had no inherent innative virtue in themſelves, till the Angel deſcended and troubled them: but both together make a bleſſed ſeaſon for the ſouls of men. Then he ſtands at the door, and knocks by convictions and perſuaſions, *Rev.* 3. 20. ſtrives with men, as he did with the old World by the Miniſtry of *Noah*, *Gen.* 6. 3. Now the door of opportunity is indeed opened; but this will not always laſt; there is a time when *the Spirit ceaſes to ſtrive*, and when *the door is ſhut*, Luke 13. 25.

There is a ſeaſon when by the freſh impreſſion of ſome *Ordinance* or *Providence*, Mens hearts are awakened, and their affections ſtirred. It is now with *Souls* as with *Fruit-trees* in the Spring when they put forth bloſſoms: if they knit and ſet, fruit follows; if they be nipt and blaſted, no fruit can be expected. For all convictions and motions of the affections are to Grace, much the ſame as bloſſoms are to Fruit, which are but the rudiment thereof, *fructus imperfectus & ordinabilis*, ſomewhat in order to it; and look as *that* is a critical and hazardous ſeaſon to *Trees*, ſo is *this* to *Souls*. I do not ſay it is in the power of any Soul to make the work of the Spirit effectual and abiding, by adding his endeavours to the Spirit's motions; for then *Converſion* would not be thee free and arbitrary act of the Spirit, as in *Joh.* 3. 8. neither would Souls be born of God, but of the will of Man, contrary to *Joh.* 1. 13. And yet it is not to be thought or ſaid, that mens endeavours and ſtrivings are altogether vain, needleſs, and inſignificant; becauſe, tho' they cannot make God's grace effectual, his grace can make *them* effectual; they are our duty, and God can bleſs them to our great advantage. Now there are, among others, five remarkable eſſays, efforts, or ſtrivings of a Soul under the impreſſion and hand of the Spirit, that greatly tend to the fixing, ſetling, and ſecuring of that great work on the Soul: and it is ſeldom known any Soul miſcarries in whom theſe things are found.

1. Deep, ſerious, and fixed Conſideration, which lets conviction deep into the Soul, and ſettles it, and roots it faſt in the heart: *Pſal.* 119. 59. *I thought on my ways, and turned my feet unto thy Teſtimonies.* There are cloſe and anxious debates in thoſe Souls in whom *Convictions* proſper to full *Converſion*: they ſit alone, and think cloſe to their great and eternal concerns: they carry their thoughts back to the evils of their life paſt, then ſmite on the thigh, and cry, *What have I done?* They run their thoughts forward into Eternity, and that to a great depth. and then cry, *What ſhall I do to be ſaved?* They deliberate and weigh in their moſt adviſed thoughts what is to be done, and that ſpeedily, for eſcaping Wrath to come: thus they fix thoſe tender, weak, and hazardous motions, that die away in many Souls; and in the loſs of them their ſeaſons of Salvation are loſt.

2. The firſt ſtirrings and motions of the Spirit upon mens hearts do become a ſeaſon of Salvation to them, when they are accompanied with ſpiritual, fervent, and frequent Prayer: ſo it was with *Paul*, Acts 9. 11. *Behold, he prayeth.* It's a good ſign when Souls get alone, and affect privacy and retirement, to pour out their fears, ſorrows, and requeſts unto God. It is in the Eſpouſals of a Soul to Chriſt, as it is in other Marriages; a third perſon may make the motion, and bring the parties together, but they only betwixt themſelves muſt conclude and agree the matter. Prayer is the firſt breath which the new Creature draws in, and the laſt (ordinarily) it breathes out in this World. This nouriſhes and maturates thoſe weak and tender firſt motions after God, and brings them to ſome *conſiſtence* and *fixedneſs* in the Soul.

3. Then do thoſe motions of the Spirit on mens hearts make a ſeaſon of ſalvation to them, when they remain and ſettle in the heart, and are in them *per modum quietis*, by way of reſt and abode, following the Man from place to place, from day to day; ſo that whatever unpleaſing diverſions the neceſſities and incumbrances of this World at any time give, yet ſtill they return again upon the heart, and will not vaniſh, or ſuffer any long ſuſpenſion: but in others, who loſe their bleſſed advantage and ſeaſon, it's quite contrary; *James* 1. 23, 24. *They are as one that ſeeth his natural face in a glaſs, and goeth away and forgetteth what manner of man he was*: He ſees ſome ſpot on his Face, or diſorder in his Band, which he purpoſeth to correct; but one occurrence or another chops in, and he forgets what he ſaw in the glaſs, and ſo goes all the day with his ſpot upon him. This was an evanid light purpoſe, which came to nothing for want of a preſent execution; juſt ſo it is with many in reference to their great concerns: but if the impreſſion abide in its ſtrength, if it return, and follow the Soul, and will not let it be quiet, it's like then to proſper, and prove the time of Mercy indeed to ſuch Souls.

4. An anxious *ſollicitude* and *inquiſitiveneſs* about the means and ways of *Salvation*, ſpeaks an effectual *door of Salvation* to be ſet open to the Souls of Men, *Acts* 2. 37. & 16. 30. *Sirs, what muſt I do to be ſaved? Men and Brethren, what ſhall we do? q. d.* we are in a miſerable condition; oh you the Miniſters of Chriſt, inſtruct, counſel, and ſhew us what courſe to take: is there no Balm in *Gilead?* no door of hope in this Valley of *Achor?* Alas! we are not able to dwell with our own fears, terrors, and preſages of Wrath to come. Oh for a Meſſenger, one among a thouſand, to teach us the way of Salvation. Thus the Lord rivets and fixes thoſe motions in ſome Souls, that vaniſh like a *Morning-miſt* or *Dew* in others.

5. Laſtly, That which ſecures and completes this work, is the execution of thoſe purpoſes and

convictions, by falling ſtrait to the work of *Faith* and *Repentance* in good earneſt, dallying no more with ſo great a Concern, ſtanding no longer at *ſhall I? ſhall I?* when mean while time flies away, and opportunities may be loſt; but bring their thoughts and debates to a peremptory reſolution as the *Lepers* at *Samaria* did; and ſeeing themſelves ſhut up to one only door of hope, there they reſolve to take their ſtation, lying at the feet of *Jeſus Chriſt*, and caſt their poor burdened Souls upon him, whatever be the iſſue. When the Spirit of God ripens his firſt motions to this, and carries them thro' that critical ſeaſon thus far, there is an effectual door of opportunity opened indeed; this is an acceptable time, a day of Salvation: but oh! how many thouſands miſcarry in this ſeaſon, and, like Trees removed from one ſoil to another, die in the removal!

But certainly, it is the moſt *ſolemn* and *important concern* of every Soul to watch upon all theſe ſeaſons of Salvation, when God comes nigh to them by *convictions* and *motions* of his Spirit; and to put the ſame value on theſe things that they do upon their Souls, and the Salvation of them. This is the door of hope ſet open, a freſh gale to carry you home to your Port of Glory. Salvation is now come nigh to your Souls; there is but a little betwixt you and bleſſedneſs. Wiſe and happy is that Soul which knows and improves its ſeaſon. To perſuade and preſs Men to diſcern and improve ſuch ſeaſons as theſe, is the principal work of the Preachers of the Goſpel, and that ſpecial work to which I now addreſs my ſelf in the following Motives and Arguments.

Arg. I. And firſt, who that hath the free exerciſe of Reaſon, and the ſenſe of a future eternal Eſtate, would careleſly neglect any ſeaſon of Salvation, whilſt he ſeeth all the rational World ſo carefully attending and watching all opportunities to promote and ſecure their lower concerns and deſigns for the preſent life?

Is not the ſaving of a Man's Soul as weighty a concern as the getting of an Eſtate? You cannot but obſerve how careful Merchants are to nick the opportunity which promiſeth them a good turn; how yare poor Seamen look out for a Wind to waft them to their Port, and induſtriouſly ſhift their Sails to improve every flaw that may ſet them on in their Voyage; how many miles Tradesmen will travel to be in ſeaſon at a Fair, to put off or purchaſe Goods to their advantage: no entertainments, recreations, or importunities of Friends can prevail with any of theſe to loſe a day on which their buſineſs depends; all things muſt give way to their buſineſs; they all underſtand their ſeaſons, and will not be diverted. But, alas! what childiſh toys are all theſe, compared with Salvation! What is the loſs of a little Money, to the loſs of a Man's Soul? If a Man's Life depended upon his being at ſuch a place by ſuch a preciſe hour, ſure he would not over-ſleep his time that morning; and had he but the leaſt fear of coming too late, every ſtroke of the Clock would ſtrike to his heart: and yet remiſneſs and careleſneſs in ſuch a caſe as this, is infinitely more excuſable than in the matter of Salvation. Certainly the ſollicitude and care of all the World for the intereſts thereof, yea, your own diligence and circumſpection in temporal things, will be an uncontrolable and confounding Self-conviction to you in the day of your account, and leave you without Plea or Apology for your ſupine neglects of the ſeaſons of Salvation.

Arg. II. The conſideration of the uncertainty and ſlippery nature of theſe ſpiritual ſeaſons muſt awaken in us all care and diligence to ſecure and improve them. This nick of opportunity is *tempus labile*, a ſlippery ſeaſon; it is but ſhort in it ſelf, and very uncertain: *To day, whilſt it is ſaid to day* (ſaith the Apoſtle) *if ye will hear his voice*, Heb. 3. 15. *q. d.* you have now a ſhort, uncertain, but moſt precious and valuable ſeaſon for your Souls, lay hold on it whilſt it is called *to day*; for if this ſeaſon be let ſlip, the time to come is called by another name, that is, not *to day*, but *to morrow*. Your time is the *preſent time*; take heed of *procraſtinating* and putting it off till that which is called *to day* (which is your *only ſeaſon*) be paſt and gone. This precious inch of time, tho' it be more worth than all the other greater parts and portions of your time, yet it is as much *in fluxu*, in haſty motion and expence as other parts of time are: and being once loſt, is never more to be recalled or recovered. Few men know or underſtand it whilſt it is current: other ſeaſons for natural or civil actions are *known* and *ſtated*, but the time of Grace is not ſo eaſily diſcerned, and therefore commonly miſtaken and loſt: and this comes to paſs partly through,

1. Preſumptuous Hopes.
2. Diſcouraging Fears.

1. Preſumptuous Hopes, which put it too far forth, and perſuade us this ſeaſon is yet to come; that we have before us, and that *to morrow* ſhall be as *to day*. *Thus through Preſumption Men hope, and by their preſumptuous hopes they periſh.* This is the ruin of moſt Souls that periſh.

Præſumendo ſperant, & ſperando pereunt.

2. Diſcouraging Fears put it too far back, and repreſent it as long ſince paſt and gone, whilſt yet in being, and in our hands. By ſuch pangs of deſperation Satan cuts the Nerves of *Induſtry* and *Diligence*, and cauſes Souls to yield themſelves as *by conſent* for loſt and hopeleſs, even whilſt the Goſpel is opening their eyes to ſee their Sin and Miſery, which is a part of the work for their recovery. Thus thouſands are blinded, that they cannot diſcern the ſeaſon of Mercy, and ſo it ſlides from them, as if it had never been.

God came near them in the means of their *Converſion*, yea, and nearer in the motions of his Spirit upon their *Conſciences* and *Affections*; but they knew not the time of their viſitation, and now the things of their peace are *hid from their eyes.* Had thoſe Convictions been obeyed, and thoſe purpoſes that were begotten in their hearts been followed by anſwerable executions of them, happy had they been to all Eternity: but their careleſs neglects have quenched them, and the door is ſhut, and who knows whether it may be opened any more? Oh! dally not with the Spirit of God, reſiſt not his calls; his motions on the Soul are tender things; they may ſoon be quenched, and never recovered.

Arg. III. Neglect not the ſeaſons of Mercy, the day of Grace, becauſe opportunity facilitates the great work of your Salvation: it is much eaſier to be done in ſuch a ſeaſon than it can be afterwards: an impreſſion is eaſily made on Wax when melted; but ſtay till it be hardened, and if you lay the greateſt weight on the Seal, it leaves not its impreſs upon it. Much ſo it is with the heart; there is a ſeaſon when God makes it ſoft and yielding, when the Affections are thawed and melted under the Word. Conſcience is full of ſenſe and activity, the Will pliable: now is the time to ſet in with the motions of the Spirit: there is now a gale from Heaven, if you will take it; and if not, it tarries not for man, nor waits for the ſons of men. Neglect of the ſeaſon is the loſs of the Soul. The heart, like melted Wax, will naturally harden again; and then to how little purpoſe are your own feeble eſſays? *Heb.* 3. 15. 'tis both eaſie and ſucceſsful ſtriving, when the Spirit of God ſtrives in you, and with you; you are now Workers together with God, and ſuch Work goes on ſmoothly and ſweetly: that which is in motion is eaſily mov'd; but if once the heart be ſet, you may tug to little purpoſe.

Arg. 4. The *infinite importance* and weight of Salvation is alone inſtead of all *Motives* and *Arguments* to make men prize and improve every proper ſeaſon for it. It is no *ordinary concern*, it is your *Life*, yea, it is your *eternal Life*; the ſolemnity and awfulneſs of ſuch a buſineſs as this, is enough to ſwallow up the Spirit of a Man. Oh what an awful ſound have ſuch words as theſe, *Ever with the Lord!* Suppoſe you ſaw the Glory of Heaven, the full reward of all the labours and ſufferings of the Saints, the bleſſed harveſt of all their prayers, tears, diligence, and ſelf-denial in this world; or ſuppoſe you had a true repreſentation of the Torments of Hell, and could but hear the wailings of the Damned for the neglect of the ſeaſon of Mercy, and their *paſſionate*, but *vain* wiſhes for one of thoſe days which they have loſt: would you think any care, any pains, any ſelf-denial too much to ſave and redeem one of theſe opportunities? Surely you would have a far higher eſtimation of them than ever you had in your lives.

A Trial for a Man's whole Eſtate is accounted a *ſolemn buſineſs* among men; the Caſt of a *Dye* for a Man's Life is a *weighty action*, and ſeldom done without *anxiety of the mind*, and *trembling of the hand*: yet both theſe are but *Childrens play* compared with *Salvation-work*.

Three things put an *unſpeakable ſolemnity* upon this matter: it is the *precious Soul*, which is above all valuation, that lies at ſtake, and is to be ſaved or loſt. The *ſaving* or *loſing* of it is not for a time, but *for ever*; and this is the *only ſeaſon* in which it will be *eternally ſaved*, or *caſt away*: all hangs upon a little inch of time, which being over-ſlipt and loſt, is never more to be recalled or recovered. *Lord! with what ſerious Spirits, deep and weighty conſideration, fears and tremblings of heart, ſhould men and women attend the ſeaſons of their Salvation!*

Believe it, Reader, ſince thy Soul projected its firſt thought, there never was a more *weighty* and *concerning* ſubject than this preſented to thy thoughts. Oh therefore let not thy thoughts trifle about it, and ſlide from it as they uſe to do in other things of *common concernment*.

Arg. 5. If we value the true pleaſure of life, or ſolid comfort of our Souls at Death, let us by no means neglect the ſpecial *ſeaſons* and *opportunities* of Salvation we now enjoy.

Theſe two things, the *pleaſure of Life*, and *comfort in Death*, ſhould be priz'd by every man more than his two eyes: certainly no Being at all is more deſirable than a Being without theſe: take away the true ſpiritual pleaſure of Life, and you level the Life of *Man* with the *Beaſt that periſheth*; and take away the hope and comfort of the Soul in Death, and you ſink him infinitely below the Beaſt, and make him a Being only capable of miſery for ever.

Now there can be no true ſpiritual pleaſure found in that Soul that has neglected and loſt his *only ſeaſon of Salvation*: all the ſolid delight and comfort of life reſults from the ſettlement and ſecurity of a Man's *great concern* in the proper ſeaſon thereof. The true Mirth of the *converted Prodigal* bears date from the time of his *return* and *reconciliation to his Father*, *Luke* 15. 24. Two things are abſolutely pre-requiſite to the comfort of life, *viz. a change of the ſtate by Juſtification*, and *a change of the frame and temper of the heart by Sanctification*. To be in a pardoned ſtate is matter of all joy, *Mat.* 9. 2. and *to be ſpiritually-minded is Life and Peace*, *Rom.* 8. 6. No good News comes to any man before this, and no bad News can ſink a man's heart after this.

And for *hope and comfort in Death*, let none be ſo fond to expect it, till he have firſt complied with, and obeyed God's call in the time thereof: a careleſs life never did, nor never will produce a comfortable Death. What is more common among all that die not ſtupid and ſenſeleſs, as well as unregenerate and Chriſtleſs, than the bitter dolorous complaints of their miſ-ſpent time, and loſing their ſeaſon of Mercy? *Reader, if thou wouldſt not feel that anguiſh thou haſt ſeen and heard others to be in on this account, know the time of thy Viſitation, and finiſh thy great work whilſt it is day.*

Argu. Neglect no ſeaſon of Salvation which is graciouſly afforded you, becauſe your time is ſhort; *Death* and *Eternity* are at the door. *You know that you muſt ſhortly put off theſe Tabernacles*, 2 Pet. 1. 13, 14. that when a few years are come, *you ſhall go the way whence you ſhall not return*, Job 16. 22. All the living are liſted Soldiers, and muſt conflict hand to hand with that dreadful Enemy Death, and there is no diſcharge in that War, *Eccleſ.* 8. 8. It will be vain to ſay, you are not *willing* to die; for *willing* or *unwilling*, away you muſt go when Death calls you. It will be as vain to ſay, you are not *ready*; for *ready* or *unready*, you muſt be gone when Death comes: your readineſs to die would indeed be a Cordial to your hearts in death; but then you muſt improve and ply the time of life, and husband your opportunities diligently; careleſneſs of Life, and readineſs for Death, are inconſiſtent, and excluſive of each other. The Bed is ſweeter to none than the hard Labourer, and the Grave comfortable to none but the laborious Chriſtian. You know nothing can be done by you after Death; the *Compoſitum* is then diſſolved; you ceaſe to be what you were, to enjoy the means you had, and to work as you did. Oh therefore ſlip not the *only ſeaſon* you have both of attaining the end of Life, and eſcaping the danger and hour of Death.

The USE.

I ſhall cloſe all with a word of Exhortation perſuading (if poſſible) the *careleſs* and *unthinking* Neglecters of their precious Time and Souls, to awake out of that deep and dangerous ſecurity in which they lie faſt aſleep on the very brink of Eternity; and *to day, whilſt it is yet called to day*, to hear God's voice calling them to *Repentance* and *Faith*, and thereby to *Chriſt* and *everlaſting Bleſſedneſs*. *Behold, he yet ſtands at the door, and knocks*, Rev. 3. 20. The door of Hope is not yet finally ſhut, there are yet ſome ſtirrings at certain times in mens Conſciences; God comes near them in his Word, and in ſome rouzing acts of Providence,

dence, the death of a near Relation, the ſeizure of a dangerous Diſeaſe, the blaſting and diſappointment of a man's great deſign and project for this World, a fall into ſome notorious Sin; theſe and ſuch-like methods of Providence, as well as the convincing voice of the Word, have the efficacy of an awakening voice to mens drowzy Conſciences; and if careleſs Sinners would but attend to them, and follow home thoſe motions they make upon their hearts, who knows to what theſe weak beginnings might ariſe and proſper? The Souls of Men are as it were embarked in the Calls of God, your Life is bound up in them; if theſe be loſt, your Souls are loſt; if theſe abide upon you, and grow up to *ſound Converſion*, you are ſaved by them. More particularly conſider,

1. What a mercy it is to have your lot providentially caſt under the Goſpel; to be born under and bred up with the Means and Inſtruments of *Converſion* and *Salvation.* We have lived from our youth up under the Calls of God, and within the joyful ſound of the Goſpel: *God hath not dealt ſo with other Nations*, Pſal. 147. 20. Tho' others ſhould ſeek the means of Life, they cannot find them; and tho' you ſeek them not, you can hardly miſs them.

2. How great a mercy is it to have your lives lengthened out hitherto by God's patience under the Goſpel! that neither *that golden lamp* nor the lamp of your life (both which are liable to be extinguiſhed every moment) are yet put out. Thouſands and ten thouſands, your contemporaries, are gone out of the hearing of the voice of the Goſpel, they ſhall never hear another Call, the Treaty of God is ended with them, the Maſter of the houſe is riſen up, and the doors are ſhut. Your neglects and provocations have not been inferiour to theirs, but God's patience and goodneſs has exceeded and abounded to you beyond whatever it did to them.

3. Bethink your ſelves what an aggravation of your miſery it will be, to ſink into Hell with the Calls of God ſounding in your ears! to ſink into eternal miſery betwixt the tender outſtretched arms of Mercy! this is the Hell of Hell, the Emphaſis of Damnation, the racking Engine on which the Conſciences of the Damned are tortured. *And thou Capernaum, which art exalted to Heaven, ſhalt be brought down to Hell*, Mat. 11. 23. Such a fall, after ſo high an exaltation, is the very *Strappado* which will torment your Conſciences. Hell will prove a cooler and milder place to the Heathens that never enjoyed your Light, Means, and Mercies in this world, than it will to You. None ſink ſo deep into Miſery in the World to come, as they that fall from the faireſt Opportunities of Salvation in this World.

4. Let no man expect that God will hear his cries and intreaties in time of Miſery, who neglects and ſlights the Calls of God in time of Mercy. God calls but Men will not hear; the day is coming *when they ſhall cry, but God will not hear*, Prov. 1. 24, 25. *Will God hear his cry, when trouble cometh upon him?* Job 27. 9. No, no, he will not: and this is but a juſt retribution from the righteous God, whoſe Calls and Counſels Men have ſet at nought. But, whatever men now think of it, it is certainly the greateſt miſery incident to man in all the World: for as no words can make another fully ſenſible what a privilege it is to have the ear, favour, pity, and help of God in a day of ſtraits; ſo it is impoſſible for any words to expreſs the doleful ſtate and caſe of that Soul whom God caſts off in trouble, and whoſe cries he ſhuts out.

5. Beware of neglecting any Call of God, becauſe that Call you are now tempted to neglect, may be the laſt Call ever God intends to give thy Soul. Sure I am, there is a Call which will be the laſt Call of God to rebellious Sinners, and after that no more Calls, but an eternal deep ſilence; *his Spirit ſhall not always ſtrive with Man*; and the more Motions and Calls you have already ſlighted, the more probable it is that this may be the laſt Voice of God in a way of Mercy to thy Soul: and what if, after this, God ſhould ſeal up thy heart, and judicially harden it; make thy Will utterly inflexible, and thine Ears deaf, as he threatens, *Iſa.* 6. 10. what an undone miſerable Man or Woman art thou then! Oh! beware of provoking the ſoreſt of all Judgments, by perſiſting any longer in a courſe of rebellion againſt Light and Mercy.

6. Whilſt your hearts put off and neglect God's Calls, you can by no means arrive to the evidence and aſſurance of your election; for your Election is only ſecured by your effectual calling, 2 *Pet.* 1. 10. there is no way for Men to diſcern their Names written in the Book of Life, but by reading the Work of Sanctification in their hearts, *Rom.* 10. 8. I deſire no miraculous Voice from Heaven, no extraordinary ſigns, or unſcriptural notices and informations in this matter: Lord, let me but find my heart complying with thy Calls, my will obediently ſubmitting to thy Commands; Sin my burden, and Chriſt my deſire: I never crave a fairer or ſurer evidence of thy electing Love to my Soul; and if I had an *Oracle* from Heaven, an extraordinary Meſſenger from the other World, to tell me thou loveſt me, I have no reaſon to credit ſuch a voice, whilſt I find my heart wholly ſenſual, averſe to God, and indiſpoſed to all that is ſpiritual.

7. What reaſon have you why you ſhould not preſently embrace the Call of God, and thankfully lay hold on the firſt opportunity and ſeaſon of Salvation? Have you any greater matters in hand than the Salvation of your precious Souls? Is there any thing in the World that more concerns you? If the Affairs of this Life be ſo indiſpenſibly neceſſary, and thoſe of the World to come ſo indifferent; if you think Meat and Drink, Trade and Buſineſs, Wife and Children, be ſo great things, and Chriſt, Soul and Eternity ſo little things; or tho' you think Salvation of the greateſt neceſſity, yet it may ſafely enough be put off to an uncertain time, I may aſſure you, you will not long be of this mind. How ſoon are all the miſtakes of men in theſe matters rectified in a few moments after Death! *Rectified* I ſay, but not *remedied*; your *Opinion* will be changed, but not your *Condition*.

8. Do you not every day eaſily and readily obey the Calls of Satan and your Luſts, whilſt God and Conſcience are ſuffered to call and ſtrive in vain? If Satan or your Luſts call you to the Tavern, to the World, and ſinful Pleaſures, you ſpeedily comply with their Call, and yield a ready obedience: if Pride, Covetouſneſs, or Paſſion and Revenge call, they need not call twice; and ſhall God and Conſcience call only in vain? Lord, what a Creature is Man become! If a vain Companion call, you have no power to

deny him; if God call, you have no ear to hear him.

9. You cannot but obſerve the obedience and diligence of many others, how ſeriouſly, painfully, and aſſiduouſly they ply and follow the work of their own Salvation, and yet are no more concerned in the Events and Conſequences of theſe things than you are. Doth it not trouble you when you compare your ſelves with them? Do not ſuch thoughts as theſe ſometimes ariſe upon ſuch Obſervations? *Lord, what a difference is there like to be betwixt their end and mine, when there is ſo apparent a difference in our courſe and converſation? Doth not God diſtinguiſh perſons in this World by the frames of their hearts, and tenour of their lives, in order to the great diſtinction he will make betwixt one and another in the day of Judgment? Have not I as precious a Soul to ſave or loſe as any of them? What is the matter that I ſit with folded arms, whilſt they are working out their Salvation with fear and trembling? Why ſhould any Man or Woman in the World be more careful for their Souls, than I for mine? Surely its capacity and excellency is equal with theirs, tho' my care and diligence be ſo unequal.*

10. To conclude, God will ſhortly give you an irreſiſtible Call to the grave, and after that his Voice ſhall call to you in your graves, *Ariſe ye dead, and come to Judgment*: But wo be to you, wo and alas that ever you were born, if you ſhould hear the Call of God to die, before you have heard and obeyed his Call to Chriſt! Will your death-bed be eaſie to you? Can you with any hope or comfort ſhoot the gulph of Eternity, before you have done one act for the ſecuring your Souls from the Wrath to come? 'Tis a dreadful thing for a poor Chriſtleſs Soul to ſit quivering upon the lips of a dying Sinner, not able to ſtay, nor yet to endure a parting pull from the Body in ſuch a caſe as it is.

In a word; If that *God* that made, and will ſhortly judge you; if the *Redeemer* that ſhed his invaluable Blood, and now offers you the purchaſes and benefits of it; if you have any love to, or care of your own Souls, which are more worth than the whole World; if you have any value for *Heaven*, or dread of *Hell*, then for God's ſake, for Chriſt's ſake, for your precious Souls ſake, trifle with Heaven and Hell no longer, but be in earneſt to work out your own Salvation with fear and trembling. Could I think of any other Means or Motives to ſecure your Souls from danger, I would ſurely uſe them. Could I reach your Hearts effectually, I would deeply impreſs this great Concern upon them; but I can neither do God's part nor yours; it is ſome eaſe to me, I have in ſincerity (tho' with much imperfection and feebleneſs) done part of my own: the Lord proſper it by the Bleſſing of his Spirit on the Hearts of them that read it. *Amen.*

A Practical Treatiſe of FEAR.

Wherein the various *Kinds*, *Uſes*, *Cauſes*, *Effects*, and *Remedies* thereof are diſtinctly opened and preſcribed, for the Relief and Encouragement of all thoſe that fear God in theſe doubtful and diſtracting Times.

To the Right Worſhipful Sir *JOHN HARTOP*, Knight and Baronet.

SIR,

AMong all the Creatures God hath made (Devils only excepted) Man is the moſt apt and able to be his own Tormentor; and of all the ſcourges with which he laſheth and afflicteth both his Mind and Body, none is found ſo cruel and intolerable as his own Fears. *The worſe the times are like to be, the more need the Mind hath of ſuccour and encouragement, to confirm and fortifie it for hard encounters: but from the worſt proſpect,* Fear *inflicts the deepeſt and moſt dangerous Wounds upon the Mind of Man, cutting the very Nerves of its paſſive fortitude and bearing ability.*

The grief we ſuffer from Evil felt, would be light and eaſie, were it not incenſed by Fear; *Reaſon would do much, and Religion more, to demulce and lenifie our ſorrows, did not* Fear *betray the ſuccours of both. And it is from* things to come *that this proſpecting Creature raiſeth up to himſelf vaſt Hopes and Fears; If he have a fair and encouraging proſpect of ſerene and proſperous days from the* Scheme *and Poſition of ſecond Cauſes,* Hope *immediately fills his heart with chearineſs, and diſplays the ſignals of it in his very face, anſwerable to that fair benign Aſpect of things: but if the face of things to come be threatning and inauſpicious,* Fear *gains the Aſcendant over the Mind, an unmanly and unchriſtian faintneſs pervades it, and among the many other miſchiefs it inflicts, this is not the leaſt, that it brings the evil of* to morrow *upon* to day, *and ſo makes the* Duties *of to day wholly unſerviceable to the* Evils *of to morrow; which is as much as if a man having an intricate and difficult buſineſs cut out for the next day, which requires the utmoſt intention both of his Mind and Body, and (haply) might be proſperouſly managed if both were duly prepared, ſhould lie all the night reſtleſs and diſquieted about the event, torturing and ſpending himſelf with his own preſaging fears, ſo that when the day is come, and the buſineſs calls for him, his ſtrength is no way equal to the burden of it, but he faints and fails under it.*

There is indeed an excellent uſe that God makes of our Fears to ſtimulate our ſlothful hearts to greater vigilance and preparation for evils; and there is a miſchievous uſe Satan *makes of our Fears, to caſt us under Deſpondency and unbecoming Puſillanimity; and I reckon it one of the great difficulties of Religion to cut by a thred here, and ſo to manage our ſelves under threatning or doubtful Providences, as to be touched with ſo much ſenſe of thoſe approaching evils, as may prepare us to bear them; and yet to enjoy that conſtancy and firmneſs of mind in the worſt times, that may anſwer the excellent Principles we are profeſſedly governed by.*

Theſe laſt times are certainly the moſt perillous times; great things are yet to be acted upon the Stage *of this World before it be taken down, and the* Scena antepenultima, *latter-end, I ſay not the laſt, will be a* Tragedy. *There is an* ultima clades adhuc metuenda, *a diſmal ſlaughter of the Witneſſes of Chriſt, yet to be expected: the laſt bite of the cruel Beaſt will be deadly, and if we flatter not our ſelves, all things ſeem to be diſpoſing themſelves in the courſe of Providence towards it.*

But, Sir, if our Union with Chriſt be ſure in it ſelf, and ſure to us alſo; if Faith give us the daily viſions and Prælibations of the World to come, what well-compoſed Spectators ſhall we be of theſe Tragedies! Let things be toſſed ſuſque, deque, *and the Mountains caſt into the midſt of the Sea, yet then the aſſured Chriſtian may ſing his Song upon* Alamoth, *A Song compoſed for God's hidden ones. This ſo poiſeth and ſteddies the mind, that we may enjoy the comfort and tranquility of a reſigned will, when others are at their wits end.* Pſal. 46.

With deſign to promote this bleſſed frame in my own and others hearts in theſe frightful times, I meditated, and now publiſh this ſmall Tract, to which a dear Friend (from whom I have often had the fair Idea *and Character of your excellent Spirit) hath occaſioned the prefixing of your worthy Name; I beg pardon for ſuch an unuſual preſumption, as alſo your charity in cenſuring the faults that will appear in it, when it ſhall come under ſo exact and judicious an eye; it may be uſeful, tho' it be not elegant; its ſeaſonableneſs is its beſt commendation, and its aim better than its performance. As for You,* Sir, *I hope Faith hath really placed your Soul in that ſerene and happy ſtation where* Seneca *fancied Moral Vertue to have placed a good man,* Fatendum eſt, cacumine Olympi conſtitutus, ſupra ventos & procellas, & omnes res humanas. *Above the Storms and Tempeſts of this unquiet and diſtracting World. But there are many gracious perſons at this day labouring under their own Fears, and whoſe hearts are ready to fail with looking for thoſe things that are coming to try them that dwell upon the Earth; and poſſibly ſomewhat of relief may be adminiſtred to many ſuch by this Diſcourſe; ſome bivious and ſtaggering Souls may be eſtabliſhed; ſome diſcouraged and fainting Spirits may be revived; ſome doubts may be diſſolved that have long perplexed gracious hearts. Whatever uſe it may be of to any, I humbly call in the aid of your Prayers to my own for a ſpecial Bleſſing upon it, and remain, Sir,*

Yours to honour, love, and ſerve you,

John Flavell.

Iſa. viii. *v.* 12, 13, *and part of the* 14.

Say ye not a confederacy to all them to whom this people ſhall ſay a confederacy; neither fear ye [their fear] nor be afraid. v. 13. *Sanctifie the Lord of hoſts himſelf, and let him be your fear, and let him be your dread;* v. 14. *And he ſhall be for a ſanctuary.*

CHAP. I.

Wherein the Text and Context are opened, the Doctrines propounded, and the general method ſtated.

THere is not more diverſity found in the outward features, than in the inward tempers and diſpoſitions of men: ſome are as timorous as Hares, and ſtart at every ſound, or yelp of a dog: others are bold as Lions, and can face dangers without trembling. Some fear more than they ought, and ſome before they ought, and others when they ought not at all. The carnal perſon fears man, not God; the ſtrong Chriſtian fears God, not man; the weak Chriſtian fears man *too much*, and God *too little*.

There is a Fear which is the effect of ſin, ſpringing from guilt, and hurrying the Soul into more guilt; and there is a Fear which is the effect of grace, ſpringing from our love to God and his intereſt, and driving the Soul to God in the way of duty. The leſs fear any man hath, the more happineſs, except it be of that fear which is our happineſs and our excellency.

It cannot be ſaid of any man as it is ſaid of *Leviathan*, *Job* 41. 33. that he is made without fear; thoſe that have moſt fortitude, are not without ſome fears: And when the Church is in the ſtorms of Perſecution, and almoſt covered with the waves, the ſtouteſt paſſengers in it may ſuffer as much from this boiſterous paſſion within, as from the Storm without; and all for want of throughly believing, or not ſeaſonably remembring, that the Lord High Admiral of all the Ocean, and Commander of all the Winds is on board the Ship, to ſteer and to preſerve it in the ſtorm.

A pregnant inſtance hereof is furniſhed to our hands in this Context, where you find the beſt men trembling in expectation of the worſt events both on the Church in general, and themſelves in particular. *Their hearts were moved like the trees of the wood ſhaken with the wind*, ch. 7. v. 2.

And indeed if their dangers were to be meaſured by ſenſe only, their fears were not above the value of the cauſe, yea, their dangers ſeemed to exceed their fears; for it was the invaſion of a foreign and cruel enemy, even the *Aſſyrian*, who were to break in upon them like a breach of the Sea, and overflow the land of *Immanuel*, v. 7. *The Lord bringeth up upon them the waters of the river ſtrong and many; even the King of* Aſſyria *and all his glory, and he ſhall come up over all his channels, and go over all his banks.* And as the 7 *ver.* reſembles the enemy to waters which quickly drown the country into which they break, ſo the 8 *ver.* tells you how far they ſhould prevail, and how near it ſhould come to a general and total ruine. *He ſhall paſs through Judah, he ſhall overflow and go over, he ſhall reach even to the neck, and the ſtretching out of his wings ſhall fill the breadth of thy land, O* Immanuel. All the body ſhould be under water, except the capital City, which remained above water.

Having thus deſcribed the power and ſucceſs of the invading enemy, in the 9 and 10 *verſes* he derides their plots and combinations, aſſuring them that altho' God for juſt and holy ends would permit them for a time to afflict his people, yet in the iſſue all their councels and cruelties ſhould recoil upon themſelves, and end in their own ruine and confuſion.

And thereupon *Iſaiah* is commanded to encourage the feeble and trembling hearts of ſuch as feared God in thoſe diſtracted and frightful times, *v.* 11, 12, 13. *The Lord ſpake unto me with a ſtrong hand, and inſtructed me that I ſhould not walk in the way of this people, ſaying, Say ye not a confederacy*, &c.

God ſpeaking to the Prophet by a ſtrong hand, imports the ſtrong and mighty impreſſion that was made upon his heart by the Spirit of Prophecy: wherein the Lord did as it were lay his hand upon him, as a man doth upon one to whom he is about to impart ſome ſpecial ſecret in a familiar way, *q. d.* Come hither *Iſaiah* (drawing him to him at the ſame inſtant with a friendly hand) take deep notice of what I am now to give thee in charge, both with reſpect to thy ſelf, and my elect people that follow thee; *Say not you a confederacy to all them to whom this people ſhall ſay a confederacy*, (i. e.) let not theſe frightful tidings work upon you, as they do upon *Ahaz*, and the common multitude with him, who are ſo terrified and ſcared with the approaching dangers, that all their councels, thoughts and ſtudies are taken up in preventing it, by making a confederacy or league with the *Aſſyrian*; or if that cannot be, then with ſome foreign power that may ſecure them againſt the *Aſſyrian*: but their eyes Hoſ. 5
are not all to me for protection and deliverance; they expect more from *Egypt* than from *Heaven*, from a broken reed than from the Rock of ages. Fear not you their fear; their fear drives them from God to the Creature; it firſt *diſtracts* them, and then *enſnares* them.

But on the contrary, ſee that thou, and all the faithful in the land with thee, do ſanctifie me in your hearts, and make me your fear and your dread, (*i. e.*) rely upon me by faith in this day of trouble, and ſee that you give me the glory of my Wiſdom, Power, and Faithfulneſs; by relying intirely upon thoſe my Attributes engaged for you in ſo many tried promiſes: and do not betake your ſelves to ſuch ſinful and vain ſhifts as thoſe do that have no intereſt in me, nor experience of me. This is the general ſcope and deſign of the Text; wherein more particularly you have,

1. An evil practice prohibited.
2. An effectual remedy preſcribed.
3. A ſingular encouragement to apply that remedy.

1. An evil practice prohibited, *Fear not their fear, neither be afraid.* This is that ſinful principle, which was but too apt to incline them to do as others did, *ſcil.* to ſay a confederacy. Sinful fears are apt to drive the beſt men into ſinful compliances, and in direct ſhifts to help themſelves.

Their fear may be underſtood two ways;

1. Subjectively.
2. Effectively.

1. *Subjectively*, for the ſelf ſame fear wherewith the carnal and unbelieving *Jews* feared: a fear that enſlaved them in bondage of Spirit; a fear that is the fruit of ſin, a ſin in its own nature, the cauſe of much ſin to them, and a juſt puniſhment of God upon them for their other ſins.

2. *Effectively*, Let not your fear produce in you ſuch miſchievous effects as their fear doth; to make you forget God, magnifie the creature, prefer your own wits and policies to the Almighty power, and unſpotted faithfulneſs of God; if you ſay, but how ſhall we help it;

2. Why in the next place you have, An *Effectual remedy preſcribed, But ſanctifie the Lord of hoſts himſelf, and let him be your fear and your dread.* The fear of God will ſwallow up the fear of Man, a reverantial awe and dread of God will extinguiſh the ſlaviſh fear of the creature; as the Sun-ſhine puts out fire; or as one fire fetches out another: ſo will this fear fetch out that.

By ſanctifying the Lord of Hoſts himſelf, is meant a due aſcription of the glory of his Sovereign power, wiſdom and faithfulneſs, not only in verbal and profeſſed acknowledgments thereof, but eſpecially in thoſe internal acts of affiance, reſignation, and intire dependence on him, which as they are the choiceſt reſpects of the creature towards its God, and give him the greateſt glory, ſo they are certainly the moſt beneficial and comfortable acts we can perform for our own peace and ſafety in times of danger.

If a man do really look to God in a day of trouble and fear, as to the *Lord of Hoſts*, (*i. e.*) one that governs all the creatures, and all their actions; at whoſe beck and command all the Armies of Heaven and Earth are;and then can rely upon the care and love of this God, as a child in danger of trouble repoſes on, and commits himſelf with greateſt confidence to the care and protection of his Father: O what peace, what reſt muſt neceſſarily follow upon this! Who would be afraid to paſs through the midſt of Armed Troops and Regiments, whilſt he knows that the General of that Army is his own Father? The more power this filial fear of God obtains in your hearts, the leſs will you dread the power of the Creature. When the *Dictator* ruled at *Rome*, then all other *Officers* ceaſed; and ſo in a great meaſure will all other fears where the fear of God is *Dictator* in the heart. This is the Remedy.

3. And to enable us to apply this remedy in the worſt and moſt difficult times, we have a ſingular *encouragement* propoſed. If we will thus ſanctifie the Lord of Hoſts himſelf, by ſuch an acknowledgment of, and child-like dependence on him in times of danger, then he will be to us for a *Sanctuary* (*i. e.*) he will ſurely protect, defend and provide for us in the worſt times and caſes, then will the Lord *Create upon every dwelling-place of mount* Zion *and upon her Aſſemblies, a cloud and ſmoke by day, and the ſhining of a flaming fire by night; for upon all the glory ſhall be a defence, and there ſhall be a Tabernacle for a ſhadow in the day-time from the heat, and for a place of refuge and for a covert from the ſtorm, and from rain.* Let the winds roar, the rain beat, the lightnings flaſh, you are in ſafety and have a good roof over your heads. Hence theſe two points of Doctrine offer themſelves.

Doct. I. *That the beſt men are too apt to be overcome with ſlaviſh fears in times of eminent diſtreſs and danger.*

Doct. II. *That the fear of God is the moſt effectual means to extinguiſh the ſinful fear of man, and to ſecure us from danger.*

Theſe two points take in the ſubſtance and ſcope of the Text, but becauſe I deſign to treat in the following Chapters, of the *Kinds*, *Nature*, *Uſes*, *Cauſes*, *Effects*, and *Remedies* of Fear, I ſhall not diſtinctly proſecute them, but proceed in this order in the following Chapters.

CHAP. II.

Wherein the kinds and nature of Fear are opened, and particularly the diſtracting ſlaviſh Fear of Creatures.

Sect. I.

THere is a threefold Fear found in men. *viz.*

1. Natural }
2. Sinful } Fear.
3. Religious }

Natural Fear, of which all are partakers that partake of the common nature, not one excepted.

Natural Fear is the trouble or perturbation of mind from the apprehenſion of approaching evil, or impending danger.

The Greek word φόβος comes from a Verb that ſignifies Flight; this is not always ſinful, but it is always the fruit and conſequent of ſin. Since ſin entred into our nature there is no ſhaking off Fear, no ſooner had *Adam* tranſgreſſed, but he feared and fled, hiding himſelf among the Trees of the Garden, *Gen.* 3. 8. when he had tranſgreſſed the Covenant, he preſently feared the execution of the Courſe. Firſt he *eats*, then he *hides.* And his afflictive paſſion is from him tranſmitted and derived to all his children.

φέβομαι fugio, perfect. med. πέφοβα, inde φόβος timor, fuga.

To this natural Fear it pleaſed our Lord *Jeſus Chriſt* to ſubject himſelf in the days of his fleſh, he was afraid, yea, he was ſore amazed. *Mark* 14. 33. For though his humane nature was abſolutely free from ſin, yet he came in the *likeneſs of ſinful fleſh. Rom.* 8. 3.

This fear creates great trouble and perturbation in the mind, 1 *John* 4. 18. *Fear hath torment*; in propotion to the danger is the fear, and in *proportion* to the fear, the trouble and diſtraction of the mind, if the fear be exceeding great, reaſon is diſplaced, and can conduct us no farther, as the *Pſalmiſt* ſpeaks of Mariners in a Storm, *they are at their wits end*, *Pſal.* 107. 27. or as it is varied in the *Margin*, all wiſdom is ſwallowed up, and this is the meaning of *Deut.* 28. 25. that they ſhould go out againſt their enemies one way, and *flee before them ſeven ways*, (*i. e.*) ſo great ſhall be the fright and diſtraction that they ſhall attempt now one way, then another, ſtriving every way, but liking none; for fear ſo far betrays the ſuccours of reaſon, that their counſels are always in uncertainty and at a loſs, and the uſual voice of a man in this condition is, *I know not what to do, I know not which way to turn.*

Rector in incerto eſt, nec quid fugiatve petatve, invenit. *Ovid*

Evil is the object of fear, and the greater the evil is, the ſtronger the fear muſt needs be, and therefore the terrors of an awakened and terrified conſcience muſt be allowed to be the greateſt of terrors, becauſe in that caſe a man hath to do with a great and terrible God, and is ſcared with apprehenſions of his infinite and eternal wrath, than which no evil is or can be greater. You ſee at what height Chriſt's conflict with it wrought, when it made him ſweat as it were great clots of blood. Of all temporal evils death is the greateſt, and therefore *Job* calls it *the King of Terrors*, *Job* 18. 14. or the moſt terrible of terribles. *Thuanus* relates two ſtrange inſtances of the fear of death: One of a certain Captain who was ſo terrified with the fear of death, that he poured out a kind of bloody ſweat from all parts of his body. Another is of a young man condemned for a ſmall matter by *Sixtus Quintus*, who was ſo vehemently terrified with the fears of death, that he ſhed a kind of bloody tears. Theſe are ſtrange and terrible effects of fear, but vaſtly ſhort of what Chriſt felt and ſuffered, who grapled with a far greater evil than the terrors of Death, even the wrath of an incenſed God poured out to the full, and that immediately upon him.

Dux quidam indigno mortis metu, adeo concuſſus fuit, ut ſanguineum ſudorem toto corpore fudit. *Hiſt. lib.* 11.

Juvenis ob levem cauſam à Sixto V. damnatus, præ doloris vehementia fertur lacrymas cruentes fudiſſe, *lib.* 80.

But yet evil, as evil, is rather the object of hatred than of fear, it muſt be an imminent or near approaching evil, which we ſee not how to eſcape or put by, that provokes fear, and rowzes this Lion. And therefore the Saints in glory are perfectly freed from fear, becauſe they are out of the reach of all danger: Nor do we that are here in the midſt of evils fear them till we ſee them approaching us, and we ſee not how to avoid them. To hear of Fire, Plague, or the Sword in the *Indies*, doth not afright us, becauſe the evil is ſo remote from us: its far enough off, we are in no danger of it; but when it is in the Town, much more when within our own dwellings, we tremble. Evil hurts us not by a ſimple apprehenſion of its nature, but of its union; and all propinquity is a degree of union, as a learned Divine ſpeaks. And it's worth obſervation, that all carnal ſecurity is maintained by putting evils at a great diſtance from us; as it is noted of thoſe ſecure ſenſualiſts, *Amos* 6. 3. *they put far from them the evil day.* The meaning is not that they did, or could put the evil one minute farther from them in reality, but only by imagination and fancy; they ſhut their own eyes, and would not ſee it, leſt it ſhould give an unpleaſing interruption to their mirth; and this is the reaſon why Death puts the living into no more fear, becauſe it is apprehended as remote, and at an undetermined diſtance, whereas if the preciſe time of Death were known, eſpecially if that time were near, it would greatly ſcare and terrifie.

Dr. *Reynolds.*

This is the nature of natural Fear, the infelicity of nature, which we all groan under the effects of: It is in all the Creatures in ſome degree, but among them all none ſuffer more by it than man, for hereby he becomes his own tormentor; nor is any torment greater than this when it prevails in a high degree upon us. Indeed all conſtitutions and tempers admit not the ſame degrees of fear; ſome are naturally courageous and ſtout, like the *Lion* for magnanimity and fortitude; others exceeding timorous and faint-hearted, like the *Hare* or *Hart*, one little Dog will make a hundred of them fear and flee before him. *Luther* was a man of great courage and preſence of mind in dangers, *Melancthon* very timorous and ſubject to deſpondency. Thus the difference betwixt them is expreſſed in one of *Luther*'s Letters to him: 'I am well-nigh a ſecure ſpectator of things, 'and eſteem not any thing theſe fierce and threatning *Papiſts*. I much diſlike thoſe anxious cares 'which as thou writeſt do almoſt conſume thee. There might be as great a ſtock of grace in one as in the other, but *Melancthon*'s grace had not the advantage of ſo ſtout and courageous a temper of body and mind as *Luther*'s had. Thus briefly of natural Fear.

Epiſt. ad Melanc. *An.* 1549.

Sect. II.

There is a Fear which is formally and intrinſically ſinful, not only our infelicity, but our fault, not our ſimple affliction and burden, but our great evil and provocation; and ſuch is the fear here diſſuaded, called *their fear*, (*i. e.*) the fear wherewith carnal and unbelieving men do fear, when dangers threaten them; and the ſinfulneſs of it lies in five things.

1. In the ſpring and cauſe of it, which is unbelief, and an unworthy diſtruſt of God, when we dare not rely upon the ſecurity of a divine promiſe, nor truſt to God's protection in the way of our duty. This was the very caſe of that people, *Iſa.* 30. 15. *Thus ſaith the Lord, the holy One of Iſrael, in returning and reſt ſhall ye be ſaved, in quietneſs and in confidence ſhall be your ſtrength*; *and ye would not, but ye ſaid no, for we will flee upon horſes*; *therefore ſhall ye flee: and we will ride upon the ſwift*; *therefore ſhall they that purſue you be ſwift, one thouſand ſhall flee at the rebuke of one*, &c.

Thus ſtood the caſe, *Sennacherib* with a mighty Hoſt was ready to invade them; this puts them into a fright; in this diſtreſs God aſſures them by the mouth of the Prophet, that *in returning and reſt they ſhould be ſaved, in quietneſs and confidence ſhould be their ſtrength.* The meaning is, never perplex your ſelves with various counſels and projects to ſecure your ſelves under the wings of *Egypt* or any other *Protector*, but with a compoſed, quiet, and calm temper of mind reſt upon my power by faith, take my promiſes for your ſecurity, this ſhall be your ſalvation and your ſtrength, more effectual to your preſervation than Armies, Gariſons, or any Creature-defence in the world; one act of Faith ſhall do you better ſervice than *Pharaoh* and all his Forces can do.

But ye ſaid no, *q. d.* we dare not truſt to that, a good *horſe* will do us more ſervice at ſuch a time than a good *promiſe*; *Egypt* is a better ſecurity in their eye than *Heaven.* This is the fruit of groſs infidelity. And as wicked men do thus forſake God, and cleave to the Creature in time of trouble, ſo there is found a ſpice of this diſtruſtfulneſs of God producing fear and trouble in the beſt men. It was in the Diſciples themſelves, *Mat.* 8. 26. *Why are you fearful, O ye of little faith?* A Storm had befallen them at Sea, and danger began to threaten them, and preſently you find a ſtorm within, their fears were more boiſterous than the winds, and had more need of calming than the ſea; and it was all from their unbelief, as Chriſt tells them; the leſs their faith, the greater their fear. If a man can but rely upon God in a promiſe, ſo far as he is enabled to believe, ſo far he will reckon himſelf well ſecured. *Illyricus* in his Catalogue of the witneſſes relates this remarkable paſſage of one *Andreas Proles*, a godly aged Divine who lived ſomewhat before *Luther*, and taught many points ſoundly, according to his light then, he was called to a *Synod* at *Millain*, and afterwards in the *Lateran*, where oppoſing a propoſition of the *Pope* about burdening the Church with a new Holiday, he was brought into much danger, and eſcaping very narrowly from *Rome*, he bought him a *Bow* and *Weapons*, but as

Illyr. Cat. Teſt. lib. 19.

he was riding, he began to bethink himſelf, That the cauſe was not *his* but *God*'s, and not to be maintained with ſword and bow, and if it were yet what could ſuch a decrepit old man do with weapons? Upon which he threw away his weapons, committed himſelf, his cauſe, and his journey to God, relied upon his promiſes more than ſword or bow, and came home ſafe, and afterward died quietly in his bed.

2. The ſinfulneſs of Fear lies in the exceſs and immoderacy of it. when we fear more than we ought? for it may be truly ſaid of our fears as the *Philoſopher* ſpeaks of waters, *difficile ſuis terminis contenentur*, 'tis hard to keep them within bounds, every buſh is a Bear, every petty trouble puts us into a fright, our fear exceeds the value and merit of the cauſe. 'Tis a great ſin to love or fear any creature above the rate of a creature, as if they were Maſters of all our temporal and eternal comforts. Thus when the men of *Iſrael* heard of the confederacy and conjunction of their enemies againſt them, the Text ſaith, *their hearts were moved, as the Trees of the wood are moved with the wind*, *Iſai.* 7. 1. or as we uſe to ſay *proverbially*, like an *Aſpine leaf*: 'tis a ſad ſight to behold men ſhaking and quivering as the trees do in a windy day, yet thus did the houſe of *David*, partly through the rememberance of paſt calamities, but eſpecially through incredulity in Gods protecting care in their preſent and future dangers? yea, this is too often the fault of good men in creature fear, as well as in creature love, to tranſgreſs the due bounds of moderation. 'Tis noted of *Jacob* though a man of much Faith, and one that had the ſweeteſt encouragements to ſtrengthen it both from former experiences, and God's gracious promiſes to be with him; yet when *Eſau* was come nigh, he was *greatly afraid and diſtreſſed*, *Gen.* 32. 7. It was but a little before that God had graciouſly appeared to him, and ſent a Royal guard of Angels to attend him, even two hoſts or armies of Angels, *verſe* 1, 2. and yet aſſoon as *Eſau* approached him, he was afraid, greatly afraid, yea, greatly afraid and diſtreſſed, notwithſtanding ſuch an encouraging viſion as this was.

3. The ſinfulneſs of our Fears lies in the inordinacy of them; to fear it more than we ought is bad enough, but to magnifie its power above the power of a creature; to exalt the power of any creature by our fears, and give it ſuch an Aſcendent over us, as if it had an Arbitrary and abſolute dominion over us, or over our comforts, to do with them what it pleaſed; this is to put the creature out of its own Claſs and rank, into the place of God, and is therefore a very ſinful and evil fear.

To *truſt* in any creature as if it had the power of a God to *help* us, or to *fear* any creature, as if it had the power of a God to *hurt* us, is exceeding ſinful, and highly provoking to God. This inordinate truſt is taxed and condemned in *Iſai.* 31. 3. They would needs go down to *Egypt* for help, and truſt in their horſes and horſemen, becauſe they were ſtrong (*i. e.*) in their opinion they were able to ſecure them againſt all thoſe dangers the Prophet from the Lord's own mouth had threatened them with, but to take them off from this ſinful and inordinate dependence on the creature he tells them. *v.* 3. *Now the* Egyptians *are men and not God, and their horſes fleſh, and not ſpirit, when the Lord ſhall ſtretch forth his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall down; and they ſhall fail together*, q. d.

'Tis a ſinful and dangerous miſtake for one creature, to give that truſt and dependence to another creature which is due only to God, to look upon men as if they were Gods, and horſes as if they were Spirits: All creatures, even the ſtrongeſt, are but as the Hop, the Vine, or the Ivy, if they claſp about the pole, the wall, or the oak; they may be ſupported, as you alſo may by leaning upon God, but if they depend, and intangle themſelves one upon another, as you and the *Egyptians* do, you ſhall fail, and fall all together.

And as one creature is apt inordinately and ſinfully thus to truſt and lean upon another; ſo there is as great a proneſs in the creatures inordinately to fear and dread each other, as if the creature feared were rather a God, than a man, rather a Spirit than fleſh; and thus our fear magnifies and exalts the creature, and puts it as it were into the room and place of God. This was the ſin which God rebuked in his own people, *Iſai* 51. 12, 13. *I even I am he that comforteth thee, who art thou, that thou ſhouldeſt be afraid of a man that ſhall die, and of the ſon of man which ſhall be made as graſs, and forgetteſt the Lord thy maker*, &c. See how fear exalts man, and depreſſeth God, it thinks upon the noxious power of men ſo much, that it forgets the ſaving power of God, as if that ſtood for nothing; thus a mortal worm that ſhall periſh as the graſs, eclipſes the glory of the great God, that ſtretched forth the heavens, and laid the foundations of the earth.

And this was the evil againſt which Chriſt cautioned his own *Diſciples* in *Matth.* 10. 28. *Fear not them which kill the body, but are not able to kill the ſoul; but rather fear him which is able to deſtroy both ſoul and body in hell.* q. d. Have a care you never fear any man, be he armed with never ſo much power, and rage; as if the power of making or marring you for ever were in his hands, as if you lay at the feet of his will and pleaſure to be ſaved or ruined for ever. Fear not him that can only touch your bodies as if he would damn your ſouls, inveſt not any creature with the ſovereign and incommunicable power of God.

4. The ſinfulneſs of Fear conſiſts in the diſtracting influence it hath upon the hearts of men, whereby it diſcompoſeth and unfits them for the diſcharge of their duties.

Fear ſometimes puts men into ſuch an hurry, and their thoughts into ſuch diſorder, that for the preſent they have ſcarce any ſuccour or relief from their graces, or from their reaſon; for under an extraordinary fear both grace and reaſon like the wheels of a watch wound above its due height, ſtand ſtill, and have no motion at all. It is rare to find a man of that largeneſs and conſtancy of heart and mind in a day of fear, that was found in *Jehoſhaphat*, 2 *Chro.* 20. 2, 3. *Then there came ſome that told* Jehoſhaphat *ſaying, there cometh a great multitude againſt thee from beyond the ſea, on this ſide* Syria, *and behold they be in* Hazazon Tamar *which is* Engedi, *and* Jehoſhaphat *feared, and ſet himſelf to ſeek the Lord.* He ſet himſelf (*i. e.*) he compoſed and fixed his heart for Prayer in the time of ſo great afright, and terrible an Alarm: But it is rare to find ſuch conſtancy and evenneſs of mind as this; in like caſes it is with moſt in great frights, as the *Prophet* deſcribes the condition of the Jews, *Iſaiah* 22. 2, 3. when the City of *Jeruſalem* was beſieged and the enemy came under the walls of it; that which a little before was the *joyous City*, or as ſome read the revelling City, is now in ſuch a panick fear, that it is full of ſtirs and tumults, ſome run up to the tops of the houſes either to hide or bewail themſelves, or take a view of the dreadful enemy without; others prevent the ſword of the enemy, and die by fear before hand, their own apprehenſions of miſery killed them before the ſword of any other enemy once touched them, but you read of none that ran into their cloſets to ſeek the Lord; the City was full of ſtirs, but not of prayers; alas, Fear made them cry to the mountains, rather than to God, *ver.* 5. The beſt men find it hard to keep their thoughts from wandering and their minds from diſtraction in the greateſt calm of peace, but a thouſand times harder in the hurries and tumults of fear.

5. The ſinfulneſs of Fear conſiſts in the power it hath to diſpoſe and incline men to the uſe of ſinful means to put by their danger, and to caſt them into the hands and power of temptation. *The fear of men bringeth a ſnare*, *Prov*, 29. 25. or puts and lays a ſnare before him; Satan ſpreads the net, and Fear like the ſtalking horſe drives men right into it. It was Fear which drew *Abraham* that great believer into the ſnare of diſſimulation, to the great diſparagement of Religion, for it was ſomewhat an odd ſight to ſee *Abimelech* an heathen ſo ſchooling an *Abraham* for it, as he did *Gen.* 20. 9. And for the ſame evil you find God chiding his people in *Iſaiah* 57. 11. *And of whom haſt thou been afraid, or feared that thou haſt lied and haſt not remembred me?* There is a double lie occaſioned by Fear, one in *words*, another in *deeds*: Hypocriſie is a lie done, a practical lie, and our Church Hiſtory abounds with ſad examples of diſſimulation through fear: 'tis Satan's great engine to make his Temptations Victorious and ſucceſsful with men.

3. There is an holy and laudable Fear, a Fear which is our *treaſure*, not our *torment*, the chief ornament of the Soul, its beauty and perfection, not its infelicity or ſin, *viz.* the awful filial fear of God; natural fear is a pure or ſimple paſſion of the Soul; Sinful fear is the diſordered and corrupt paſſion of the ſoul; but this is the natural paſſion ſanctified, and thereby changed and baptized into the name and nature of a Spiritual grace. This fear is alſo mentioned in my Text, and preſcribed as an Antidote againſt ſinful fears; it devours carnal fears as *Moſes* ſerpent did thoſe of the *Enchanters*. It's one of the ſoreſt judgments to be in the fear of man day and night, *Deut.* 28. 65, 66, 67. and one of the ſweeteſt mercies to be in the fear of God all the day long, *Prov.* 23. 17. The fear of men ſhortens our days, *Iſaiah.* 22. 34 but the fear of the Lord prolongeth our days, *Prov.* 10. 27. The fear of the Lord is a fountain of life *Prov.* 14. 27. But the fear of man a fountain of miſchiefs and miſeries. By the fear of the Lord men depart from evil, *Prov.* 16. 6. but by the fear of men, men run themſelves into evil *Prov.* 29. 25.

This Fear is *a gracious habit or principle planted by God in the ſoul, whereby the ſoul is kept under an holy awe of the eye of God, and from thence is inclined to perform and do what pleaſeth him, and to ſhun and avoid whatſoever he forbids and hates.*

1. It is planted in the ſoul as a permanent and fixed habit, it is not of the natural growth and production of man's heart, but of ſupernatural infuſion and implanation. *Jer.* 32. 40. *I will put my fear into their inward parts.* To fear man is natural, but to fear God is wholly ſupernatural.

2. This gracious fear puts the ſoul under the awe of Gods eye, *Pſal.* 119. 161. *my heart ſtandeth in awe of thy word.* 'Tis the reproach of the ſervants of men to be *eye-ſervants*; but it is the praiſe and honour of God's ſervants to be ſo.

3. This reſpect to the eye of God inclines them to perform and do whatſoever pleaſeth him, and is commanded by him; hence fearing God, and working righteouſneſs are connected and linked together, *Acts* 10. 35. if we truly fear God, we dare not but do the things he commands, and if his fear be exalted in our hearts to an high degree, it will enable us to obey him in duties accompanied with deepeſt ſelf denial, *Gen.* 22. 12. *Now I know thou feareſt God, ſeeing thou haſt not withheld thy ſon, thine only ſon from me.*

4. This fear ingageth, and in ſome degree inableth the ſoul, in which it is to ſhun and avoid whatſoever is diſpleaſing to God, and forbidden by him, in this *Job* diſcovered himſelf a true fearer of God, he would not touch what God had forbidden, and therefore was honoured with this Excellent Character, *He was one that feared God and eſchewed evil*, *Job* 1. 3.

And thus of the ſeveral kinds of Fear.

CHAP. III.

Shewing the various uſes of Fear, both Natural, Sinful, and Religious, in the Government of the world by providence.

HAving taken a brief view of the ſeveral kinds and ſorts of Fear that are found among men, our next work will be to upon the Uſes of them in the Goverment of this world, for one way or other they all ſubſerve the moſt wiſe and holy purpoſes of God therein. And we will firſt enquire into.

1. *The Uſe of Natural Fear.*

Which if we well conſider, it will be found exceeding neceſſary and uſeful to make man a governable creature by Law, and conſequently the order, comfort and tranquillity of the world neceſſarily depends upon it. How immorigerous and intractable would the corruptions of man's nature make him, and uncapable of any moral reſtraint from the moſt flagitious and barbarous crimes, had not God planted ſuch a paſſion as this in his nature, which like a * bridle curbs in the corrupt propenſions thereof. If fear did not clap its manacles and fetters upon the wild and boyſterous luſts of men, they would certainly bear down all milder motives and break looſe from all ingenuous bands of reſtraint, the world would inevitably be filled with diſorders, tumults, rapines, theft, murders, and all manner of uncleaneſs, and unrighteouſneſs, *nec hoſpes ab hoſpite tutus*, men would become like the fiſhes of the ſea as the Prophet complains, *Habak.* 1. 14. where the greater ſwallow up a multitude of the ſmaller fry alive at one gulp; propriety could not be maintained in the world, no man's perſon could be ſafe or inviolate; power and opportunity to do

miſchief

*Eſt inſtan ni qu quus tur, metu toler omni ciden *Lav* *pro.* 25.

Intellectualis creatu ipſo quod creatura eſt riorem habet, cujus dentiæ & ordinatio jaceat: & qua intelle eſt capax eſt guberna moralis, qua diriga bonum, & arceatur & talis lex eſt illi fi ter neceſſaria, ut co enter ſuæ naturæ poſſit. *Suarez de leg.*

miſchief would meaſure out to men their Lot and Inheritance, and conſequently all Societies muſt disband and break up. We ſay, and the obſervation is ſure, *He that fears not his own, may eaſily be maſter of another man's life.* 'Tis Law, and fear of Puniſhment that keeps the World in order; men are afraid to *do* evil, becauſe they are afraid to *ſuffer* it; they ſee the Law hath inſeparably link'd penal and moral evils together; if they will preſume upon the one, they muſt neceſſarily pull the other upon them too: and this keeps them in ſome order and decorum; there would be no order or ſecurity without Law: but if Laws had no annexed penalties to enforce them, and give them their ſanction, as good there were no Laws; they would have no more power to reſtrain the corruptions of mens hearts, than the new cords or green withs had to bind *Sampſon.* And yet, if the ſevereſt penalties in the World were annexed to, or appointed by the Law, they could ſignifie nothing to the ends of Government without Fears. This is that tender ſenſible power or paſſion on which threatnings work, and ſo brings men under moral government and reſtraint, *Rom.* 13. 3, 4. *Magiſtrates are a terror to evil works; wilt thou not then be afraid of the power? but if thou do that which is evil, be afraid, for he beareth not the ſword in vain.* And by this means a world of evil is reſtrained and prevented in the world.

It was the cuſtom and policy of the *Perſians* (I cannot ſay laudable) at the death of their Kings to give every man liberty for the ſpace of five days to do what he would; and ſuch miſchiefs were done every-where by the unbridled luſts of men in thoſe days, that it made the people long and pray for the inſtalment of their next King, it exceedingly endeared Government to them: Bleſſed be God for Law and Government, for curbing by this means the raging luſts of the hearts of men, and procuring reſt and comfort for us in the world this way.

2. *The Uſe of ſinful Fear.*

This is formally evil and ſinful in its own nature, as well as the fruit of ſin, and offspring of ſinful nature, yet the Lord knows how to overrule it in his providential Government of the world to his own wiſe and holy purpoſes; and he doth ſo,

Firſt, by making it his ſcourge to puniſh his enemies. If men will not fear *God*, they ſhall fear *men*, yea, they ſhall be made a terror to *themſelves.* And indeed it is a dreadful puniſhment for *God* to deliver a man up into the hands of his own fears. I think there is ſcarce a greater torment to be found in the world, than for a man to be his own *Tormentor*, and his mind made a Rack, an Engine of torture to his Body. We read in 2 *Kings* 17. 25. that God ſent Lions among the people; but certainly that is not ſo bad as for God to let looſe our own Fears upon us. No Lion is ſo cruel as this Paſſion, and therefore *David* eſteemed it ſo great a deliverance to be delivered from all his Fears, *Pſal.* 34. 4. It is a dreadful threatning which is recorded in *Deu.* 28. 65, 66, 67. againſt the diſobedient and rebellious, *Thou ſhalt find no eaſe, neither ſhall the ſole of thy foot have reſt, but the Lord ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of mind, and thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night, and ſhalt have no aſſurance of thy life; in the morning thou ſhalt ſay, would God it were even, and at even thou ſhalt ſay, would God it were morning, for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee.* When Fear hath once ſeized the heart, you may ſee deaths colours diſplayed in the Face. What a diſmal life do they live, who have neither any peace by day, nor reſt by night, but weariſome days and nights are appointed them! The days of ſuch men are tireſom days; they wiſh for the night, hoping it may give them a little reſt; but their Fears go to bed with them, their hearts pant, and meditate terror; and then, Oh that it were day again!

2. By Fear God puniſheth his enemies in Hell: it is that *flagellum Dei*, terrible ſcourge of God, by which a great part of the torment of the damned is inflicted on them. Divines uſe to make this tripartite diſtinction of Hell-torments, and tell us God puniſhes the wicked there partly by remembrance what is paſt, *viz.* the mercies and means they once had, but are there irrecoverably loſt, partly by the ſenſe of things preſent, even the wrath of God overlaying ſoul and body, and partly by the fear of what is to come; and ſure this is not the leaſt part of the miſery of thoſe wretched caſt-aways. Oh that fearful expectation of fiery indignation! more and more of God's wrath ſtill coming on as the waves of the Sea, thruſting forward one another; yea, this is that which makes the Devils tremble, *James* 2. 19. φρίσσουσι; the word ſignifies ſuch a noiſe as the rote of the Sea, or the roaring of the Waves when they break themſelves againſt the Rocks, and this is occaſioned by the Fears which are continually held as a Whip over them.

Calamitoſus eſt animus futuri anxius, & ante miſerias miſer. *Sen.*

3. Providence makes uſe of the ſlaviſh Fears and Terrors of wicked men to diſſipate and ſcatter them when they are combined and confederated againſt the people of God; by theſe have they been routed and put to flight when there hath been no other viſible power to do it: It's ſaid, *Pſal.* 78. 55. God caſt out the Heathen before his people *Iſrael*; and by what means were thoſe mighty Nations ſubdued? not by the ſtrength or multitudes of the *Iſraelites*, but by their own fears; for it is ſaid, *Joſh.* 24. 11, 12. *The Lord ſent the hornet before them, which drave them out.* Theſe *Hornets* were the fears and terrors of their own guilty and preſaging minds, which buzzed and ſwarmed in their own breaſts, and ſtung them to the heart worſe than the Swords of the *Iſraelites* could do. *Theodoret* relates a memorable ſtory of *Sapores* King of *Perſia*, who had beſieged many Chriſtians in the City *Niſibis*, and put them to great ſtraits, ſo that little hopes of ſafety were left them; but in the depth of their diſtreſs God ſent an Army of Hornets and Gnats among their enemies, which got into the trunks of their Elephants and ears and noſtrils of their Horſes, which ſo enraged them, that they brake their harneſs, caſt their riders, and put all to the rout, by which providence the Chriſtians eſcaped. Theſe Hornets were terrible to them; but Fears, which are Hornets in a Figure, are ten thouſand times more terrible: they will quell and ſink the very hearts of the ſtouteſt men, yea, they will quickly

Crabrones per metaphoram repentinum terrorem ſignificant, qui in animos male ſibi conſcios à Deo immiſſus fuit. *Lavater in loc.*

Sapores Rex Perſarum cum urbem Niſib in qua erant Chriſtiani, obſediſſet, eamque affligeret, magna vis Crabronum, & Culicum repente venit, & in Promuſcides cavas Elephantorum conſedit, complevitq; aures Equorum, ita ut ſeſſores excuſſerint, & turbatos ordines in fugam converterint. *Hiſt. lib.* 2. *cap.* 30.

make thoſe that in their pride and haughtineſs took themſelves rather to be Gods and Almighty Powers, to know themſelves to be but Men, as it is *Pſal.* 9. 20. *Put them in fear, O Lord, that they may know themſelves to be but men:* One fright will ſcare them out of a thouſand fond conceits and idle dreams.

3. *The Uſe of religious Fear.*

If God can make ſuch Fruit to grow upon ſuch a Bramble as the ſinful ſlaviſh Fear of man is, what may we expect from religious Fear, a choice root of his own Spirits planting? The uſes and benefits hereof are innumerable and ineſtimable; but I muſt contract, and will only inſtance in three ſpecial uſes of it.

1. By this Fear the people of God are excited to, and confirmed in the way of their duty. *Eccleſ.* 12. 13. *Fear God, and keep his Commandments.* It is *Cuſtos utriuſque Tabulæ*, the keeper of both Tables, becauſe the duties of both Tables are influenced by it. 'Tis this Fear of God that makes us have a due reſpect to all his Commands, and it is as powerful to confirm us in, as it is to excite us to our duties, *Jer.* 32. 40. *I will put my fear into their inwards, and they ſhall not depart from me.* Look, as he that ſoweth doth not regard the Winds, but goes on in his labour whatever Weather the face of Heaven threatens; ſo he that fears God will be found in the way of his duty, let the aſpect of the times be never ſo lowring and diſcouraging; and truly, this is no ſmall advantage in times of frights and diſtractions. Slaviſh Fear ſets a man upon the Devil's ground, Religious Fear upon God's ground: and how vaſt an odds is there in the choice of our ground, when we are to endure a great fight of affliction!

2. Another excellent uſe of this Fear, is to preſerve the purity and peace of our Conſciences, by preventing grief and guilt therein, *Prov.* 16. 6. *The fear of the Lord is to depart from evil.* See how it kept *Joſeph*, *Gen.* 39. 9. and *Nehemiah*, ch 5. 15. And this benefit is invaluable, eſpecially in a day of outward calamity and diſtreſs. Look in what degree the Fear of God prevails in our hearts, anſwerable thereunto will the ſerenity, peace and quietneſs of our Conſciences be; and proportionable unto that will our ſtrength and comfort be in the evil day, and our courage and confidence to look dangers in the face.

3. To conclude, A principal uſe of this Fear of God is to awaken us to make timely proviſions for future diſtreſſes, that whenſoever they come, they may not come by way of ſurprize upon us. Thus *Noah*, being moved with fear, prepared an Ark, *Heb.* 11. 7. It was the inſtrument of his and his Families ſalvation. Some men owe their Death to their fears; but good men in a ſenſe owe their Lives to their fears; ſinful fears have ſlain ſome, and godly fears have ſaved others. *A wiſe man feareth, and departeth from evil,* (ſaith *Solomon*) *but a fool rageth and is confident.* His fears give him a timely Alarm before the enemy fall into his quarters and beat them up, by this means he hath time to get into his chambers of ſecurity and reſt, before the ſtorm fall; but the fool rageth and is confident, he never fears till he begin to feel, yea, moſt times he is paſt all hope before he begin to have any fears.

These are ſome of the uſes God makes of the ſeveral kinds of Fear.

CHAP. IV.

Wherein the ſprings and cauſes of ſinful Fear are ſearched out, and the evils of ſuch fears thence diſcovered.

HAving ſhewn before the kinds and uſes of Fear, it remains that next we ſearch out the ſprings from which theſe Waters of *Marah* are derived, and fed. And, Sect. I.

Firſt, we ſhall find the ſinful Fears of moſt good men to ſpring out of their ignorance, and the darkneſs of their own minds. All darkneſs diſpoſes to fear, but none like intellectual darkneſs. You read, *Cant.* 3. 8. how *Solomon*'s Life-guard had every man his Sword upon his Thigh, *becauſe of fear in the night.* The night is the frightful ſeaſon, in the dark every buſh is a Bear; we ſometimes ſmile by day, to ſee what ſilly things thoſe were that ſcared us in the night: So it is here; were our judgment but duly informed, how ſoon would our hearts be quieted? 1 Cauſe.

Now there is a five-fold ignorance out of which our Fears are generated.

1. Ignorance of God. Either we know not, or at leaſt duly conſider not his Almighty Power, vigilant care, unſpotted faithfulneſs, and how they are all engaged by Covenant for his people. This ignorance and inconſiderateneſs lay at the root of their Fears, *Iſa.* 40. 27, 28. *My way* (ſaith Sion) *is hid from the Lord, and my judgment paſſed over from my God:* Words imparting a ſuſpicion that God had left her out of the account of his Providence, and the catalogue of thoſe whom he would look after, and take care for.

But were it once throughly underſtood and believed what Power there is in God's hand to defend us, what tenderneſs in his bowels to commiſerate us, what faithfulneſs in all the promiſes in which they are made over to us, Oh how quiet and calm would our hearts be! Our Courage would quickly up, and our Fears down.

2. Our ignorance of Men generates our fears of Men; we fear them becauſe we do not know them; if we underſtood them better, we would fear them leſs; we over-value them, and then fright at them: They ſay the Lion is painted more fierce than he is; I am ſure our fancy paints out Man more dreadful than indeed he is. If wicked Men, eſpecially if multitudes of wicked Men, be confederated againſt us, our hearts quail, and preſently apprehend inevitable ruine. *The floods of the ungodly made me afraid,* ſaith *David*, (*i. e.*) the multitudes of them, which he thought, like a flood, or mighty torrent of waters, muſt needs ſweep away ſuch a ſtraw, ſuch a feather as he was before them; but mean time we know or conſider not that they have no power againſt us, but what is given them from above, and that it's uſual with God to cramp their hands, and clap on the bands of reſtraint upon them, when their hearts are fully ſet in them to do miſchief: did we ſee and conſider them as they are in the hand of our God, we ſhould not tremble at them as we do.

3. Ignorance of our ſelves, and the relations we have to God, creates ſlaviſh fears in our hearts. For did believers but throughly underſtand how dear they are to God, what relations they ſuſtain to him, of what account and value they are in his eyes, and how well they are ſecured by his faithful promiſes and gracious preſence, they would not ſtart and tremble at every noiſe, and appear- *Iſa.* 51

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rance of danger as they do. God reckon'd it enough to cure all *Abraham*'s ſinful Fears, when he told him how his God ſtood engaged for his defence, *Gen.* 15. 1. *Fear not*, Abraham, *I am thy ſhield.*

And noble *Nehemiah* valu'd himſelf in times of danger and fear by his intereſt in God, as his words import, *Neh.* 6. 11. The conſpiracy againſt him was ſtrong, the danger he and the faithful with him at that time were in, was extraordinary; ſome therefore adviſed to flee to the *Temple*, and barracado themſelves there againſt the enemy: but *Nehemiah* underſtood himſelf better; *Should ſuch a man as I flee? and who being as I am, would flee?* ſaith he; *q. d.* a man ſo called of God to this ſervice, a man under ſuch promiſes, a man of ſuch manifold and manifeſt experiences, ſhould ſuch a man flee? Let others who have no ſuch encouragements flee if they will; for my part I will not flee. I remember it was an argument uſed by *Tertullian* to quiet the fears, and ſtay the flight of Chriſtaans in thoſe bloody times; Art thou afraid of a man, oh Chriſtian! when Devils are afraid of thee as a Priſoner is of his Judge, and whom the World ought to fear, as being one that ſhall judge the world. Oh that we could without pride and vanity but value our ſelves duly, according to our Chriſtian dignities and privileges, which if ever it be neceſſary to count over and value, it is in ſuch times of danger and fear when the heart is ſo prone to dejection and ſinking fears.

Tertul. de fuga. Times hominem, Chriſtiane, quem timeri oportet ab Angelis, ſiquidem Angelos judicaturus es: quem timeri oportet à Demoniis, ſiquidem & in Demoniis, accepiſti poteſtatem: quem timeri oportet ab univerſo mundo, ſiquidem & in te mundus judicatur.

4. Ignorance of our dangers and troubles cauſes our frights and terrors; we miſtake them, and therefore fright at them; we are ignorant of two things in our troubles among others, *viz.*

1. The comforts that are in them.
2. The outlets and eſcapes from them.

There is a vaſt odds betwixt the outward appearance and face of trouble and the inſide of it; 'tis a Lion to the eye at a diſtance, but open it, and there is honey in its belly. *Paul* and *Silas* met that in a Priſon that made them ſing at midnight, and ſo have many more ſince their day.

And as we are ignorant of the comforts that are ſometimes found in our troubles, ſo of the outlets and doors of eſcape God can, and often doth open out of trouble; *To God the Lord belong the iſſues from death*, Pſal. 68. 20. *he knoweth how to deliver the godly out of temptation*, 2 Pet. 2. 9. he can with every temptation make a way to eſcape, 1 *Cor.* 10. 13. the poor captive exile caſt upon nothing but dying in the pit, making their graves in the land of their captivity, *Iſa.* 51. 14. for they could think upon none but the uſual methods of deliverance, Power or Price, and they had neither; little did they dream of ſuch immediate influences of God upon the King's heart, to make him diſmiſs them freely, contrary to all Rules of State-Policy, *Iſa.* 45. 13.

5. But eſpecially the fears of good men ariſe out of their ignorance and inconſiderateneſs of the *Covenant of Grace.* If we were better acquainted with the nature, extent, and ſtability of the *Covenant*, our hearts would be much freed thereby from theſe tormenting paſſions; this Covenant would be a *Panacea*, a univerſal Remedy againſt all our Fears upon ſpiritual or temporal accounts, as will be made evident hereafter in this diſcourſe.

2 *Cauſe.*

2. Another cauſe and fountain of ſinful Fear is guilt upon the Conſcience. A ſervant of ſin cannot but firſt or laſt be a ſlave of Fear; and they that have done evil cannot chuſe but expect evil. No ſooner had *Adam* defiled and wounded his Conſcience with guilt, but he preſently trembles and hides himſelf: ſo it is with his children; God calls to him not in a threatning, but gentle dialect; not in a tempeſt, but in the cool of the day: yet it terrifies him, there being in himſelf *mens conſcia facti*, a guilty and condemning Conſcience, *Gen.* 3. 8. 'Tis *Seneca*'s obſervation, that a guilty Conſcience is a terrible whip and torment to the ſinner, perpetually laſhing him with ſollicitous thoughts and fears, that he knows not where to be ſecure, nor dare he truſt to any promiſes of Protection, but diſtruſts all, doubts and jealouſeth all. Of ſuch it is ſaid, *Job* 15. 21. That *a dreadful ſound is in their ears*; noting not only the effects of real, but alſo of imaginary dangers: his own preſaging mind and troubled fancy ſcares him where no real danger is, ſuitable to that *Pro.* 28. 1. *The wicked fleeth when none purſues, but the righteous is bold as a lion.* Juſt as they ſay of Sheep, that they are afrighted by the clattering of their own feet when once they are ſet a running, ſo is the guilty Sinner with the noiſe of his own Conſcience, which ſounds nothing in his ears but miſery, wrath and hell. We may ſay of all wicked men in their frights as *Tacitus* doth of *Tyrants*, That if it were poſſible to open their inſide, their mind, and conſcience, many terrible ſtripes and wounds would be found there; and it's ſaid, *Iſa.* 33. 14. the ſinners in *Sion* are afraid, trembling taketh hold of the hypocrite. Fear and trembling as naturally ariſeth out of guilt, as the ſparks do out of a fiery charcoal. Hiſtories abundantly furniſh us with ſad examples of the truth of this obſervation. *Catiline*, that Monſter of wickedneſs, would ſtart at any ſudden noiſe, being haunted with the Furies of his own evil Conſcience. *Charles* IX. after his bloody and barbarous Maſſacre of the Proteſtants, could neither ſleep nor wake without Muſick to divert his thoughts. And our *Richard* III. after the murder of his two innocent Nephews, ſaw divers images or ſhapes like Devils in his ſleep, pulling and haling him. Mr. *Ward* tells of a *Jeſuit* in *Lancaſhire*, who being followed by one that had found his glove, out of no other deſign but to reſtore it to him, but being purſued by his own guilty Conſcience alſo, he leap'd over the next hedge, and was drown'd. And remarkable is that which Mr. *Fox* relates of Cardinal *Creſentius*, who fancied the Devil walking in his chamber, and ſometimes couching under his Table, as he was writing Letters to *Rome* againſt the Proteſtants. *Impius tantum metuit, quantum nocuit:* ſo much miſchief as Conſcience tells them they have done, ſo much it bids them expect. *Wolfius* tells us of one *John Hofmeiſter* who fell ſick with the very terrors of his own Conſcience in his Inn, as he was travelling towards *Auſpurge* in *Germany*, and was frighted by his own Conſcience to that degree, that they were fain to bind him in his bed with chains; and all that they could get from him was, *I am caſt away for ever, I have grievouſly wounded my own Conſcience.*

Male facinorum conſcientia flagellari, & plurimum illi tormentorum eſſe, eo quod perpetuo illam ſollicitudo urget, ac verberat quod ſponſoribus ſecuritatis ſuæ non poteſt credere. *Senec. Epiſt.* 97.

Si recludantur mentes Tyrannorum poſſe aſpici laniatus & ictus. *Annal.*

To this wounded and trembling Conſcience is oppoſed the *Spirit of a ſound mind*, mentioned 2

2 *Tim.* 1. 7. *God hath not given us the ſpirit of fear, but of power, of love, and of a ſound mind*; A ſound mind is in this place the ſame thing with a pure and peaceable Conſcience, a mind or Conſcience not infirmed or wounded with guilt, as we ſay a ſound or heal body which hath no diſeaſe to infirm it, ſuch a mind is oppoſed to the ſpirit of fear; it will make a man bold as a Lion; *Nil conſcire tibi, nullâ Pallescere culpâ, hic murus aheneus eſto*——

An evil and guilty Conſcience foments fears and terrours three ways.

1. By aggravating ſmall matters and blowing them up to the height of the moſt fatal and deſtructive evils; ſo it was with *Cain, Gen.* 4. 14. *Every one that meets me will ſlay me.* Now every Child was a *Giant* in his eye, and any body he met, his overmatch. A guilty Conſcience gives a man no ſight of his enemy, but through a magnifying, or a multiplying glaſs.

2. It begets Fears, by interpreting all doubtful caſes in the worſt ſenſe that can be faſtened upon them; *Peſſimus in dubiis Augur timor.* If the *Swallows* do but chatter in the chimney, *Beſſus* interprets it to be a diſcovery of his crime, that they are telling tales of him, and ſaying, *Beſſus* killed a man. Nay,

3. If a guilty Conſcience have nothing to aggravate, and magnifie, nor any doubtful matter to interpret in a frightful ſenſe, it can and often doth create fears and terrors out of nothing at all: the rules of Fear are not like the rules in *Arithmetick* where many nothings make nothing, but fear can make ſomething out of nothing, yea, many things and great things out of nothing at all *Pſal.* 53. 5. *there were they in great fear where no fear was*; here was a great fear raiſed or created out of nothing at all; had their fear been examined, and hunted home to its original, it would have been found a pure creature of fancy, a *Chimæra* having no *fundamentum in re*, no other foundation but a troubled fancy, and a guilty Conſcience; thus it was with *Paſhur*, he was a very wicked man, and a bitter enemy to the *Prophet Jeremy*, and if there be none to fright and terrifie from abroad rather than he ſhall want it, he ſhall be a terror to himſelf, *Jer.* 20. 3, 4. he was his own bugbear, afraid of his own ſhadow; and truly this is a great plague and miſery; he that is a terror to himſelf, can no more flee from terrors than he can flee from himſelf. O the efficacy of Conſcience! how doth it arreſt the ſtouteſt ſinners, and make them tremble when there is no viſible external cauſe of fear! *Nemo, ſe judice, nocens abſolvitur.*

In metu & periculo plura & majora videntur metuentibus, cum creduntur facilius, tum finguntur impunius. *Cicero.*

1 *Object.* But may not a good man whoſe ſins are pardoned be affrighted with his own fancies, and ſcared with his own imaginations?

Sol. No doubt he may, for there is a twofold fountain of fears, one in the body, another in the ſoul, one in the conſtitution, another in the conſcience; it is the affliction and infelicity of many pardoned and gracious ſouls to be united and married to ſuch diſtempered and ill habited bodies as ſhall afflict them without any real cauſe from within, and wound them by their own diſeaſes and diſtempers, and theſe wounds can no more be prevented or cured by their reaſon or Religion, than any other bodily diſeaſe, ſuppoſe an Ague or a Feaver, can be ſo cured. Thus Phyſicians tell us when aduſt choler and melancholy overflows and abounds in the body, as in the Hypochondriacal diſtemper, *&c.* what ſad effects it hath upon the mind as well as upon the body. there is not only a ſad and fearful aſpect or countenance without, but ſorrow, fear and afflicting thoughts within; this is a ſore affliction to many good men whoſe Conſciences are ſprinkled with the bloud of Chriſt from guilt, but yet God ſees good to clog them with ſuch afflictions as this for their humiliation, and for the prevention of worſe evils.

Fernal. Pathiol. lib. 2. c. 16. Corporis habitus ſiccus & macilentus, aſpectus inconſtans, horridus ac mæſtus, in morbis anima metus & mæſtitia, taciturnitas, ſolitudo, inanis rerum commentatio ſomnus turbulentus, horrendis inſomniis fluctuans, & agitatus ſpectris rerum nigrarum, &c.

2 *Object.* But many bold and daring ſinners are found, who notwithſtanding all the guilt with which their conſciences are loaded, can look dangers in the face without trembling, yea, they can look death it ſelf the King of terrors in the face, with leſs fear than better men.

Sol. True, but the reaſon of that is from a ſpiritual judgment of God upon their hearts and conſciences, whereby they are hardened, and ſeared as with an hot iron, 2 *Tim.* 4. 2. and ſo Conſcience is diſabled for the preſent, to do its office, it cannot put forth its efficacy and activity now, when it might be uſeful to their ſalvation, but it will do it to purpoſe hereafter when their caſe ſhall be remedileſs.

3 *Cauſe.* 3. We ſee what a forge of Fears a guilty Conſcience is, and no leſs is the ſin of *Unbelief*, the real and proper cauſe of moſt diſtracting and afflictive fears; ſo much as our Souls are empty of *faith*, they are in times of trouble filled with *fear*: We read of ſome that have died by no other hand but their own fears; but we never read of any that died by fear, who were once brought to live by faith: If men would but dig to the root of their fears, they ſhould certainly find unbelief there, *Matt.* 8. 26. *Why are ye fearful, O ye of little faith?* The leſs faith ſtill the more fear: Fear is generated by unbelief, and unbelief ſtrengthened by fear, as in nature there is an obſervable κυκλογένησις circular generation, vapours beget ſhowers, and ſhowers new vapours; ſo it is in things moral, and therefore all the skill in the world can never cure us of the diſeaſe of fear, till God firſt cure us of our unbelief: Chriſt therefore took the right method, to rid the diſciples of their fear, by rebuking their unbelief. The remains of this ſin in God's own people is the cauſe and fountain of their fears, and more particularly to ſhew how fear is generated by unbelief, let a few particulars be heedfully adverted.

1. Unbelief weakens and ſtumbles the aſſenting act of Faith, and thereby cuts off from the ſoul in a great meaſure its principal relief againſt dangers and troubles. It is the uſe and office of Faith to reallize to the Soul the inviſible things of the world to come, and thereby encourage it againſt the fears and dangers of the preſent world: Thus *Moſes forſook Egypt, not fearing the wrath of the King, for he endured, as ſeeing him that is inviſible, Heb.* 11. 27. If this aſſenting act of Faith be weakened or ſtaggered in the ſoul, if once inviſibles ſeem uncertainties, and viſibles the only realities, no wonder we are ſo ſcared and frighted when theſe viſible and ſenſible comforts are expoſed and endangered, as they often are and will be in this mutable world. That man muſt needs be afraid to ſtand his ground, that is not throughly perſwaded the ground he ſtands on is firm and good; 'tis not to be wondered that men ſhould

tremble, who ſeem to feel the ground ſhake and reel under them.

Multa fidem promiſſa levant.

2. Unbelief ſhuts up the refuges of the Soul in the divine promiſes, and by leaving it without thoſe refuges, muſt needs leave it in the hands of fears and terrors. That which fortifies and emboldens a Chriſtian in evil times, is his dependence upon God for a protection, *Pſal.* 143. 9. *I fly unto thee to hide me.* The cutting off of this retreat (which nothing but unbelief can do) deprives the ſoul of all thoſe ſuccours and ſupports which the promiſes afford, and conſequently fills the heart with anxiety and fear.

3. Unbelief makes men negligent and careleſs in providing for troubles before they come, and ſo brings them by way of ſurprize upon them; and the more ſurprizing any evil is, the more frightful it is always found to be: we cannot think that *Noah* was ſo afrighted at the Flood when it began to ſwell above all the hills and mountains, as all the reſt of the world was; nor was there any reaſon that he ſhould, having foreſeen it by Faith, and made proviſion for it, *Heb.* 11. 7. *By faith* Noah *being warned of God, prepared an Ark.* *Auguſtin* relates a very pertinent and memorable ſtory of *Paulinus* Biſhop of *Nola*, who was a very rich man both in Goods and Grace; he had much of the World in his *hands*, but little of it in his *heart*; and it was well there was not, for the *Goths*, a barbarous people, breaking into that City, like ſo many Devils, fell upon the prey; thoſe that truſted to the Treaſures which they had, were deceived and ruined by them, for the rich were put to tortures to confeſs where they had hid their Moneys: This good Biſhop fell into their hands, and loſt all he had, but was ſcarce moved at the loſs, as appears by his prayer, which my Author relates thus: *Lord, let me not be troubled for my gold and ſilver; thou knoweſt it is not my Treaſure,* that *I have laid up in Heaven, according to thy command. I was warned of this Judgment before it came, and provided for it; and where all my intereſt lies, Lord, thou knoweſt.*

Aug. de civit. Dei, l. 1. c. 10.

Thus Mr. *Bradford*, when the Keeper's Wife came running into his chamber ſuddenly, with words able to have put the moſt men in the world into a trembling poſture: Oh Mr. *Bradford!* I bring you heavy tidings; to morrow you muſt be burned, and your chain is now buying: he put off his hat, and ſaid, *Lord, I thank thee; I have looked for this a great while, it is not terrible to me; God make me worthy of ſuch a Mercy.* See the benefit of a proſpect of, and preparation for ſufferings!

4 Unbelief leaves our deareſt intereſts and concerns in our own hands, it commits nothing to God, and conſequently muſt needs fill the heart with diſtracting fears when imminent dangers threaten us. Reader, if this be thy caſe, thou wilt be a *Magor miſſabib*, ſurrounded with terrors, whenſoever thou ſhalt be ſurrounded with dangers and troubles. Believers in this as well as in many other things have the advantage of thee, that they have committed all that is precious and valuable to them into the hands of God by faith, to him they have committed the keeping of their Souls, 1 *Pet.* 4. 19. and all their eternal concernments, 2 *Tim.* 1. 16. And theſe being put into ſafe hands, they are not diſtracted with fears about other matters of leſs value, but can truſt them where they have intruſted the greater, and enjoy the quietneſs and peace of a reſigned Soul to God, *Prov.* 16. 3. but as for thee, thy life, thy liberty, yea, which is infinitely more than all theſe things, thy Soul will lie upon thy hands in the day of trouble, and thou wilt not know what to do with them, nor which way to diſpoſe of them. Oh! theſe be the dreadful ſtraits and frights that unbelief leaves men in; 'tis a fountain of fears and diſtractions. And indeed it cannot but diſtract and confound carnal men, in whom it reigns, and is in its full ſtrength, when ſad experience ſhews us what fears and tremblings the very remains and reliques of this ſin begets in the beſt men, who are not fully freed from it. If the unpurged reliques of unbelief in them can thus darken and cloud their evidences, thus greaten and multiply their dangers; if it can draw ſuch ſad and frightful concluſions in their hearts, notwithſtanding all the contrary experiences of their lives, as we ſee in that ſad inſtance, 1 *Sam.* 27. 1. What panick fears, and unrelieved terrors muſt it put thoſe men under, where it is in its full ſtrength and dominion.

4 *Cauſe.*

Moreover, we ſhall find many of our Fears raiſed and provoked in us by the *Promiſcuous adminiſtrations* of Providence in this World, when we read in Scripture, that *there is one event to the righteous and to the wicked, and all things come alike to all*, Eccleſ. 9. 2. that when the Sword is drawn, God ſuffers it to cut off the righteous and the wicked, *Ezek.* 21. 3. The Sword makes no difference, where God hath made ſo great a difference by grace; it neither diſtinguiſhes faces, nor breaſts, but is as ſoon ſheath'd in the bowels of the beſt as the worſt of men. When we read how the ſame fire of God's indignation devours the green tree and the dry tree, *Ezek.* 20. 47. how the basket of good Figs (the Emblem of the beſt Men of thoſe times) were carried into *Babylon* as well as the bad, *Jer.* 24. 5. how the fleſh of God's Saints hath been given for meat to the Fowls of Heaven, and to the Beaſts of the field; *Pſal.* 97. 12. and how the wicked have devoured the man that is more righteous than himſelf, as it is *Hab.* 1. 13. I ſay, when we obſerve ſuch things in Scripture, and find our obſervations confirmed by the Accounts and Hiſtories of former and latter ages; when we reflect upon the unſpeakable miſeries and butcheries of thoſe plain-hearted and precious ſervants of Chriſt the *Albingenſes* and *Waldenſes*, how they fell as a prey to their cruel Adverſaries, notwithſtanding the convincing ſimplicity and holineſs of their lives, and all their fervent cries and appeals to God; how the very flower of the reformed Proteſtant Intereſt in *France* was cut off with more than barbarous inhumanity, ſo that the ſtreets were waſhed, and the canals of *Paris* ran with their precious blood.

What horrid and unparallell'd torture the ſervants of God felt in that cruel Maſſacre in *Ireland*, a Hiſtory too tragical for a tender-hearted Reader to ſtay long upon; and how in our own Land the moſt eminent Miniſters and Chriſtians were ſent to Heaven in a fiery Chariot in thoſe doleful *Marian* days: I ſay, when we read and conſider ſuch things as theſe, it rouzes our fears, and puts us into frights, when we ſee our ſelves threatned with the ſame enemies and dangers; when the feet of them that carried out the dear ſervants of God in bloody winding-ſheets to their graves ſtand at the door to carry us forth next, if Providence looſe their chain, and give them a permiſſion ſo to do; and our fears on this account are heightened by conſidering and revolving theſe four things in our thoughts, which we are always more inclined to do, than the things that ſhould fortifie our Faith, and heighten our Chriſtian Courage; as,

1. We are very apt to conſider, that as the ſame race and kind of men that committed theſe outrages upon our brethren are ſtill in being, and that their rage and malice is not abated in the leaſt degree, but is as fierce and cruel as ever it was, *Gal.* 4. 29. *As then he that was born after the fleſh perſecuted him that was born after the Spirit, even ſo it is now.* So it was then, and juſt ſo it is ſtill, the old enmity is entailed upon all wicked men from generation to generation. *Multi adhuc ſunt qui clavum ſanguine Abelis rubentem adhuc circumferunt.* *Cain*'s Club is to this day carried up and down the world ſtained with the blood of *Abel*, as *Bucholtzer* ſpeaks. 'Tis a rooted antipathy, and it runs in a blood, and will run as long as there are wicked men, from whom and to whom it ſhall be propagated, and a Devil in Hell, by whom it will not fail to be exaſperated and irritated.

2. We know alſo that nothing hinders the execution of their wicked purpoſes againſt us, but the reſtraints of Providence; ſhould God looſe the chain, and give them leave to act forth the malice and rage that is in their hearts, no pity would be ſhewn by them, or could be rationally expected from them, *Pſal.* 124. 1, 2, 3, 4, 5, 6. We live among Lions, and them that are ſet on fire of Hell, *Pſal.* 57. 4. The only reaſon of our ſafety is this, that he who is the Keeper of the Lions is alſo the Shepherd of the Sheep.

3. We find that God hath many times let looſe theſe Lions upon his people, and given them leave to tear his Lambs in pieces, and ſuck the blood of his Saints: how well ſoever he loves them, yet hath he often delivered them into the hands of his enemies, and ſuffered them to perpetuate and act the greateſt cruelties upon them; the beſt men have ſuffered the worſt things, and the hiſtories of all ages have delivered down unto us the moſt tragical relations of their barbarous uſage.

4. We are alſo conſcious to our ſelves how far ſhort we come in holineſs, innocency, and ſpiritual excellency of thoſe excellent perſons who have ſuffered theſe things, and therefore have no ground to expect more favour from Providence than they found; we know alſo there is no promiſe in the Scriptures to which they had not as good a claim and title as our ſelves: with us are found as great, yea, greater ſins than in them, and therefore have no reaſon to pleaſe our ſelves with the fond imaginations of extraordinary exemptions. If we think theſe evils ſhall not come in our days, 'tis like many of them thought ſo too; and yet they did, and we may find it quite otherwiſe, *Lam.* 4. 12. *Who would have thought that the enemy ſhould have entred in at the gates of Jeruſalem?* The revolving of theſe and ſuch-like conſiderations in our thoughts, and mixing our own unbelief with them, creates a world of fears even in good men, till by reſignation of all to God, and acting Faith upon the promiſes that aſſure us of the ſanctification of all our troubles, as that *Rom.* 8. 28. God's preſence with us in our troubles, as that *Pſal.* 91. 15. his moderation of our troubles to that meaſure and degree in which they are ſupportable, *Iſa.* 27. 8. and the ſafe and comfortable outlet and final deliverance from them all at laſt, according to that in *Rev.* 7. 17. We do at laſt recover our hearts out of the hands of our fears again, and compoſe them to a quiet and ſweet ſatisfaction in the wiſe and holy pleaſure of our God.

5. Our immoderate love of life, and the comforts and conveniencies thereof, may be aſſigned as a proper and real ground and cauſe of our ſinful fears, when the dangers of the times threaten the one or other: did we love our lives leſs, we ſhould fear and tremble leſs than we do. It is ſaid of thoſe renowned Saints, *Rev.* 12. 11. *They overcame by the blood of the Lamb, and by the word of their teſtimony, and they loved not their lives unto the death.* 5 Cauſe.

They overcame not only the fury of their enemies without them, but their ſinful fears within them; and this victory was atchieved by their mortification, to the inordinate and immoderate love of life. Certainly their own fears had overcome them, if they had not firſt overcome the love of life: it was not therefore without very great reaſon that our Lord enjoined it upon all his diſciples and followers, to *hate their own lives*, *Luke* 14. 26. not abſolutely, but in compariſon and competition with him, (*i. e.*) to love it in ſo remiſs a degree, as to ſlight and undervalue it as a poor low thing in ſuch a compariſon; he foreſaw what ſharp trials and ſufferings were coming upon them, and he knew if the fond and immoderate love of life were not overcome and mortified in them, it would make them warp and bend under ſuch temptations.

This was it that freed *Paul* from ſlaviſh fears, and made him ſo magnanimous and undaunted. Indeed he had leſs fear upon his ſpirit, tho' he was to ſuffer thoſe hard and ſharp things in his own perſon, than his friends had who only ſympathized with him, and were not farther concerned than by their own love and pity: he ſpake like a man who was rather a ſpectator than a ſufferer, *Acts* 20. 24, 25. *none of theſe things move me*, ſaith he. Great ſoul! not moved with bonds and afflictions! how did he attain ſo great courage and conſtancy of mind in ſuch deep and dreadful ſufferings! It was enough to have moved the ſtouteſt man in the world, yea, and to have removed the reſolutions of any that had not loved *Chriſt* better than his own life: but life was a trifle to him in compariſon with *Jeſus Chriſt*, for ſo he tells us in the next words, *I count not my life dear unto me*; *q. d.* 'Tis a low-priz'd commodity in my eyes, not worth the ſaving or regarding on ſuch ſinful terms. Oh! how many have parted with Chriſt, peace, and eternal life, for fear of loſing that which *Paul* regarded not. And if we bring our thoughts cloſer to the matter, we ſhall ſoon find that this is a fountain of fears in times of danger, and that from this exceſſive love of life we are rack'd and tortur'd with ten thouſand terrors. For,

1 Life is the greateſt and neareſt intreſt men naturally have in this world, and that which wraps up all other inferiour intereſts in it ſelf, *Job* 2. 4. *Skin for skin, and all that a man hath, will he give for his life.* It is a real truth, though it came from the mouth of the father of lies; afflictions never touch the quick till they touch the life; liberty, eſtates, and other accommodations in this world receive their value and eſtimation from hence, if life be cut off theſe accidents periſh, and are of no account. *Gen.* 25. 32. *Behold, I am at the point to die,* (*ſaid* Eſau) *and what profit ſhall this birthright do to me?*

Cauſe. 2. Life being naturally the deareſt intereſt of men in this world, the richeſt treaſure, and moſt beloved thing on earth to a natural man; that which ſtrikes at, and endangers life, muſt in his eyes be the greateſt evil that can befall him; on this account death becomes terrible to men, yea, as *Job* calls it, the *King of Terrors*, *Job* 18. 14. The black prince or the prince of clouds and darkneſs, as ſome tranſlate thoſe words: Yea, ſo terrible is death upon this account, that the very fear of it hath ſometimes precipitated men into the hands of it, as we ſometimes obſerve in times of peſtilence, the exceſſive fear of the Plague hath induced it.

Nonnullos ob timorem morte ſubitanea periiſſe refert Galenus. Quod igitur homo, timore mortis quæ eſt terribiliſſima: ex ſententia *Ariſtotelis* aliorumq; pené omnium moriatur, mirandum non eſt. Fuga mali, ipſum interdum accerſit, quod liquet exemplis eorum, quorum metus mortem à judice ipſis deſignatam prevenit. *Stern.* de *mort. p.* 167.

3. Though death be terrible in any ſhape, in the mildeſt form it can appear in; yet a violent and bloody death by the hands of cruel and merciless men, is the moſt terrible form that death can appear in; 'tis now the King of terrors indeed, in the moſt ghaſtly repreſentation and frightful form, in its ſcarlet Robes, and terrifying formalities, in a violent death all the barbarous cruelty that the wit of our enemies can invent, or their malice inflict, is mingled together; in a violent death are many deaths contrived into one, and it oftentimes approaches men by ſuch ſlow and deliberated paces, that they feel every tread of its foot as it advanceth towards them. *Moriatur, ut ſentiat ſe mori*, Let him ſo die, (ſaid the Tyrant) that he may feel himſelf to die, yea, and how he dies by inch-meal or ſlow and lingring degrees; this is exceeding frightful, eſpecially to thoſe that are of a more ſoft and tender nature and temper, who muſt needs be ſtruck through with the terrours of death, except the Lord arm them againſt it with the aſſurance of a better life, and ſweeten theſe bitter apprehenſions by the foretaſts of it. This is enough to put even ſanctified nature into a conſternation, and make a very gracious heart to ſink, unleſs it be ſo upheld by Divine ſtrength and comfort: And hence come many, very many of our fears, and terrors, eſpecially when the ſame enemies that have been accuſtomed to this bloody work, ſhall be found confederating and deſigning again to break in upon us, and act over again as much cruelty as ever they have done upon our brethren in times paſt.

Cauſe To conclude, many of our ſinful fears and conſternations flow from the influences of Satan upon our phantaſies. They ſay winds, and ſtorms are oft times raiſed by Satan both by ſea and land, and I never doubted but the Prince of the power of the air by God's permiſſion can, and often doth put the world into great frights and diſturbances by ſuch tempeſts, *Job* 1. 19. He can raiſe the loftieſt winds, pour down roaring ſhowers, rattle in the air with fearful claps of thunder, and ſcare the lower world with terrible flaſhes of lightning. And I doubt not but he hath by the ſame permiſſion a great deal of influence and power upon the fancies and paſſions of men. And can raiſe more terrible ſtorms and tempeſts within us, than ever we heard or felt without us: he can by leave from God approach our *Phantaſies*, diſturb and trouble them exceedingly by forming frightful Idea's there; for Satan not only works upon men mediately by the miniſtry of their external ſenſes, but by reaſon of his Spiritual angelical nature, he can have immediate acceſs to the interal ſenſe alſo, as appears by diabolical dreams, and by practiſing upon that power of the Soul, he influences the paſſions of it, and puts it under very dreadful apprehenſions and conſternations: Now if Satan can provoke and exaſperate the fury and rage of wicked men, as it is evident he can do, *Rev.* 2. 10. and ſo diſturb our Fancies and influence our paſſions, as there is no reaſon to doubt but by leave from God he can do, as well as he can go to the magazines and ſtore-houſes of thunder, lightenings, and ſtorm. O what inward ſtorms of Fear, can he ſhake our hearts withal, and if God give him but a permiſſion how ready will he be to do it; ſeeing it is ſo conducible to his deſign: for by putting men into ſuch frights he at once weakens their hands in duty as is plain from his attempt this way upon Nehemiah, *Chap.* 6. 13. and if he prevail there, he drives them into the ſnares, and trains of his temptations, as the fiſherman and fowler do the birds and fiſhes into their nets, when once they have fluſht and frighted them out of their coverts. And thus you have ſome account of the principal and true cauſes of our Sinful Fears.

CHAP. V.

Laying open the ſinful and lamentable effects of ſlaviſh and inordinate Fear both in carnal and regenerate perſons.

Sect. 1. HAving taken a view in the former Chapters of the Kinds and Cauſes of Fear, and ſeen what lies at the root of Slaviſh Fear and both breeds and feeds it, what fruit can we expect from ſuch a curſed Plant, but gall and wormwood, fruit as bitter as death it ſelf? Let us then in the next place examine and well conſider theſe following and deplorable effects of Fear to excite us to apply our ſelves the more concernedly to thoſe directions that follow in the cloſe of this Treatiſe for the cure of it. And,

1 *Effect* The firſt Effect of this ſinful and exorbitant paſſion, is *diſtraction* of mind and thoughts in duty; both *Cicero* and *Quintilian* will have the word *tumultus*, a tumult to come from *timor multus*, much fear, 'tis a compound of thoſe two words; much fear raiſes great uproars and tumults in the Soul, and puts all into hurries and diſtractions, ſo that we cannot attend upon any ſervice of God, with profit or comfort. It was therefore a very neceſſary mercy that was requeſted of God, *Luke* 1. 74. *That we being delivered out of the hands of our enemies, might ſerve him without fear.* For it is impoſſible to ſerve God without diſtractions, till we can ſerve him without the ſlaviſh fear of enemies. The reverential fear of God is the greateſt ſpur to duty, and choiceſt help in it, but the diſtracting fears of men will either wholly divert us from our duty, or deſtroy the comfort and benefit of our duties; 'tis a deadly ſnare of the Devil, to hinder all comfortable intercourſe with God.

It is very remarkable, that when the Apoſtle was giving his advice to the *Corinthians*, about marriage in thoſe times of perſecution and difficulty, he commends to them a ſingle life as moſt eligible: where it may be without other ſinful inconveniencies,

conveniencies, and that principally for this reaſon, *That they might attend upon the Lord without diſtractions*, 1 *Cor.* 7. 35. He foreſaw what ſtreights, cares, and fears muſt unavoidably diſtract them in ſuch times that were moſt clogged and incumbred with families, and relations; when a man ſhould be thinking, O what ſhall I do now to get my doubts and fears reſolved about my intereſt in Chriſt? How may I ſo behave my ſelf in my ſufferings as to credit Religion, and not become a ſcandal and ſtumbling ſtone to others? His thoughts are taken up with other cares and fears! O what will become of my wife and poor little ones! what ſhall I do with them, and for them, to ſecure them, from danger?

I doubt not but it is a great deſign of the Devil to keep us in continual alarms and frights, and to puzzle our heads and hearts with a thouſand difficulties which poſſibly may never befall us, or if they do, ſhall never prove ſo fatal to us as we fancy them, and all this is to unfit us for our preſent duties, and deſtroy our comfort therein; for if by frights and terrors of mind he can but once diſtract our thoughts, he gains three great points, upon us, to our unſpeakable loſs.

1. Hereby he will cut off the freedom and ſweetneſs of our communion with God in duties, and what an empty ſhell will the beſt duties be, when this kernel is wormed out by ſuch a ſubtle artifice? Prayer as *Damaſcen* aptly expreſſes it, is 'Ανάβασις τȣ̃ νȣ̃ the aſcenſion of the mind or ſoul to God; but diſtraction clips its wings; he can never offer up his ſoul and thoughts to God, that hath not the poſſeſſion of them himſelf; and he that is under diſtracting fears poſſeſſeth not himſelf. The life of all communion with God in Prayer, conſiſts in the harmony that is betwixt our hearts and words, and both with the will of God, this harmony is ſpoiled by diſtractions, and ſo Satan gains that point.

2. But this is not all he gains, and we loſe by diſtracting fears; for as they cut off the freedom and ſweetneſs of our intercourſe with God in prayer, ſo they cut off the Soul from the ſuccours and reliefs it might otherwiſe draw from the promiſes, We find when the *Iſraelites* were in great bondage, wherein their minds were diſtracted with fears and ſorrows, they regarded not the ſupporting promiſes of deliverance ſent them by *Moſes*, *Exod.* 6. 3. *David* had an expreſs and particular promiſe of the Kingdom from the mouth of God, which muſt needs include his deliverance out of the hand of *Saul*, and all his ſtratagems to deſtroy him; but yet when eminent hazards were before his eyes, he was afraid, and that fear betrayed the ſuccours from the promiſe, ſo that it drew a quite contrary incluſion, 1 *Sam.* 27. 1. *I ſhall one day periſh by the hand of* Saul: And again he is at the ſame point, *Pſal.* 116. 11. *All men are liars*, not excepting *Samuel* himſelf who had aſſured him of the Kingdom. This is always the property and nature of fear (as I ſhewed before) to make men diſtruſt the beſt ſecurity when they are in eminent peril: But Oh! what a miſchief is this to make us ſuſpicious of the promiſes which are our chief relief and ſupport in times of trouble: Our fears will unfit us for prayer, they will alſo ſhake the credit of the promiſes with us, and ſo great is the damage we receive both ways, that it were better for us to loſe our two eyes, than two ſuch advantages in trouble. But,

3. This is not all, by our preſent fears we loſe the benefit and comfort of all our paſt experiences, and the ſingular relief we might have from all that faithfulneſs and goodneſs of God which our eyes have ſeen in former ſtreights and dangers, the preſent fear clouds them all, *Iſai.* 51. 12, 13. Men and dangers are ſo much minded, that God is forgotten, even the God that hath hitherto preſerved us, though our former fears told us, the enemy was daily ready to devour us. All theſe ſweet reliefs are cut off from us by our diſtracting fears, and that at a time when we have moſt need of them.

2 Eff

Diſſimulation and Hypocriſie is the fruit of ſlaviſh Fear; diſtraction you ſee is bad enough, but diſſimulation is worſe than diſtraction, and yet as bad as it is, fear hath driven good men into this ſnare; it will make even an upright ſoul warp and bend from the rules of that integrity and candor which ſhould be inſeparable at all times from a Chriſtian: Of whom (ſaith God to his *Iſrael*) haſt thou been afraid, that thou haſt lied, and haſt not remembred me? God finds falſhood, and charges it upon Fear, *q. d.* I know it was againſt the reſolutions of my peoples hearts thus to diſſemble, this certainly is the effect of a fright; Who is he that hath ſcared you into this evil? It was *Abraham*'s fear that made him diſſemble to the reproach of his Religion, *Gen*, 20. 2, 11. And indeed it was but an odd ſight to ſee an Heathen ſo ſchooling and reproving great *Abraham* about it as he there doth.

It was nothing but fear that drew his ſon *Iſaac* into the like ſnare, *Gen.* 26. 7. And it was fear that overcame *Peter* againſt his promiſe as well as principle to ſay concerning his dear Saviour, *I know not the man*, *Matth.* 26. 69. Had *Abraham* at that time remember'd and acted his Faith freely upon what the Lord ſaid to him, *Gen.* 17. 1. *Fear not* Abraham, *I am thy ſhield*, he had eſcaped both the ſin and ſhame into which he fell, but even that great believer was foil'd by his own fears; and certainly this is a great evil, a complicated miſchief. For,

1. By theſe falls and ſcandals, Religion is made vile and contemptible in the eyes of the world, it reflects with much reproach upon God and his promiſes, as if his word were not ſufficient ſecurity for us to rely upon in times of trouble, as if it were ſafer truſting to our wit, yea, to ſin; than to the Promiſes.

2. It greatly weakens the hands of others, and proves a ſore diſcouragement to them in their trials, to ſee their brethren faint for fear, and aſhamed to own their principles; ſometimes it hath this miſchievous effect, but it is always improved by Satan and wicked men to this purpoſe. And,

3. It will be a terrible blow and wound to our own Conſciences, for ſuch flaws in our integrity we may be kept waking and ſighing many a night; O ſee the miſchiefs of a timorous and faint ſpirit!

3 Ef

Slaviſh Fears of the Creature exceedingly ſtrengthen our temptations in times of danger, and make them very efficacious and prevalent upon us. *Prov.* 29. 25. *The fear of man brings a ſnare.* Satan ſpreads the net, but we are not within its reach, till our own fears drive us into it; the recoiling of our Spirits from ſome imminent danger, may cauſe the pulſe of a true Chriſtian to intermit and faulter, how regular ſoever it beats at other times; this will cauſe great trepidation and timidity in men that are ſincere and upright, and that is it that brings the ſnare over their ſouls. *Aaron* was a good man, and Idolatry he knew to be a great ſin, yet fear prevailed with that good man to give too much way to that great evil, *Ex* 32. 22. *Thou knoweſt the people that they are ſet upon miſchief*, ſaith he in his own excuſe in the matter of the golden calf, *q. d.* Lord, I durſt do no otherwiſe at that time, the people were violently and paſſionately ſet upon it; had I reſiſted them, it might have coſt me dear.

It was fear that prevailed with *Origen* to yield ſo far as he did in offering incenſe to the *Idol*, the conſideration of which fact brake his heart to pieces. It was nothing but fear that made *David* play the fool, and act ſo diſhonourably as he did, 1 *Sam.* 21. 12. Fear is a ſnare in which Satan hath caught as many ſouls as in any other of his ſtratagems and toils whatſoever. It were eaſie to give inſtances, ſo many and ſo ſad, as would enlarge this head even to tediouſneſs, but I chuſe rather to come to the particulars wherein the danger of this ſnare of the Devil conſiſts. And,

1. Herein lies the enſnaring danger of ſinful fear, that it drives men out of their proper ſtation, out of their place and duty, beſide which there is none to be found but what is Satan's ground. The ſubtle enemy of our Salvation is aware that we are out of gunſhot, beyond his reach, whilſt we abide with God in the way of our duty, that the Lord is with us, whilſt we are with him, and there is no attempting our ruin under the wings of his protection. If ever therefore he meaneth to do any thing upon us, he muſt get us off that ground, and from under thoſe wings; and there is nothing like fear to do this; then we are as the Birds that are wandring from their Neſts, *Prov.* 27. 8. or like *Shimei* out of his limits.

2. Fear is uſually the firſt paſſion in the Soul that beats a parley with the enemy, and treats with the tempter about terms of rendition: and, as the *French* Proverb is, *The Caſtle that parleys is half won.* 'Tis Fear that conſults with fleſh and blood, whilſt Faith is engaged with God for the ſupply of ſtrength to endure the ſiege. We have a ſad and doleful inſtance of this in *Spira*; he tells us how his own fears betrayed him, by parlying with the tempter; for thus Mr. *Bacon* in the Hiſtory of his Life records the occaſion of his fall: ‘Whilſt *Spira* was toſſing upon the reſtleſs waves ‘of doubts, without Guide to truſt to, or Haven ‘to flee to for ſuccour, on the ſudden, God's ſpi‘rit aſſiſting, he felt a calm, and began to diſcourſe ‘with himſelf in this manner: *Why wandereſt thou ‘thus in uncertainties? Unhappy man! caſt away ‘fear, put on thy ſhield of faith; where is thy wonted ‘courage, thy goodneſs, thy conſtancy? Remember ‘that Chriſt's glory lies at the ſtake, ſuffer then with‘out fear, and he will defend thee, he will tell thee ‘what thou ſhalt anſwer; he can beat down all danger, ‘bring thee out of priſon, raiſe thee from the dead; con‘ſider* Peter *in the dungeon, the Martyrs in the fire*, &c.

‘Now was *Spira* in reaſonable quiet, being re‘ſolved to yield to thoſe weighty reaſons; yet ‘holding it Wiſdom to examin all things, he con‘ſults alſo with fleſh and blood; thus the battle ‘renews, and the fleſh begins in this manner: *Be ‘well adviſ'd, fond man, conſider reaſons on both ſides, ‘and then judge: how canſt thou thus overween thine ‘own ſufficiency, as thou neither regardeſt the exam‘ples of thy progenitors, nor the judgment of the whole ‘Church? doſt thou not conſider what miſery this days ‘raſhneſs will bring thee unto? Thou ſhalt loſe all thy ‘ſubſtance gotten with ſo much care and travel, thou ‘ſhalt undergo the moſt exquiſite torments that malice ‘it ſelf can deviſe, thou ſhalt be counted an Heretick ‘of all, and to cloſe up all, thou ſhalt die ſhamefully. ‘What thinkeſt thou of the loathſom ſtinking dungeon, ‘the bloody ax, the burning faggot? are they delight‘ful?* &c. Thus thro' fear he firſt parly'd with ‘the tempter, conſulted with fleſh and blood, and ‘at laſt fainted and yielded.

3. 'Tis fear that makes men impatient of waiting God's time and method of deliverance, and ſo precipitates the Soul, and drives it into the ſnare of the next temptation, *Iſa.* 51. 14. *The captive exile haſteth to be delivered out of the pit.* Any way or means of eſcape that comes next to hand, ſaith Fear, is better than to lie here in the pit; and when the Soul is thus prepared by its own fears, it becomes an eaſie prey to the next temptation; by all which you ſee the miſchief that comes by fear in times of danger.

4 *Effect.*

4. Fear naturally produceth puſillanimity and cowardlineſs in men, a poor low ſpirit, that preſently faints and yields upon every ſlight aſſault; it extinguiſheth all Chriſtian Courage and Magnanimity where-ever it prevails, and therefore you find it joined frequently in the Scriptures with diſcouragement, *Deut.* 1. 21. *Fear not, neither be diſcouraged with fainting and trembling*, Deut. 20. 3. *Let not your hearts faint, fear not, and do not tremble*; with diſmayedneſs, *Deut.* 31. 6. and faint-heartedneſs, *Iſa.* 7. 4. theſe are the effects and conſequents of ſinful fear: And how dangerous a thing it is to have our courage extinguiſh'd, and faintneſs of heart prevail upon us in a time when we have the greateſt need and uſe of courage, and our perſeverance, peace, and eternal happineſs rely and depend ſo much upon it, let all ſerious Chriſtians judge. 'Tis ſad to us, and diſhonourable to Religion, to have the hearts of Women, as it's ſaid of *Egypt*, *Iſa.* 19. 16. when we ſhould play the men, as the Apoſtle exhorts us, 1 *Cor.* 16. 13. We find in all ages thoſe that have manifeſted moſt courage for Chriſt in time of trial, have been thoſe whoſe Faith hath ſurmounted Fear, and whoſe hearts were above all diſcouragements from this world.

Such a man was *Baſil*, as appears by his anſwer to *Valens* the Emperor, who tempting him with offers of preferment, received this anſwer, *Offer theſe things*, ſaid he, *to children*; and when he threatned him with grievous ſufferings, he replied, *Threaten theſe things to your purple gallants, that give themſelves to pleaſure, and are afraid to die.*

And this was the ſpirit of courage and magnanimity with which the generality of the primitive Chriſtians were animated, they feared not the faces of Tyrants, they ſhrunk not from the moſt cruel torments; and it redounded not a little to the credit of Chriſtianity, when one of *Julian*'s Nobles, preſent at the tormenting of *Marcus*, Biſhop of *Arethuſa*, told the Apoſtate to his face, *We are aſhamed, Oh Emperour, the Chriſtians laugh at your cruelty and grow more reſolute by it.* So *Lactantius* alſo teſtifies of them, *Our women and children*, ſaith he, *not to ſpeak of men, overcome their torments, and the fire cannot fetch ſo much as a ſigh* *from them.* If carnal fear once get the aſcendant over us, all our courage and reſolution will flag, and melt away, we may ſuffer out of unavoidable neceſſity, but ſhall never honour Chriſt and Religion by our ſufferings.

5 *Effect.* Carnal fear is the very root of Apoſtacy, it hath made thouſands of Profeſſors to faint and fall away in the hour of temptation; it is not ſo much from the fury of our enemies without, as from our own fears within, that temptations become victorious over us; from the beginning of fears Chriſt dates the beginning of Apoſtacy, *Mat.* 24. 9, 10. *then ſhall they deliver you up to be afflicted, and ſhall kill you, and ye ſhall be hated of all nations for my name ſake, and then ſhall many be offended.* When troubles and dangers come to an height, then fears begin to work at an height too, and then is the critical hour; fears are high, and faith is low; temptation ſtrong, and reſiſtance weak. Satan knocks at the door, and fear opens it, and yields up the Soul to him, except ſpecial aid and aſſiſtance come in ſeaſonably from Heaven; ſo long as we can profeſs Religion without any great hazard of Life, Liberty, or Eſtates, we may ſhew much zeal and forwardneſs in the ways of godlineſs: but when it comes to the ſharps, to *reſiſting unto blood,* few will be found to own and aſſert it openly in the face of ſuch dangers. The firſt retreat is uſually made from a free and open to a cloſe and concealed practice of Religion; not opening our windows, as *Daniel* did, to ſhew we care not who knows we dare worſhip our God, and are not aſhamed of our duties, but hiding our principles and practices with all the art and care imaginable, reckoning it well if we can eſcape danger by letting fall our profeſſion which might expoſe us to it: but if the inqueſt go on, and we cannot be ſecured any longer under this refuge, we muſt comply with falſe Worſhip, and give ſome open ſignal that we do ſo, or elſe be marked out for ruin; then ſaith fear, Give a little more ground, and retreat to the next ſecurity, which is to comply ſeemingly with that which we do not allow, hoping God will be merciful to us, and accept us, if we keep our hearts for him, tho' we are forced thus to diſſemble and hide our principles. *Eamus ad communem errorem,* ſaid *Calderinus,* when going to the Maſs, Let us go to the common error; and, as *Seneca* adviſeth about worſhiping the *Roman* gods, *In animi religione non habebat, ſed in actibus fingat;* let us make a ſemblance and ſhew of worſhiping them, tho' our hearts give no religious reſpect to them. But if ſtill the temptation hunt us farther, and we come to be more narrowly ſifted, and put to a ſeverer Teſt, by ſubſcribing contrary Articles, or renouncing our former avowed Principles, and that upon penalty of death, and loſs of all that is dear to us in this world; now nothing in all the world hazards our eternal ſalvation as our own fears will do; this is like to be the rock on which we ſhall ſplit all, and make an horrible ſhipwreck both of Truth and Peace. This was the caſe of *Cranmer,* whoſe fears cauſed him to ſubſcribe againſt the dictates of his own conſcience, and cowardly to betray the known Truth; and indeed there is no temptation in the world that hath overthrown ſo many, as that which hath been back'd and edg'd with fear; the love of Preferments and Honours hath ſlain its thouſands, but fear of Sufferings its ten thouſands.

6 *Effect.* Sinful Fear puts men under great bondage of ſpirit, and makes death a thouſand times more terrible and intolerable than it would otherwiſe be to us. You read of ſome, *Heb.* 2. 15. *who thro' the fear of death were all their life-time ſubject to bondage,* (*i. e.*) it kept them in a miſerable anxiety and perplexity of mind, like ſlaves that tremble at the whip which is held over them: thus many thouſands live under the laſh; ſo terrible is the name of death, eſpecially a violent death, that they are not able with patience to hear it mentioned; which gave the ground of that ſaying, *Præſtat ſemel, quam ſemper mori;* It's better to die once, than to be dying always. And ſurely there is not a more miſerable life any poor creature can live, than ſuch a trembling life as this is. For,

1. Such a bondage as this deſtroys all the comfort and pleaſure of life; no pleaſure can grow or thrive under the ſhadow of this curſed Plant. *Nil ei beatum cui ſemper aliquis terror impendeat,* ſaith *Cicero;* All the comforts we poſſeſs in this world are imbitter'd by it. 'Tis ſtoried of *Democles,* a flatterer of *Dionyſius* the Tyrant, that he told him he was the happieſt man in the world, having Wealth, Power, Majeſty, and abundance of all things: *Dionyſius* ſets the flatterer in all his own Pomp at a Table furniſhed with all dainties, and attended upon as a King, but with an heavy ſharp Sword hanging by a ſingle Horſe-hair right over his head; this made him quake and tremble, ſo that he could neither eat nor drink, but deſired to be freed from that eſtate. The deſign was to convince him how miſerable a life they live who live under the continual terrors of impending death and ruin. It was a ſore judgment which God threatned againſt them in *Jer.* 5. 6. *A Lion out of the foreſt ſhall ſlay them, and a Wolf of the evening ſhall ſpoil them; a Leopard ſhall watch over their Cities, every one that goeth out thence ſhall be torn in pieces.* What a miſerable life muſt thoſe people live, who could not ſtir out of the City, but they preſently were ſeized by Lions, Wolves and Leopards, that watch'd over them, and lurk'd in all the avenues to make them a prey! and yet this is more tolerable than for a man's own fear to watch continually over him.

Cicer. Tuſ. Q. 15.

2. And yet I could wiſh this were the worſt of it, and that our fears deſtroyed no better comforts than the natural comforts of this life: but, alas! they alſo deſtroy our ſpiritual comforts, which we might have from God's promiſes and our own and others experiences, which are incomparably the ſweeteſt pleaſures men have in this world: But as no creature-comfort is pleaſant, ſo no promiſe reliſhes like it ſelf to him that lives in this bondage of fear; when the terrors of Death are great, the conſolations of the Almighty are ſmall. In the written word are found all ſorts of refreſhing, ſtrengthening, and heart-reviving promiſes, prepared by the wiſdom and care of God for our relief in the days of darkneſs and trouble; promiſes of ſupport under the heavieſt burdens and preſſures, *Iſa.* 41. 10. *Fear not, for I am with thee; be not diſmayed, for I am thy God; I will ſtrengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteouſneſs.* A promiſe able to make the moſt timorous and trembling Soul to ſhout with the joy of men in harveſt, or as they that divide the ſpoil.

There are found the encouraging promiſes of defence and protection, *Iſa.* 27. 2, 3. and *Iſa.* 33. 2. promiſes that lead us into the Almighty power er of God, and put us under the wings of his care in time of danger.

Promiſes of moderation and mitigation in the day of ſharp affliction that we may be able to bear it, *Iſa.* 27 8. 1 *Cor.* 10. 13. Promiſes of deliverance out of troubles, if the malice of man bring us into trouble, the mercy of God will aſſuredly bring us out, *Pſal.* 91. 14, 15. and *Pſal.* 125. 3. And, which is moſt comfortable of all the reſt, Promiſes to ſanctifie and bleſs our troubles to our good, ſo that they ſhall not only ceaſe to be hurtful, but by vertue of the promiſe become exceeding beneficial to us, *Iſa.* 27. 9. *Rom.* 8. 28.

All theſe promiſes are provided by our tender Father for us againſt a day of ſtraits and fears; and becauſe he knew our weakneſs, and how apt our fears would be to make us ſuſpect our ſecurity by them, he hath for the performance of them engaged his wiſdom, power, care, faithfulneſs, and unchangeableneſs, 2 *Pet.* 2. 9. *Iſa.* 27. 2, 3. 2 *Chron.* 16. 9. 1 *Cor.* 10. 13. *Iſa.* 43. 1, 2. In the midſt of ſuch promiſes ſo ſealed, how chearful and magnanimous ſhould we be in the worſt times! And ſay as *David*, Pſal. 49. 5. *Why ſhould I fear in the day of evil?* Let thoſe that have no God to flee to, no promiſe to rely upon, let them fear in the day of evil, I have no cauſe to do ſo. But even from theſe moſt comfortable refuges in the promiſes our own fears beat us; we are ſo ſcared that we mind them not, ſo as to draw encouragement, reſolution, and courage from them. Thus the Shields of the mighty are vilely caſt away.

So for all the choice Records of the Saints experiences in all former troubles and diſtreſſes, God hath by a ſingular Providence (aiming at our relief in future diſtreſſes) preſerv'd them for us; if danger threaten us, we may turn to the recorded experiences his people have left us of the ſtrange and mighty influence of his providence upon the hearts of their enemies, to ſhew them favour, *Gen.* 31. 29. *Pſal.* 106. 46. *Jer.* 15. 11.

There are alſo found the ancient Rolls and Records of the admirable methods of his peoples deliverance, contriv'd by his infinite and unſearchable Wiſdom for them, when all their own thoughts have been at a loſs, and their underſtandings poſed and ſtaggered, *Exod.* 15. 6. 2 *Chron.* 20. 12, 15. 2 *Kings* 19. 3, 7.

There are the recorded experiences of God's unſpotted faithfulneſs, which never failed any Soul that durſt truſt himſelf in its arms, *Mica* 6. 4, 5. *Joſh.* 7. 9

There are alſo to be found the Records of his tender and moſt fatherly care for his children, who have been to him as a peculiar treaſure in times of danger, *Pſal.* 40. 17. *Deut.* 32. 10, 11, 12. *Iſa.* 49. 16. *Job* 36. 7. 2 *Chron.* 16. 9.

All theſe and many more ſupports and cordials are made ready to our hand, and provided for a day of trouble: but alas! to what purpoſe, if our own fears ſo tranſport us, that we can neither apply them, nor ſo much as calmly ponder and conſider them.

3. To conclude by theſe Fears we are depriv'd of thoſe manifold advantages we might gain by the calm and compoſed meditations of our own death, and the change it will make upon us; could we ſit down in peace, and meditate in a familiar way upon death: could we look with a compoſed and well ſettled mind into our own graves, and not be ſcared and frighted with the thoughts of death, and ſtartle whenever we take it (tho' but in our *thoughts*) by the cold hand: to what ſeriouſneſs would thoſe meditations frame us? and what abundance of evils would they prevent in our converſations? The ſprinkling of duſt upon new writing prevents many a blot and blur in our Books or Letters: and could we thus ſprinkle the duſt of the grave upon our minds, it would prevent many a ſin and miſcarriage in our words and actions. But there is no profit or advantage redounding to us either from promiſes, experiences, or death it ſelf, when the Soul is diſcompoſed and put into confuſion by its own fears. And thus you ſee ſome of thoſe many miſchievous effects of your own fears.

CHAP. VI.

Preſcribing the Rules to cure our ſinful Fears, and prevent theſe ſad and woful effects of them.

Sect. I. WE are now come to the moſt difficult part of the work, *viz. the Cure* of the ſinful and ſlaviſh fear of creatures in times of danger, which if it might through the bleſſing of God be effected, we might live at hearts eaſe in the midſt of all our enemies and troubles, and, like the Sun in the Heavens, keep on our ſteddy courſe in the darkeſt and gloomieſt day. But before I come to the particular Rules, it will be neceſſary, for the prevention of miſtakes to lay down three uſeful Cautions about this matter.

1 *Caution.* Underſtand that none but thoſe that are in Chriſt are capable to improve the following *Rules* to their advantage. The ſecurity of our Souls is the great argument uſed by Chriſt to extinguiſh our fears of *them that kill the body*, *Mat.* 10. 28. But if the Soul muſt unavoidably periſh when the Body doth, if it muſt drop into Hell before the Body be laid in the Grave, if he that *kills the Body* doth by the ſame ſtroak *cut off the Soul* from all the *means* and *poſſibilities* of *Mercy* and *Happineſs* for ever: what can be offered in ſuch a caſe, to relieve a man againſt fear and trembling?

2 *Caution.* Expect not a *perfect cure of your fears* in this life; whilſt there are *enemies* and *dangers*, there will be *ſome fears* working in the beſt hearts: if our *Faith* could be perfected, our *Fears* would be perfectly cured; but whilſt there is ſo much *weakneſs* in our *Faith*, there will be too much *ſtrength* in our *Fears*. And for thoſe who are *naturally timorous*, who have more of this paſſion in their conſtitution than other men have, and thoſe in whom *Melancholy* is a rooted and chronical diſeaſe, it will be hard for them totally to rid themſelves of fears and dejections, tho' in the uſe of ſuch *helps* and *means* as follow they may be greatly relieved againſt the tyranny of them, and enabled to poſſeſs their ſouls in much more tranquility and comfort.

3 *Caution.* Whoſoever expects the benefit of the following *Preſcriptions* and *Rules*, muſt not think the *reading* or *bare remembring* them will do the work, but he muſt work them into his heart by believing and *fixed meditation*, and live in the daily practice of them. It is not our opening of our caſe to a *Phyſician*, nor his *Preſcriptions* and *written Directions*, that will cure a man, but he muſt reſolve to take the *bitter* and *nauſeous Potions*, how much ſoever he loath it; to abſtain from hurtful diet, how well ſoever he loves it, if ever he expect to be a ſound and healthful Man. So it is in this caſe alſo. Theſe things premiſed, the

1 *Rule.* The firſt Rule to relieve us againſt our Slaviſh Fears, *Is ſeriouſly to conſider, and more throughly*

to ſtudy the Covenant of Grace, within the bleſſed Claſp and Bond whereof all believers are. I think the clear underſtanding of the Nature, Extent, and Stability of the Covenant, and of our intereſt therein, would go a great way in the cure of our ſinful and ſlaviſh Fears.

A Covenant is more than a naked promiſe, in the Covenant, God hath graciouſly conſulted our weakneſs, fears, and doubts, and therefore proceeds with us in the higheſt way of ſolemnity, confirming his Promiſes by Oath, *Heb.* 6. 13, 17. and by Seals, *Rom.* 4. 11. Putting himſelf under the moſt ſolemn ties and engagements that can be, to his people, that from ſo firm a ratification of the Covenant with us, we might have ſtrong conſolation, *Heb.* 6. 18. He hath ſo ordered it, that it might afford ſtrong ſupports, and the moſt reviving cordials to our faint and timorous Spirits, in all the plunges of trouble both from within, and from without. In the Covenant God makes over himſelf to his people, to be unto them a God, *Jer.* 31. 33. *Heb.* 8. 10. Wherein the Lord beſtows himſelf in all his Glorious Eſſential properties upon us, to the end that whatſoever his Almighty power, Infinite wiſdom, and Incomprehenſible mercy can afford for our protection, ſupport, deliverance, direction, pardon, or refreſhment; we might be aſſured ſhall be faithfully performed to us in all the ſtraits, fears, and exigencies of our lives. This God expects we ſhould improve by Faith, as the moſt ſovereign antidote againſt all our Fears in this world. *Iſaiah* 43. 1, 2. *Thus ſaith the Lord that created thee,* O Jacob, *and he that formed thee,* O Iſrael; *fear not, for I have redeemed thee, I have called thee by thy name, thou art mine; when thou paſſeſt through the waters, I will be with thee,* &c. Iſai. 41. 10. *Fear not, for I am with thee, be not diſmaied for I am thy God.*

And if thou Reader, be within the bond of this Covenant, thou mayeſt ſurely find enough there to quiet thy heart, whatever the matter or ground of thy fears be: If God be thy Covenant God, he will be with thee in all thy ſtreights, wants and troubles, he will never leave, nor forſake thee. From the Covenant it was that *David* encouraged himſelf againſt all his troubles. 2. *Sam.* 23. 5. *Although my houſe be not ſo with God, yet hath he made with me an everlaſting Covenant, well ordered in all things and ſure; and this is all my ſalvation, and all my deſire, though he make it not to grow.* He could fetch all reliefs, all comforts, all ſalvations out of it, and why cannot we? He deſired no more for the ſupport of his heart; *this is all my deſire*; and ſure if we underſtood and believed it as he did, we could deſire no more to quiet and comfort our hearts than what this Covenant affords us. For,

1. Are we afraid what our enemies will do? We know we are in the midſt of Potent, Politick, and enraged enemies; we have heard what they have done, and ſee what they are preparing to do again; we tremble to think what bloody Tragedies are like to be acted over again in the World by their cruel hands: But O what heroick and noble acts of Faith ſhould the Covenant of thy God enable thee to exert amidſt all theſe fears? If God be thy God, then thou haſt an Almighty God on thy ſide, and that is enough to extinguiſh all theſe Fears, *Pſal,* 118. *The Lord is on my ſide, I will not fear what man can do unto me.* Your fears come in the name of man, but your help in the name of the Lord: Let them plot, threaten, yea, and ſmite too; God is a ſhield to all that fear him, and if God be for us, who can be againſt us?

2. Are we afraid what God will do? Fear it not, your God will do nothing againſt your good; think not that he may forget you, it cannot be; ſooner, may a tender mother forget her ſucking child, *Iſai.* 49. 15. no, no, *He withdraweth not his eye from the Righteous, Job* 36. 7. His eyes are continually upon all the dangers and wants of our Souls and Bodies, there is not a danger or an enemy ſtirring againſt you, but his eye is upon it. 2 *Chron.* 16. 9.

Are you afraid he will forſake and caſt you off? 'Tis true, your ſins have deſerved he ſhould do ſo, but he hath ſecured you fully againſt that fear in his Covenant, *Jer.* 32. 40. *I will not turn away from them, to do them good.* All your fears of God's forgetting or forſaking you, ſpring out of your ignorance of the Covenant.

3. Are you afraid what you ſhall do? 'Tis uſual for the people of God to propoſe difficult caſes to themſelves, and put ſtartling queſtions to their own hearts; and there may be an excellent uſe of them, to rouze them out of ſecurity, put them upon the ſearch and tryal of their conditions and eſtates, and make preparation for the worſt; but Satan uſually improves it to a quite contrary end, to deject, affright, and diſcourage them. O if fiery trials ſhould come, if my liberty and life come once to be toucht in earneſt, I fear I ſhall never have ſtrength to go on a ſtep farther in the way of Religion: I am afraid I ſhall faint in the firſt encounter, I ſhall deny the words of the holy one, make ſhipwrack of Faith and a good Conſcience in the firſt guſt of temptation. I can hear, and pray, and profeſs; but I doubt I cannot burn, or bleed, or lie in a dungeon for Chriſt. If I can ſcarce run with footmen in the land of peace, how do I think to contend with Horſes in theſe ſwellings of *Jordan*?

But yet all theſe are but groundleſs fears, either forged in thy own miſgiving heart, or ſecretly ſhuffled by Satan into it; for God hath abundantly ſecured thee againſt fear in this very particular, by that moſt ſweet ſupporting and bleſſed promiſe, annexed to the former, in the ſame Text, *Jer.* 32. 40. *I will put my fear into their hearts, and that they ſhall not depart from me.* Here is another kind of Fear, than that which ſo ſtartles thee, promiſed to be put into thy heart, not a fear to ſhake and under-mine thy aſſurance as this doth, but to guard and maintain it. And this is the fear that ſhall be enabled to vanquiſh and expel all thy other fears.

4. Or are you afraid what the Church ſhall do? And what will become of the *Ark* of God? Do you ſee a ſtorm gathering, winds begin to roar, the waves to ſwell; and are you afraid what will become of that veſſel the Church, in which you have ſo great an intereſt?

It is an argument of the publickneſs and excellency of thy ſpirit, to be thus touched with the feeling ſenſe of the Churches ſufferings, and dangers. Moſt men ſeek their own things, and not the things that are of Chriſt, *Phil.* 2. 21. But yet it is your ſin ſo to fear as to ſink and faint under a ſpirit of deſpondency, and diſcouragement, which yet many good men are but too apt to do. I remember an excellent paſſage in a Letter of *Luther*'s to *Melancthom* upon this very account. *In Private troubles, ſaith he, I am*

Ep. Mela Anno 1549

weaker, and thou art ſtronger; thou deſpiſeſt thy own life, but feareſt the publick Cauſe: but for the Publick I am at reſt, being aſſured that the Cauſe is juſt and true, yea, that it is Chriſt's and God's Cauſe. I am well-nigh a ſecure ſpectator of things, and eſteem not any thing theſe fierce and threatning Papiſts. I beſeech thee by Chriſt neglect not ſo Divine Promiſes and Conſolations, where the Scripture ſaith, Caſt thy care upon the Lord, wait upon the Lord, be ſtrong, and he ſhall comfort thy heart. And in another Epiſtle: *I much diſlike thoſe anxious cares, which as thou writeſt do almoſt conſume thee. 'Tis not the greatneſs of the danger, but the greatneſs of thy unbelief.* John Huſs *and others were under greater danger than we; and if it be great, he is great that orders it. Why do you afflict your ſelf? If the Cauſe be bad, let us renounce it; if it be good, why do we make him a liar who bids us be ſtill? as if you were able to do any good by ſuch unprofitable cares. I beſeech thee, thou that in other things art valiant, fight againſt thy ſelf, thine own greateſt enemy, that puts weapons into Satan's hand.*

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You ſee how good men may be even *overwhelmed* with *publick fears*; but certainly if we did well conſider the *bond of the Covenant* that is betwixt *God* and *his people*, we ſhould be more quiet and compoſed. For by reaſon thereof it is, 1. That *God is in the midſt of them, Pſ.* 46. 1,2,3,4. When any great danger threatned the *reformed Church* in its tender beginnings in *Luther*'s time, he would ſay, *Come, let us ſing the* 46 *Pſalm*; and indeed it is a lovely Song for ſuch times; it bears the title of *A Song upon Alamoth*, or a Song for the hidden ones, God is with them to cover them under his wings. 2. And it is plain matter of fact, evident to all the world, that no people under the Heavens have been ſo long and ſo wonderfully preſerved as the Church hath been; it hath overlived many bloody Maſſacres, terrible Perſecutions, ſubtle and cruel Enemies; ſtill God hath preſerved and delivered it, for his promiſes oblige him to it, amongſt which thoſe two are ſignal and eminent ones, *Jer.* 30. 11. *Iſa.* 27 3. 3. And it is obvious to all that will conſider things, that there are the ſelf-ſame *motives* in God, and the ſelf-ſame *grounds* and *reaſons* before him, to take care of his Church and People, that ever were in him, or did ever lie before him from the beginning of the world. For (1.) The relation is ſtill the ſame. What tho' *Abraham, Iſaac* and *Jacob*, thoſe renowned Believers, be in their graves, and thoſe that ſucceed be far inferiour to them in *Grace* and *ſpiritual Excellency*; yet ſaith the *Church, Doubtleſs thou art our Father.* There is the ſame tie and bond betwixt the Father and the youngeſt weakeſt child in the family, as the eldeſt and ſtrongeſt. (2.) His *pity* and *mercy* is ſtill the ſame, for *that endures for ever*: his bowels yern as tenderly over his people in their preſent, as ever they did in any *paſt afflictions* or *ſtraights*. (3.) The rage and malice of *his* and *his peoples Enemies* is ſtill the ſame, they will reflect as blaſphemouſly and diſhonourably upon God now, ſhould he give up his people, as ever they did. *Moſes*'s argument is as good now as ever it was, *What will the* Egyptians *ſay?* and ſo is *Joſhuah*'s too, *What wilt thou do unto thy great name?* Oh! if theſe things were more throughly ſtudied and believed, they would appeaſe many Fears.

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Work upon your hearts the conſideration of the many miſchiefs and miſeries men draw upon themſelves and others, both in this world and that to come, by their own ſinful fears.

1. The miſeries and calamities that ſinful fear brings upon men in this world are unſpeakable: this is it that hath plunged the Conſciences of ſo many poor wretches into ſuch deep diſtreſſes; this it is that hath put them upon the Rack, and made them roar like men in Hell among the damned. Some have been recovered, and others have periſhed in theſe deeps of horror and deſpair. *In the year* 1550 *there was at* Ferrara *in* Italy *one* Faninus, *who by reading good Books was by the grace of God converted to the knowledge of the truth, wherein he found ſuch ſweetneſs, that by conſtant reading, meditation and prayer he grew ſo expert in the Scriptures, that he was able to inſtruct others; and tho' he durſt not go out of the bounds of his calling to preach openly, yet by conference and private exhortations he did good to many. This coming to the knowledge of the Pope's Clients, they apprehended and committed him to Priſon, where he renounced the Truth, and was thereupon releaſed: But it was not long before the Lord met with him for it; ſo as falling into horrible torments of Conſcience, he was near unto utter deſpair; nor could he be freed from thoſe terrors, before he had fully reſolved to venture his life more faithfully in the ſervice of Chriſt.*

Clark's examp. p. 27.

Dreadful was that voice which poor *Spira* ſeemed to hear in his own Conſcience, as ſoon as ever his ſinful fears had prevailed upon him to renounce the truth. *Thou wicked wretch, thou haſt denied me, thou haſt renounced the Covenant of thine obedience, thou haſt broken thy vow; hence, Apoſtate, bear with thee the ſentence of thine eternal damnation.* Preſently he falls into a ſwoon, quaking and trembling, and ſtill affirmed to his death, *that from that time he never found any eaſe or peace in his mind*; but profeſſed, *that he was captivated under the revenging hand of the Almighty God; and that he continually heard the ſentence of Chriſt, the juſt Judge, againſt him; and that he knew he was utterly undone, and could neither hope for Grace, or that Chriſt ſhould intercede for him to the Father.*

In our dreadful *Marian* days, Sir *John Cheek*, who had been Tutor to King *Edward* VI. was caſt into the *Tower*, and kept cloſe Priſoner, and there put to this miſerable choice, *either to forgo his life, or that which was more precious, his liberty of Conſcience*; neither could his liberty be procured by his great friends at any lower rate than to recant his Religion: This he was very unwilling to accept of, till his hard Impriſonment, joined with threats of much worſe in caſe of his refuſal, at laſt wrought ſo upon him whilſt he conſulted with fleſh and blood, as drew from him an *Abrenunciation* of that Truth which he had ſo long profeſſed, and ſtill believed. Upon this he was reſtor'd to his liberty, but never to his comfort; for the ſenſe of his own Apoſtacy, and the daily ſight of the cruel butcheries exerciſed upon others for their conſtant adherence to the Truth, made ſuch impreſſions upon his broken Spirit, as brought him to a ſpeedy end of his life, yet not without ſome comfortable hopes at laſt.

Our own Hiſtories abound with multitudes of ſuch doleful examples.

Some have been in ſuch horror of conſcience, that they have choſen ſtrangling rather than life; they have felt that anguiſh of conſcience that hath put them upon *deſperate reſolutions* and *attempts* againſt their own lives to rid themſelves of it. This was the caſe of *Peter Moon*, who being driven by his own fears to deny the Truth, preſently fell into ſuch horror of conſcience, that ſeeing a *ſword* hanging in his Parlor, would have ſheathed it in his own bowels. So *Spira* beforemention'd when he was near his end, ſaw a *knife* on the table, and running to it, would have miſchiefed himſelf, had not his friends prevented him; thereupon he ſaid, *O that I were above God, for I know that he will have no mercy on me. He lay about eight weeks* (ſaith the Hiſtorian) *in a continual burning, neither deſiring, nor receiving any thing but by force, and that without digeſtion, till he became as an Anatomy; vehemently raging for Drink, yet fearful to live long; dreadful of Hell, yet coveting Death; in a continual torment, yet his own tormentor; and thus conſuming himſelf with grief and horror, impatience and deſpair, like a living man in Hell, he repreſented an extraordinary example of God's Juſtice and Power, and ſo ended his miſerable life.*

Surely it were good to fright our ſelves by ſuch dreadful Examples out of our ſinful Fears: Is any miſery we can fear from the hands of man like *this?* Oh, Reader! believe it, *it is a fearful thing to fall into the hands of God.* Hadſt thou ever felt the rage and efficacy of a wounded and diſtreſſed Conſcience, as theſe poor wretches felt it, no fears or threats of men ſhould drive thee into ſuch an Hell upon Earth as this is.

2. And yet, tho' this be a doleful caſe, it is not the worſt caſe your own ſinful fears will caſt you into, except the Lord overcome and extinguiſh them in you by the fear of his Name, they will not only bring you into a kind of Hell upon Earth, but into *Hell it ſelf* for evermore: for ſo the righteous God hath ſaid in his Word of truth, *Rev.* 21. 8. *But the fearful and unbelieving*, &c. *ſhall have their part in the lake which burneth with fire and brimſtone, which is the ſecond death.* Behold here the Martial Law of Heaven executed upon *Cowards* and *Renegadoes*, whoſe fears make them revolt from *Chriſt* in the time of danger. Think upon this, you *timorous* and *faint-hearted* Profeſſors: you cannot bear the thoughts of lying in a naſty Dungeon, how will you lie then in the lake of fire and brimſtone? You are afraid of the face and frowns of a Man that ſhall die, but how will you live among Devils? Is the wrath of man like the fury of God poured out? Is not the little finger of God heavier than the loins of all the Tyrants in the world? Remember what Chriſt hath ſaid, *Mat.* 10. 33. *But whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in heaven.* Reader, the time is coming when he that ſpake theſe words ſhall break out of Heaven with a ſhout, accompanied with Myriads of Angels, and ten thouſands of his Saints, the Heavens and the Earth ſhall be in dreadful conflagrations round about him; the laſt Trump ſhall ſound, the Graves ſhall open, the Earth and Sea ſhall give up the dead that are in them. Thine eyes ſhall ſee him aſcend the awful Throne of Judgment, his faithful ones that feared not to own and appear for him in the face of all enemies and dangers, ſitting on the Bench as Aſſeſſors with him; and then to be diſclaimed and renounced for ever by *Jeſus Chriſt* in the face of that great Aſſembly, and proclaimed a Delinquent, a Traitor to him, that deniedſt his Name and Truths becauſe of the frowns of a fellow-creature long ſince withered as the graſs. Oh how wilt thou be able to endure this! Now put both theſe together in thy ſerious conſideration, think on the terrors of Conſcience here, and the deſperate horror of it in Hell; this as a parboiling, that as a roaſting in the flames of God's inſufferable wrath: theſe as ſome ſcalding drops ſprinkled before-hand upon thy Conſcience, that tender and ſenſible part of man; that as the lake burning for ever with fire and brimſtone. Oh! who would ſuffer himſelf to be driven into all this miſery, by the fears of thoſe ſufferings which can but touch the fleſh; and for their duration, they are but for a moment!

Think, and think again upon thoſe words of Chriſt, *Mark* 8. 35. *He that will ſave his life, ſhall loſe it.* It may be a prolonging of a miſerable life, a life worſe than death, even in thine own account; a life without the comfort or joy of life; a life ending in the ſecond death; and all this for fear of a trifle compared with what thou ſhalt afterwards feel in thine own Conſcience, and leſs than a trifle, *nothing*, compared with what thou muſt ſuffer from God for ever.

He that will overcome his fears of ſufferings, muſt foreſee and provide beforehand for them. 3 Rule.

The fear of *Caution* is a good cure to the fear of *Diſtraction*; the more of *that*, the leſs of *this*; *this* fear will cure *that*, as one fire draws forth another. *Heb.* 11. 7. *Noah being moved with fear, prepared an Ark.* In which he provided as much for the reſt and quiet of his mind, as he did for the ſafety of his perſon and family. That which makes evils ſo frightful as they are, is their coming by way of ſurprize upon us. Thoſe troubles that find us ſecure do leave us diſtracted and deſperate. Preſumption of continued tranquility proves one of the greateſt aggravations of miſery. Trouble will lie heavy enough when it comes by way of expectation, but it is intolerable when it comes quite contrary to expectation. It will be the Lot of *Babylon* to ſuffer the unexpected Vials of God's wrath, and I wiſh none but ſhe and her children may be ſo ſurprized. *Rev.* 18. 7. Oh! it were well for us, if in the midſt of our pleaſant enjoyments we would be putting the difficulteſt Caſes to our ſelves, and mingle a few ſuch thoughts as theſe with all our earthly enjoyments and comforts.

I am now at eaſe in the midſt of my habitation, but the time may be at hand when my habitation ſhall be in a Priſon. I ſee no faces at preſent but thoſe of friends, full of ſmiles and honours; I may ſee none ſhortly but the faces of enemies, full of frowns and terrors. I have now an Eſtate to ſupply my wants, and provide for my family; but this may ſhortly fall as a prey to the enemy, they may ſweep away all that I have gathered, reap the fruits of all my labours.——*Impius has ſegetes.* I have yet my life given me for a prey; but, oh! how ſoon may it fall into cruel and blood-thirſty hands! I have no better ſecurity for theſe things than the Martyrs had, who ſuffered the loſs of all theſe things for Chriſt's ſake. A double advantage would reſult to us from ſuch meditations as theſe, *viz.* the advantage,

1. Of acquaintance with } Troubles.
2. Of preparation for }

1. Hereby our thoughts would be better acquainted with theſe evils; and the more they are acquainted, the leſs they will ſtart and fright at them. We ſhould not think it ſtrange concerning the fiery trial, as it is 1 *Pet.* 4. 12. It is with our thoughts as it is with young Colts, and ſo they ſtart at every new thing they meet; but we cure them of it, by bringing them home to that they ſtart at, and making them ſmell to it; better acquaintance cures this ſtartling humour

Dr. Edw. Reynolds.

Epictet.

at them. The newneſs of evil, ſaith a late grave and Learned Divine, is the cauſe of fear, when the mind it ſelf hath had no preceding encounter with it, whereby to judge of its ſtrength, nor example of another mans proſperous iſſue, to comfirm its hopes in the like ſucceſs: For, as I noted before out of the *Philoſophers*, experience is inſtead of armour, and is a kind of fortitude, enabling both to judge, and to bear troubles; for there are ſome things which are μορμολύκεια ϗ προσωπεῖα, ſcarecrows and vizors which children fear, only out of ignorance; aſſoon as they are known they ceaſe to be terrible.

I know our minds naturally reluctate, and decline ſuch harſh and unpleaſant ſubjects: 'Tis hard to bring our thoughts to them in good earneſt, and harder to dwell ſo long as is neceſſary to this end upon them. We had rather take a pleaſant proſpect of future felicity and proſperity in this world; of multiplying our days as the ſand, and at laſt dying quietly in our Neſt, as *Job* ſpeaks. Our thoughts run nimbly upon ſuch pleaſant fancies like oyled wheels, and have need of trigging, but when they come into the deep and dirty ways of ſuffering, there they drive heavily like *Pharaohs* Chariots, diſmounted from their wheels. But that which is moſt pleaſant, is not always moſt uſeful and neceſſary; Our Lord was well acquainted with griefs, though our thoughts be ſuch great ſtrangers to them, he often thought and ſpake of his ſufferings, and of the bloody Baptiſm, with which he was to be baptized, *Luke* 12. 50. and he not only minded his own ſufferings before hand, but when he perceived the fond imaginations, and vain fancies of ſome that followed and profeſſed him, deluding them with expectations of earthly proſperity and reſt; he gave their thoughts a turn to this leſs pleaſing, but more needful ſubject, the things they were to ſuffer for his name; inſtead of anſwering a fooliſh and groundleſs queſtion, of ſitting on his Right and Left hand, like earthly *Grandees*, he rebukes the folly of the *Queſtioniſt*, and asks a leſs pleaſing queſtion, *Matth.* 20. 22. *But Jeſus anſwered and ſaid, Ye know not what ye ask, are ye able to drink of the cup that I ſhall drink of? And to be baptized with the baptiſm that I ſhall be baptized with?* *q. d.* You do but abuſe your ſelves with ſuch fond and idle dreams, there is other imployment cut out for you in the purpoſe of God; Inſtead of ſitting upon Thrones and Tribunals, it would become you to think of being brought before them as Priſoners to receive your doom and ſentence to die for my ſake; theſe thoughts would do you a great deal more ſervice.

2. As ſuch meditations would acquaint us better, ſo they would prepare us better to encounter troubles and difficult things when they come. Readineſs and preparation would ſubdue and baniſh our fears; we are never much ſcared with that for which our minds are prepared. There is the ſame difference in this caſe, as there is betwixt a Soldier in compleat Armour, and ready at every point for his enemy; and one that is allarm'd in his bed, who hath laid his cloaths in one place, and his Arms in another, when his enemy is breaking open his chamber door upon him. It was not therefore without the moſt weighty reaſon, that the Apoſtle preſſes us ſo earneſtly, *Eph.* 6. 13. 14. *Take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all to ſtand. Stand therefore having your loyns girt about with truth, and having on the breaſtplate of Righteouſneſs, and your feet ſhod with the preparation of the Goſpel of peace.* We ſee the benefit of ſuch proviſions and previſions for ſuffering in that great example of courage and conſtancy, *Acts* 12. 13, *I am ready*, (ſaith *Paul*) *not only to be bound, but to die at* Jeruſalem. And the ſame courage and conſtancy remained in him, when he was entering the very Liſts, and going to lay his very neck upon the block, 2 *Tim.* 4. 6. *I am ready to be offered up, and the time of my departure is at hand.* The word σπένδομαι properly ſignifies a *libation* or drink-offering, wherein ſome conceive he alluded to the very kind of his own death, *viz.* by the Sword: His heart was brought to that frame, that he could with as much willingneſs pour out his blood for Chriſt, as the *Prieſts* uſed to pour out the drink offering to the Lord. 'Tis true, all the meditations and preparations in the world made by us, are not ſufficient in themſelves to carry us through ſuch difficult ſervices, 'tis one thing to ſee death as our fancy limnes it out at a diſtance and another thing to look death it ſelf in the face. We can behold the painted Lyon without fear, but the living *Lyon*, makes us tremble; but yet though our ſuffering-ſtrength comes not from our own preparations, or forethoughts of Death; but from Gods gracious aſſiſtance, yet uſually that aſſiſtance of his is communicated to us, in and by the conſcionable and humble uſe of theſe means; let us therefore be found waiting upon God for ſtrength, patience, and reſolutions to ſuffer as it becomes Chriſtians, in the daily ſerious uſe of thoſe means whereby he is pleaſed to communicate to his people.

4 Rule.

If ever you will ſubdue your own ſlaviſh fears, Commit your ſelves, and all that is yours into the hands of God by Faith.

This Rule is fully confirmed by that Scripture, *Prov.* 16. 3. *Commit thy works unto the Lord, and thy thoughts ſhall be eſtabliſhed.* The greateſt part of our trouble and burden in times of danger, ariſes from the unſetledneſs and diſtraction of our own thoughts, and the way to calm and quiet our thoughts is to commit all to God. This rule is to be applied for this end and purpoſe when we are going to meet Death it ſelf, and that in all its terrible formalities, and moſt frightful appearances, 1 *Pet.* 4. 19. *Let them that ſuffer according to the will of God commit the keeping of their ſouls to him in well doing, as unto a faithful Creator.* And if this committing act of Faith be ſo uſeful at ſuch a time, when the thoughts muſt be ſuppoſed to be in the greateſt hurry, and fears in their full ſtrength; much more will it eſtabliſh the heart, and calm its paſſions in leſſer troubles, you know what eaſe and relief it would be to you, if you had a Trial depending in Law for your Eſtates, and your hearts were overloaded and diſtracted with cares and fears about the iſſue of it: If one whom you know to be very skilful and faithful, ſhould ſay to you at ſuch a time, trouble not your ſelf any farther about this buſineſs, never break an hour's ſleep more for this matter; be you as an unconcerned Spectator, commit it to me; and truſt me with the management, of it; I will make it my own concernment, and ſave you harmleſs. O what a burden, what an heavy load would you feel your ſelves eaſed of, aſſoon as you had thus transferred, and committed it to ſuch a hand?

hand! then you would be able to eat with pleaſure, and ſleep in quietneſs: Much more eaſe and quietneſs doth your committing the matter of your fears to God give, even ſo much more, as his power, wiſdom, and faithfulneſs is greater than what is to be found in men. But to make this Rule practicable, and improveable to peace, quietneſs of heart in an evil day, it will be neceſſary that you well underſtand,

1. *What the committing act of Faith is.*
2. *What grounds and encouragements Believers have for it.*

1. Study well the nature of this committing act of Faith, and what it *ſuppoſes* or *implies* in it; for all men cannot commit themſelves to God, 'tis his own people only that can do it; nor is it every thing they can commit to God, they cannot commit themſelves to his care and protection in any way but only in *his own ways.* Know more particularly,

1. That he who will commit himſelf to God, muſt commit himſelf to him in well doing, as the Apoſtle limits it in 1 *Pet.* 4. 19. and in things agreeable to his will; elſe we would make God a Patron and Protector of our ſins, *Let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well doing.* We cannot commit our *Sins*, but our *Duties*, to God's protection: God is ſo great a friend to *Truth* and *Righteouſneſs*, that in ſuch a caſe he will not take your part, how dear ſoever you be to him, if Truth be found on your enemies part, and the miſtake on yours. Think not to entitle God to your *errors* and *failings*, much leſs to any *ſinful deſigns*: you may commit a doubtful caſe to him to be decided, but not a ſinful caſe to be protected. It is in vain to ſhelter any cauſe of your own under his wings, except you can write upon it as *David* did, *Pſ.* 74. 22. *Thine own cauſe, O Lord, thine own as well as mine.* Lord, plead thine own cauſe.

2. He that commits his All to God, ſuppoſes and firmly believes that all events and iſſues of things are in God's hands; that he only can direct, over-rule, and order them all as he pleaſeth. Upon this ſuppoſition the committing acts of Faith in all our fears and diſtreſſes are built: *I truſted in thee, O Lord, I ſaid thou art my God, my times are in thy hand, deliver me from the hands of my enemies, and from them that perſecute me.* His firm aſſent to this great truth, *that his times were in God's hands*, was the reaſon why he committed himſelf into that hand. If our times, our lives, or comforts were in our enemies hands, it were to little purpoſe for us to commit our ſelves into God's hands. And here the contrary ſenſes and methods of Faith and Unbelief are as conſpicuous as in any one thing whatſoever: Unbelief perſuades men that their lives and all that is dear to them is in the hands of their enemies, and therefore perſuades them the beſt way they can take to ſecure themſelves is by compliance with the will of their enemies, and pleaſing them: But Faith determines quite contrary, it tells us, *We and all that is ours is in God's hand, and no enemy can touch us or ours till He give them a permiſſion; and therefore it is our duty and intereſt to pleaſe him, and commit all to him.*

3. The committing of our ſelves to God implies the reſignation of our wills to the will of God, to be diſpoſed of as ſeems good in his eyes: So *David* commits to God the event of that ſad and doubtful Providence which made him fly for his life from a ſtrong conſpiracy, 2 *Sam.* 15. 25. *And the king ſaid unto Zadock, Carry back the Ark of God into the city; if I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me both it and his habitation: but if he thus ſay, I have no delight in thee, behold here am I, let him do to me as ſeemeth good to him*; *q. d.* Lord, the conſpiracy againſt my life is ſtrong, the danger great, the iſſue exceeding doubtful: but I commit it all into thy hand; if *David* may yet be uſed in any farther ſervice for his God, I ſhall ſee this City and thy lovely *Temple* again: but if not, I lie at thy foot to be diſpoſed either for life or death, for the earthly or the heavenly *Jeruſalem*, as ſeemeth beſt in thine eyes. This ſubmiſſion to divine pleaſure is included in the committing act of Faith. Chriſtian, what ſaiſt thou to it? Is thy will content to go back, that the will of God may come on, and take place of it? It may be thou canſt refer a difficult caſe to God, provided that he will determine and iſſue it according to thy deſires; but in truth that is no ſubmiſſion or reſignation at all, but a ſinful limiting of, and preſcribing to God. It was an excellent reply that a choice Chriſtian once made to another; when a beloved and only child lay in a dangerous ſickneſs at the point of death, a friend asked the Mother, What would you now deſire of God in reference to your child? would you beg of him its life or death in this extremity it is now in? The Mother anſwered, *I refer that to the will of God.* But, ſaid her friend, if God would refer it to you, what would you chuſe then? *Why truly*, ſaid ſhe, *if God would refer it to me, I would even refer it to God again.* This is the true committing of our ſelves and our troubleſome concerns to the Lord.

4. The committing act of Faith implies our renouncing and diſclaiming all confidence and truſt in the arm of fleſh, and an expectation of relief from God only. If we commit our ſelves to God, we muſt ceaſe from man, *Iſa.* 2. 22. To truſt God in part, and the creature in part, is to ſet one foot upon a *Rock* and the other in a *Quickſand.* Thoſe acts of Faith that give the intire glory to God, give real relief and comfort to us.

2. Let us ſee what grounds and encouragements the people of God have to commit themſelves and all the matters of their fear to God, and ſo to enjoy the peace and comfort of a reſigned will; and there are two ſorts of encouragements before you, let the caſe be as difficult and frightful as it will; you may find ſufficient encouragements in God, and ſomewhat from your ſelves, *viz.* your relation to him, and experiences of him.

1. In God there is all that your hearts can deſire to encourage you to truſt him over all, and commit all into his hands. For,

1. He is able to help and relieve you; let the caſe be never ſo bad, yet *let* Iſrael *hope in the Lord, for with the Lord is plenteous redemption*, *Pſ.* 130. 7, 8. Plenteous redemption (*i. e.*) all the ſtores of Power, choice of methods, plenty of means, abundance of ways to ſave his people, when they can ſee no way out of their troubles: therefore hope *Iſrael* in *Jehovah.*

2. As his Power is *Almighty*, ſo his Wiſdom is *Infinite* and unſearchable; *He is a God of Judgment, bleſſed are all they that wait for him*, Iſa. 30. 18. When the Apoſtle *Peter* had related the wonderful preſervations of *Noah* in the Deluge, and of *Lot* in *Sodom*, one in a general deſtruction of the World by Water, and the other in the overthrow of thoſe Cities by Fire; he concludes, and ſo ſhould we, *The Lord knoweth how to deliver the godly*

ly out of temptation, 2 *Pet.* 2. 9. Some men have much Power, but little Wiſdom to manage it, others are wiſe and prudent, but want ability; in God there is an infinite fulneſs of both.

3. His love to, and tenderneſs over his people, is tranſcendent and unparallell'd; and this ſets his Wiſdom and Power both a work for their good; hence it is that his eyes of Providence run continually throughout the whole earth, to ſhew himſelf ſtrong in the behalf of them whoſe hearts are perfect, (*i. e.*) upright towards him, 2 *Chron.* 16. 9. Thus you ſee how he is every way fitted as a proper Object of your truſt.

2. Conſider your ſelves, and you ſhall find encouragements to commit all to God. For,

1. You are his children, and to whom ſhould children commit themſelves in dangers and fears but to their own father? *Doubtleſs thou art our father*, ſaith thy diſtreſſed Church, *Iſa.* 63. 15, 16. Yea, Chriſtian, *Thy maker is thy husband*, *Iſa.* 54. 5. Is not that a ſufficient ground to caſt thy ſelf upon him? What! a Child not truſt its own Father? a Wife not commit her ſelf to her own Husband?

2. You have truſted him with a far greater concern already than your eſtates, liberties, or lives; you have committed your ſouls to him, and your eternal intereſts, 2 *Tim.* 1. 12. Shall we commit the Jewel, and diſpute the Cabinet? truſt him for Heaven, and doubt him for Earth?

3. You have ever found him faithful in all that you truſted him with, all your experiences are ſo many good grounds of confidence, *Pſal.* 9. 10. Well then, reſolve to truſt God over all, and quietly leave the diſpoſe of every thing to him; he hath been with you in all former ſtraights, wants and fears, hitherto he hath helped you, and cannot he do ſo again, except you tell him how? Oh! truſt in his Wiſdom, Power and Love, and lean not to your own underſtandings. The fruit of reſignation will be peace.

If ever you will get rid of your fears and diſtractions, get your affections mortified to the world, and to the inordinate and immoderate love of every enjoyment in the world.

The more you are mortified, the leſs you will be terrified; 'tis not the dead, but the living world, that puts our hearts into ſuch *fears* and *tremblings*; if our hearts were once crucified, they wou'd ſoon be quieted. 'Tis the ſtrength of our *affections* that puts ſo much ſtrength into our *afflictions*. It was not therefore without great reaſon that the Apoſtle compares the life of a *Chriſtian* to the life of a *Soldier*, who if he mean to follow the *Camp*, and acquit himſelf bravely in fight, muſt not *intangle himſelf with the affairs of this life*, 2 *Tim.* 2. 4. Sure there is no following Chriſt's Camp, but with a diſintangled heart from the world, for proportionable to the heat of our love will be the ſtrength and height of our fears about theſe things; more particularly, if ever you will rid your ſelves of your uncomfortable and uncomely fears, uſe all God's means to mortifie your affections to the exorbitant eſteem and love of,

1. Your Eſtates. 2. Your Liberty. 3. Your Lives.

1. Get mortified and cooled hearts to your Poſſeſſions and Eſtates in the world. The *pooreſt age* afforded the *richeſt Chriſtians* and *nobleſt Martyrs*. Ships deepeſt laden are not beſt for encounters. The believing Hebrews *took joyfully the ſpoiling of their goods, knowing in themſelves that they had in heaven a better and enduring ſubſtance*, Heb. 10. 34. They carried it rather like unconcerned *ſpectators* than the true *proprietors*; they rejoiced when rude Soldiers carried out their goods, as if ſo many friends had been bringing them in. And whence was this, but from an heart fixed upon Heaven, and mortified to things upon Earth? Doubtleſs they eſteemed and valued their Eſtates as the good Providences of God for their more comfortable accommodation in this world; but it ſeems they did, and oh that we could look upon them as Mercies of the loweſt and meaneſt rank and nature. The ſubſtance laid up in Heaven was a better ſubſtance, and as long as *that* was ſafe, the loſs of *this* did not afflict them.

They could bleſs God for theſe things which for a little time did miniſter refreſhment to them; but they knew them to be tranſitory enjoyments, things that would make to themſelves wings and flee away, if their enemies had not touch'd them; but the ſubſtance laid up for them in Heaven, that was an *enduring ſubſtance*. So far as thoſe earthly things might further them towards heavenly things, ſo far they prized and valued them; but if Satan would turn them into *ſnares* and *temptations* to deprive them of their better ſubſtance in Heaven, they could eaſily ſlight them, and take the ſpoiling of them joyfully. In a ſtreſs of weather, when the Ship is ready to ſink and founder in a Storm, all hands are readily employed to throw the richeſt goods over-board; no man ſaith it's pity to caſt them away, but reaſon dictates to a man in that caſe, Better theſe periſh, than I periſh with and for them. Theſe be the wares that ſome will not caſt over-board, and therefore they are ſaid to drown men in perdition, 1 *Tim.* 6. 9. *Demas* would *rather periſh than part with theſe things*, 2 Tim. 4. 10. But, Reader, conſider ſeriouſly what comfort they can yield thee, when thou muſt look upon them as the price for which thou haſt ſold Heaven, and all the hopes of Glory; even as much as the price of blood yielded *Judas*; and ſo they will enſnare thee, if thy unmortified heart be over-heated with the love of them as his was.

2. Be mortified to your liberty, and take heed of placing too great an eſteem upon it, or neceſſity in it. Liberty is a deſirable thing to the very Birds of the Air, accommodate them the beſt you can in your cages, feed them with the richeſt fare, they had rather be cold and hungry with their liberty in the Woods, than fat and warm in your houſes. But yet, as ſweet as it is, there may be more comfort and ſweetneſs in parting with it, than in keeping it, as the caſe may ſtand. The doors of a Priſon can lock you in, but they cannot lock the Comforter out. *Paul* and *Silas* loſt their liberty for *Chriſt*, but not their comfort with it; they never were ſo truly at liberty as when their feet were made faſt in the ſtocks, they never far'd ſo deliciouſly as when they fed upon Priſoners fare. God ſpread a table for them in the Priſon, ſent them in a rich Feaſt, yea, and they had Muſick at their Feaſt too, and that at midnight, *Acts* 16. 25.

Patmos was a barren Iſland, and a place deſigned for baniſh'd perſons; it lay in the *Ægean* Sea, not far from the coaſt of the leſſer *Aſia*: it was inhabited by none, becauſe of the exceeding barrenneſs of it, but ſuch who were appointed to it for their puniſhment; ſo that here *John* could meet with no more earthly refreſhment than what the barren rocks, or wild and deſperate perſons condemned to live upon it, could afford. *Rev.* 1. 9, 10.

Ay, but there, there it was that Chriſt appeared to him in unexpreſſible glory; there it was that he had thoſe raviſhing Viſions, and ſaw the whole ſcheme of Providence in the government of this world; there he ſaw the *New Jeruſalem* coming down from God out of Heaven, as a Bride prepared for her Husband. This made a *Patmos* become a *Paradiſe*; never did any place afford him ſuch comfort as this did. So that Chriſtians may not think there is ſo ſtrict and neceſſary a connexion betwixt *Liberty* and *Comfort*, that he that takes away the *firſt*, muſt needs deprive them of the other.

Again, Suppoſe we ſhould be ſo fond of our Liberty as to exchange Truth and a good Conſcience for it: cannot God ſo imbitter it to you, yea, hath he not ſo imbitter'd it to many, that they were quickly weary of it, and glad of an opportunity to exchange it for a Priſon. Our own *Martyrology* furniſhes us with many ſad examples of it. Oh! what will you do with your bitter dear-bought liberty, when your peace is taken away from the inward man? when God ſhall clap up your Souls in Priſon, and put your Conſciences into his bonds and fetters, then you will ſay as the Martyr did, *I am in Priſon till I be in Priſon.*

3. Be mortified to the inordinate and fond love of life, as ever you expect relief againſt the fears of death. Reaſon thy ſelf into a lower value of thy life. Methinks you have arguments enough to cure your fondneſs in this point. Have you found it ſuch a pleaſant life to you, for ſo much of it as is paſt? you know how the Apoſtle repreſents it, 2 *Cor.* 5. 4. *We that are in this tabernacle do groan being burthened.* And is a burthen'd and a groaning life ſo deſirable? You know alſo as he ſpeaks in the next verſe, that *whilſt you are at home in the body, you are abſent from the Lord.* And is a ſtate of abſence from *Jeſus Chriſt* ſo deſirable to a ſoul that loves him? can you find much pleaſure ſo far from home? You may fancy what you will, but upon ſerious recollection you will be able to tell your ſelves, that till you be dead you will never be out of the reach of Satan's temptations, never freed from your own indwelling corruptions, theſe conflicts cannot have an end till life be ended. You alſo ſtand convinc'd that till you be dead your Souls cannot be ſatisfied, nor your deſires be at reſt; have what comforts ſoever from God in the way of Faith and courſe of Duties, your hearts are ſtill off the center, and will ſtill gravitate and gaſp heavenward. You alſo know that die you muſt, and the time of your departure is at hand; and of all deaths, if you might have your choice, none is more honourable to God, or like to be ſo evidential and comfortable to you, as a violent death for Chriſt; therein you come to him by conſent and choice, not by neceſſity and conſtraint; therein you give a publick teſtimony for Chriſt, which is the higheſt uſe that ever our blood can be put to, or honoured by; and for the pain and torment, as the Martyr ſaid, *He that takes away from my torment, takes away from my reward.* But even in that point God can make it eaſier to you than a natural death would be; he will be with you in your extremity, and adminiſter ſuch reviving cordials as other men muſt not look to taſte, at leaſt not ordinarily, they being prepared and reſerved for ſuch, againſt ſuch an hour.

Oh then work out the inordinate love of life by working in ſuch mortifying conſiderations upon your own hearts; and if once you gain but this point, you will quickly find all your pains and prayers richly anſwered in the eaſe and reſt of your hearts, in the moſt ſcaring and frightful times.

Eye the encouraging examples of thoſe that have trod the path of ſufferings before you, and ſtrive to imitate ſuch worthy patterns. 6 Rule.

Behold the cloud of witneſſes encompaſſing you round about; a cloud like that over the *Iſraelites* to *direct* you; yea, a cloud for multitude of excellent perſons to animate and encourage you, *Heb.* 12. 1. *Oh take them for an enſample in ſuffering affliction and patience. Ja.* 5. 10. Examples of excellent perſons that have broken the ice, and beaten the path before us, are of excellent uſe to ſuppreſs our fears, and rouze our courage in our own encounters.

The firſt ſufferers had the hardeſt task; they that firſt entred the liſts for Chriſt, wanted thoſe helps to ſuppreſs fear which they have left unto us. Strange and untried torments are moſt terrible, for *magnitudinem rerum conſuetudo ſubducit,* trial and acquaintance abates the formidable greatneſs of evils; they knew not the ſtrength of that enemy they were to engage, but we fight with an enemy that hath been often beaten and triumph'd over by our brethren that went before us. Certainly we that live in the laſt times have the beſt helps that ever any had to ſubdue their fears; we have heard of the courage and conſtancy of our brethren, in as ſharp trials of their courage as ever we can be called to; we have read with what Chriſtian gallantry they have triumphed over all ſorts of ſufferings and torments, how they have been ſtrengthened with all might in the inner man unto all patience and long-ſuffering, with joyſulneſs, 1 *Col.* 11. how they have gone away from the Courts that cenſured and puniſhed them, rejoicing that they were honoured to be diſhonoured for Chriſt, as the ſtrict reading of that Text is, *Acts* 5. 41. counting the reproaches of *Chriſt* greater riches than the treaſures of *Egypt*, *Heb.* 11. 26. which at that time was the Magazine of the world for Riches: You read what *trials they have had of cruel mockings, yea, moreover of bonds and impriſonments; how they were ſtoned, ſawn aſunder, tempted, ſlain with the ſword, wandered about in Sheeps skins, and Goats skins, deſtitute, afflicted, tormented, Heb.* 11. 36, 37. In all which they obtained a good report; they came out of the field with triumphant faith and patience; and this was not the effect of an overheated zeal at the firſt outſet, but the ſame ſpirit of courage was found among Chriſtians in after Ages, who have put of their perſecutors with a kind of pleaſant ſcorn and contempt of Torments.

ὅτι κατη
ώθησαν
ἀτιμασθ
ναι.

So did *Baſil*, truly ſirnamed the great, when *Valens* the Emperour in a great rage threatned him with baniſhment, and tortures, as to the firſt, ſaid he, I little regard it, for the earth is the Lord's, and the fulneſs thereof; and as for tortures what can they do upon ſuch a poor thin body as mine, nothing but skin and bone? And at another time when *Euſebius* Governour of *Pontus* told him in a great rage, he would tear his very liver out of his bowels: Truly ſaid *Baſil*, you ſhall do me a very good turn in it, to take out my naughty liver; which inflames and diſeaſeth my whole body. Their enemies have profeſſed

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feſſed the Chriſtians put them to ſhame, by ſmiling at their Cruelties and threatnings. *Ignatius* his love to Chriſt had ſo perfectly overcome all fears of ſufferings, that when he was going to be thrown for a prey among the Lyons and Leopards, he profeſſed he longed to be among them, and, ſaid he, if they will not diſpatch me the ſooner, I will provoke them, that I may be with my ſweet Jeſus. And if we come down to later ages, we ſhall find as ſtout Champions for Chriſt. The Courage and undauntedneſs of *Luther* is trumpeted abroad throughout the Chriſtian world, it would ſwell this ſmall *Tract* too much, but to note the moſt eminent inſtances of his courage for Chriſt: The laſt he gave was by his ſorrow in his laſt ſickneſs, that he muſt carry his blood to the Grave. The like Heroick Spirit appeared in divers perſons of Honour and eminency, who zealouſly eſpouſed the ſame cauſe of reformation with him. Remarkable to this purpoſe is that famous Epiſtle written by *Ulricus ab Hutten* a German Knight, in defence of *Luther*'s cauſe againſt the Cardinals and Biſhops aſſembled at *Worms*. *I will go through* (ſaid he) *with what I have undertaken againſt you, and will ſtir up men to ſeek their freedom: Such as yield not to me at firſt. I will overcome with importunity; I neither care nor fear what may befal me, being prepared for either event; either to ruine you, to the great benefit of my Country, or my ſelf to fall with a good Conſcience; therefore that you may ſee with what confidence I contemn your threats; I do profeſs my ſelf to be your irreconcilable enemy, whilſt ye perſecute* Luther *and ſuch as he is. No power of yours, no injury of fortune ſhall alter this mind in me; though you take away my life, yet this well deſerving of mine towards my countries liberty ſhall not die. I know that my endeavour to remove ſuch as you are, and to place worthy Miniſters in your room, is acceptable to God; and in the laſt judgment, I truſt it will be ſafer for me to have offended you, than to have had your favour.*

It was alſo a brave Heroick ſpirit by which *John* Duke of *Saxony* was acted to defend the Reformation, who deſpiſing all the favours and offers of the Court, and of *Rome*, and the terrors of Death it ſelf; appeared as my Author ſpeaks in its behalf againſt all the Devils, and the *Pope*, ngen-, ad 1531. in three publick Imperial Aſſemblies, ſaying openly to their faces, I muſt ſerve God, or the world; and which of theſe two do ye think is the better? And aſſoon as *Luther*'s Sermons were forbidden, he haſted away, ſaying, I will not ſtay there where I cannot have my liberty to ſerve God.

And now Reader, thou haſt a little taſte of the courage and zeal of thoſe worthies who are gone before thee in defence of that cauſe for which thou feareſt to ſuffer. Moſt men, ſaith *Chryſoſtom*, that read or hear ſuch examples, are like the Spectators of the *Roman Gladiators*, who ſtood by and praiſed their courage, but durſt not enter the Liſts, to undertake what they did. If ever thou wilt get like courage for Chriſt, thus improve ſuch famous examples.

1. Make uſe of them to obviate the prejudice of ſingularity; you ſee you have ſtore of good company, the ſame things you are like to ſuffer for Chriſt, have been accompliſhed in the reſt of your brethren in the world. 1 *Pet.* 5. 9.

2. Improve them againſt the prejudice of all that ſhame that attends ſufferings, here you may ſee the moſt excellent perſons in the world reckoning it their glory to ſuffer the vileſt things for Jeſus Chriſt, *Acts* 5. 31. *Heb.* 11. 26.

3. Improve them againſt the conceit of the inſupportableneſs of ſufferings. Lo here, poor weak creatures which have been carried honourably and comfortably through the cruelleſt and difficulteſt ſufferings for Chriſt. Our Women and Children, not to ſpeak of men (ſaith *Tertullian*) overcome their Tormentors, and the fire cannot fetch ſo much as a ſigh from them.

4. Improve them againſt thine own unbelief, and ſtaggerings at the faithfulneſs of God in that promiſe, *Iſa.* 43. 2. *When thou paſſeſt through the fire, I will be with thee, &c.* Lo here you have the recorded and faithful teſtimonies of ſuch as have tried it, with one voice witneſſing for God, *Thy word is truth, thy word is truth.*

5. Improve them againſt the ſenſible weakneſs of your own graces, are you afraid your faith, love, and patience are too weak to carry you through great trials? Why, doubtleſs ſo were many of them too, they were men of like fears, troubled with a bad heart, and a buſie devil as well as you, they alſo had their clouds and damps as you have; yet the Almighty power of God ſupported them; and out of weakneſs they were made ſtrong: Deſpond not therefore but get a judgment ſatisfied, *Pſal.* 44. 22. A Conſcience ſprinkled, 2 *Tim.* 1. 7. And a call cleared, *Dan.* 6. 10. Exerciſe Faith alſo with reſpect to Divine aſſiſtances, and everlaſting rewards as they did; and doubt not but the ſame God that enabled them to finiſh their courſe with joy, will be as good to you as he was to them. Conſider, Chriſt hath done as much for you as he did for any of them, and deſerves as much from you as from any of them; and hath prepared the ſame glory for you, that he prepared for them: O that ſuch conſiderations might provoke you to ſhew as much courage and love to Chriſt, as any of them ever did.

7 Rule *If ever you will get above the power of your own fears in a ſuffering day, make haſte to clear your intereſt in Chriſt, and your pardon in his blood before that evil day come.*

The clearer this is, the bolder you will be; an aſſured Chriſtian was never known to be a coward in ſufferings: It is impoſſible to be clear of fears, till you are cleared of the doubts about intereſt in, and pardon by Chriſt. Nothing is found more ſtrengthening to our fears, than that which clouds our evidences; and nothing more to quiet and cure our fears than that which clears our evidences. The ſhedding abroad of God's love in our hearts, will quickly fill them with a ſpirit of glorying in tribulations, *Rom.* 5. 5. When the believing *Hebrews* once came to know in themſelves that they had an enduring ſubſtance in Heaven, they quickly found in themſelves an unconcerned heart for the loſs of their comforts on earth, *Heb.* 10. 34. and ſo ſhould we too. For,

1. Aſſurance ſatisfies a man that his treaſure and true happineſs is ſecured to him, and laid out of the reach of all his enemies; and ſo long as that is ſafe, he hath all the reaſon in the world to be quiet, and chearful, *I know* (ſaith *Paul*) *whom I have believed, and am perſwaded that he is able to keep that which I have committed to him againſt that day*, 2 *Tim.* 1. 12. And he gives this as the reaſon why he was not aſhamed of Chriſt's ſufferings.

2. The aſſured Chriſtian knows that if death

it ſelf come, (which is the worſt men can inflict) he ſhall be no loſer by the exchange; nay he ſhall make the beſt bargain that ever he made ſince he firſt parted with all in his afflictions, to follow Chriſt. There are two rich bargains a Chriſtian makes; one is when he exchanges the world for Chriſt in his firſt choice at his converſion, in point of love and eſtimation: the other is when he actually parts with the world for Chriſt at his diſſolution: both theſe are rich bargains, and upon this ground it was the Apoſtle ſaid, *To me to live is Chriſt, and to die is gain, Phil.* 1. 21. The death of a believer in Chriſt, is gain unſpeakable, but if a man would make the utmoſt gain by dying, he ſhall find it in dying for Chriſt as well as in Chriſt: And to ſhew you wherein the gain of ſuch a death lies, let a few particulars be weighed, wherein the gain will be caſt up in both; he that is aſſured he dies in Chriſt, knows,

1. That his living time is his labouring time, but his dying time is his harveſt time, whilſt we live we are plowing and ſowing in all the duties of Religion, but when we die, then we reap the fruit and comfort of all our labours and duties, *Gal.* 6. 8, 9. As much therefore as the reaping time is better than the ſowing and plowing time, ſo much better is the death than the life of a believer.

2. A Believers living time is his fighting time, but his dying time is his conquering and triumphing time, 1 *Cor.* 15. 55, 56. The conflict is ſharp, but the triumph is ſweet; and as much as victory and triumph is better than fighting, ſo much is death better than life, to him that dieth in Jeſus.

3. A Believers living time is his tireſome and weary time, but his dying time is his reſting and ſleeping time. *Iſai.* 57.2 Here we ſpend and faint, there we reſt in our beds, and as much as refreſhing reſt in ſleep is better than tiring and fainting, ſo much is a Believers death better than his life.

4. A Believers living time is his waiting and longing time, but his time of dying is the time of enjoying what he hath long wiſhed and waited for, *Phil.* 1. 23. Here we groan and ſigh for Chriſt, there we behold and enjoy Chriſt, and ſo much as viſion and fruition is better and ſweeter than hoping and waiting for it; ſo much is a Believers death better than his life.

2. As the advantage a Believer makes of death is great to him by dying only in Chriſt; ſo it is much greater, and the richeſt improvement that can be made of death to die for Chriſt as well as in Chriſt: For compare them in a few particulars and you ſhall find,

1. That though a natural death hath leſs *horrour*, yet a violent death for Chriſt hath more *honour* in it. To him that dies united with Chriſt the grave is *a bed of reſt*; but to him that dies as a Martyr for Chriſt, the grave is a bed of honour. *To you* (ſaith the Apoſtle) *it is given in the behalf of Chriſt, not only to believe, but alſo to ſuffer for his ſake*, 1 *Phil.* 29. To you it is granted as a great honour and favour to ſuffer for Chriſt; all that live in Chriſt have not the honour to lay down their lives for Chriſt. It was the great trouble of *Ludovicus Marſacus* a Knight of *France*, to be exempted becauſe of his dignity, from wearing his chain for Chriſt, as the other Priſoners did; and he reſented it, as a great injury, Give me (ſaith he to his Keeper) my chain as well as they, and create me a Knight of that noble Order.

Cur me non quoque torque donas, & illuſtris illius ordinis militem non creas.

2. By a natural death we only ſubmit our ſelves to the unavoidable conſequence of ſin, but in dying a violent death for Chriſt, we give our teſtimony againſt the evil of ſin, and for the precious truths of Jeſus Chriſt. The firſt is the payment of a debt of juſtice due by the fall of *Adam*; the ſecond is the payment of a debt of thankfulneſs and obedience due to Chriſt, who redeemed us with his own blood. Thus we become witneſſes for God, as well as ſufferers upon the account of ſin: In the firſt, ſin witneſſeth againſt us, in this we witneſs againſt it; and indeed it is a great teſtimony againſt the evil of ſin: We declare to all the world that there is not ſo much evil in a Dungeon, in a bloody Ax, or conſuming flames; as there is in ſin: That it is far better to loſe our carnal friends, eſtates, liberties, and lives, than part with Chriſt's truths and a good Conſcience, as *Zuinglius* ſaid, What ſort of death ſhould not a Chriſtian chuſe, what puniſhment ſhould he not rather undergo; yea into what vault of hell ſhould he not rather chuſe to be caſt than to witneſs againſt truth and Conſcience.

Quas non o ortet mortis præbe gere, quo non ſupplicium potius fer imo inqu profundu inferni A byſſum no intrare, quam co tra conſci entiam teſtari?

3. A natural death in Chriſt may be as ſafe to our ſelves, but a violent death for Chriſt, will be more beneficial to others; by the former we ſhall come to heaven our ſelves, but by the latter we may bring many ſouls thither. The blood of the Martyrs is truly called the ſeed of the Church. Many waxed confident by *Paul*'s bonds, his ſufferings fell out to the furtherance of the Goſpel, and ſo may ours: In this caſe a Chriſtian, like *Sampſon*, doth greater ſervice againſt Satan and his cauſe, by his death, than by his life.

If we only die a natural death in our beds we die in poſſeſſion of the truths of Chriſt our ſelves; but if we die Martyrs for Chriſt, we ſecure that precious inheritance to the generations to come, and thoſe that are yet unborn ſhall bleſs God, not only for his truths, but for our courage, zeal, and conſtancy by which it was preſerved for them, and tranſmitted to them.

By all this you ſee that death to a Believer is great gain, it's great gain if he only die in Chriſt, it's all that, and a great deal more added, if he alſo die for Chriſt: and he that is aſſured of ſuch advantages by death either way, muſt needs feel his fears of death ſhrink away before ſuch aſſurances; yea, he will rather have life in patience, and death in deſire; he will not only ſubmit quietly but rejoyce exceedingly to be uſed by God in ſuch honourable imployment. Aſſurance will call a bloody death a ſafe paſſage to *Canaan* through the Red Sea. It will call *Satan* that inſtigates theſe his inſtruments, and all that are imployed in ſuch bloody work by him, ſo many *Balaams* brought to curſe, but they do indeed bleſs the people of God, and not curſe them. The aſſured Chriſtian, looks upon his death as his wedding day, *Rev.* 19. 7. And therefore it doth not much differ whether the horſe ſent to fetch him to Chriſt be pale, or red, ſo he may be with Chriſt his love as *Ignatius* call'd him.

potius n delicie quam t menta Baſil.

He looks upon death as his day of enlargement out of Priſon, 2 *Cor.* 5. 8. and it is not much odds what hand opens the door, or whether a friend or enemy cloſe his eyes, ſo he have his liberty, and may be with Chriſt.

O then, give the Lord no reſt till your hearts be at reſt by the aſſurance of his love, and the pardon of your ſins; when you can boldly ſay the Lord *is your help*, you will quickly ſay what immediately follows, *I will not fear what man ſhall do unto me, Heb.* 13. 6. And why, if thy heart be upright, maiſt thou not attain it? Full aſſurance is poſſible, elſe it had not been put into the command, 2 *Pet.* 1. 10. The ſealing graces are in you, the ſealing ſpirit is ready to do it for you, the ſealing promiſes belong to you; but we give not all diligence, and therefore go without the comfort of it. Would we pray more, and ſtrive more, would we keep our hearts with a ſtricter watch, mortifie ſin more throughly, and walk before God more accurately; how ſoon may we attain this bleſſed aſſurance, and in it an excellent cure for our diſtracting and ſlaviſh fears.

8 Rule. *Let him that deſigns to free himſelf of diſtracting fears, be careful to maintain the purity of his conſcience, and integrity of his ways, in the whole courſe of his converſation in this world.*

Uprightneſs will give us boldneſs, and Purity will yield us peace. Iſa. 32. *The work of righteouſneſs ſhall be peace, and the effect of righteouſneſs quietneſs and aſſurance for ever.* Look as fear follows guilt and guile, ſo peace and quietneſs follow righteouſneſs and ſincerity, *Prov.* 28. 1. *The wicked flee when none purſueth, but the righteous are bold as a lion.* His confidence is great, becauſe his conſcience is quiet, the peace of God guards his heart and mind. There are three remarkable ſteps by which Chriſtians riſe to the height of courage in tribulations, *Rom.* 5. 1, 2, 3, 4. Firſt they are juſtified and acquitted from guilt by Faith, *v.* 1. Then they are brought into a ſtate of favour and acceptation with God, *v.* 2. Thence they riſe one ſtep higher, even to a view of heaven, and the glory to come, *v.* 3. and from thence they take an eaſie ſtep to glorying in tribulations, *v.* 4.

I ſay, 'tis an eaſie ſtep; for let a man once obtain the pardon of ſin, the favour of God, and a believing view and proſpect of the glory to come; and it is ſo eaſie to triumph in tribulation, in ſuch a ſtation as that is, that it will be as hard to hinder it, as to hinder a man from laughing when he is tickl'd.

Chriſtians have always found it a ſpring of courage and comfort, 2 *Cor.* 1. 12. *This is our rejoicing, even the teſtimony of our conſciences, that in all ſincerity and godly ſimplicity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in this world.* Their hearts did not reproach them with by-ends in Religion; their conſciences witneſſed that they made not Religion a cloak to cover any fleſhly deſign, but were ſincere in what they profeſſed; and this enabl'd them to rejoice in the midſt of ſufferings. An earthen veſſel ſet empty to the fire will crack and fly in pieces, and ſo will an hypocritical, formal, and meer nominal Chriſtian: but he that hath ſuch ſubſtantial and real principles of courage as theſe within him, will endure the trial, and be never the worſe for the fire.

The very Heathens diſcovered the advantage of Moral integrity, and the peace it yielded to their natural conſciences in times of trouble.

Nil conſcire tibi, nullâ palleſcere culpa, Hic murus aheneus eſto, —— It was to them as a wall of braſs. Much more will godly ſimplicity, and the ſprinkling of the blood of Chriſt upon our conſciences, ſecure and encourage our hearts. This Atheiſtical Age laughs conſcience and purity to ſcorn; but let them laugh, this is it will make thee laugh when they ſhall cry. *Paul* exerciſed himſelf, or made it his buſineſs, *To have always a conſcience void of offence, both towards God and towards men,* Acts 24. 16. And it was richly worth his labour, it repayed him ten thouſand fold in the peace, courage, and comfort it gave him in all the troubles of his life, which were great and many.

ἀσκῶ, meditor, operam do.

Conſcience muſt be the bearing ſhoulder on which the burden muſt lie; beware therefore it be not galled with guilt, or put out of joint by any fall into ſin, 'tis ſad bearing on ſuch a ſhoulder; inſtead of bearing your burdens, you will not be able to bear its pain and anguiſh. To prevent this, carefully obſerve theſe Rules.

1. Over-awe your hearts every day and in every place with the eye of God. This walking as before God will keep you upright, *Gen.* 17. 1. If you ſo ſpeak and live as thoſe that know God ſees you, ſuch will be your uprightneſs, that you will not care if all the world ſee you too. An artiſt came to *Druſius*, and offered to build him an houſe ſo contrived, that he might do what he would within doors, and no man ſee him: *Nay*, ſaid *Druſius, ſo build it that every one may ſee.*

2. Do no action, undertake no deſign that you dare not preface with Prayer; this is your Rule, *Phil.* 4. 6. Touch not with that you dare not pray for a bleſſing upon; if you dare not pray, dare not to engage; if you cannot ſend your prayers before, be confident ſhame and guilt will follow after.

3. Be more afraid of grieving God, or wounding Conſcience, than of diſpleaſing or loſing all the friends you have in the world beſides; look upon every adventure upon ſin to eſcape danger, to be the ſame thing as if you ſhould ſink the Ship to avoid one that you take to be a Pirate; or as the fatal miſtake of two Vials wherein there is Poyſon and Phyſick.

4. What counſel you would give another, that give your ſelves when the caſe ſhall be your own; your judgment is moſt clear, when intereſt is leaſt felt. *David*'s judgment was very upright, when he judged himſelf in a remote Parable.

5. Be willing to bear the faithful reproofs of your faults from men, as the reproving voice of God; for they are no leſs when duly adminiſtred. This will be a good help to keep you upright, *Pſal.* 135. 23, 24. *Let the righteous ſmite me, &c.* It is ſaid of Sir *Anthony Cope*, that he ſham'd none ſo much as himſelf in his Family Prayers, and deſir'd the Miniſters of his acquaintance not to favour his faults; but *tell me*, ſaid he, *and ſpare not.*

6. Be mindful daily of your dying day, and your great Audit-day, and do all with reſpect to them. Thus keep your integrity and peace, and that will keep out your fears and terrors.

9 Rule. *Carefully record the experiences of God's care over you, and faithfulneſs to you in all your paſt dangers and diſtreſſes, and apply them to the cure of your preſent fears and deſpondencies.*

Recorded experiences are excellent remedies, *Exod.* 17. 14. *Write this for a memorial in a book, and rehearſe it in the ears of* Joſhuah. There were two things in that Record; the Victory obtained over *Amalek*, and the way of obtaining it *by inceſſant Prayer*: and there were two things to be done to ſecure this Mercy for their uſe and benefit in future fears, it muſt be recorded and rehearſed, preſerved from oblivion, and ſeaſonably produced for relief.

There are two ſpecial aſſiſtances given us againſt fear by experience.

1. It abates the terror of ſufferings.
2. It aſſiſts Faith in the promiſes.

1. Experience greatly abates the terror of ſufferings, and makes them leſs formidable and ſcaring than otherwiſe they would be. Fear ſaith, They are deep waters, and will drown us; Experience ſaith, They are much ſhallower than we think, and are ſafely fordable; others have, and we may paſs through that Red-Sea, and not be overwhelmed. Fear ſaith, The pains of death are unconceivable, ſharp, and bitter, the living little know what the dying feel; and to lie in a ſtinking Priſon in continual expectations of a cruel death, is an inſupportable evil: Experience contradicts all theſe falſe reports which make our hearts faint, as the ſecond Spies did the daunting ſtories of the firſt; and aſſures us, Priſons and Death are not, when we come home to them for Chriſt, what they ſeem and appear to be at a diſtance. Oh what a good report have thoſe faithful men given, who have ſearched and tried theſe things! who have gone down themſelves into the valley of the ſhadow of death, and ſeen what there is in a Priſon, and in Death it ſelf, ſo long as they were in ſight and hearing able by words or ſigns to contradict our falſe Notions of it. Oh what a ſweet account did *Pomponius Algerius* give of his ſtinking Priſon at *Lions* in *France!* dating all his Letters whilſt he was there, *From the delectable Orchard of the* Leonine *Priſon:* and when carried to *Venice*, in a Letter from the Priſon there, he writes thus to his Chriſtian friends: *I ſhall utter that which ſcarce any will believe, I have found a neſt of* Honey *in the entrails of a* Lion, *a Paradiſe of Pleaſure in a deep dark Dungeon, in the place of Sorrow and Death tranquility of Hope and Life.* Oh! here it is that the Spirit of God and of Glory reſts upon us.

So bleſſed Mr. *Philpot*, our own Martyr, in one of his ſweet encouraging Letters: *Oh how my heart leaps* (ſaith he) *that I am ſo near to eternal bliſs! God forgive me my unthankfulneſs and unworthineſs of ſo great glory.* I *have ſo much joy of the Reward prepared for me, the moſt wretched ſinner, that tho' I be in the place of darkneſs and mourning, yet I cannot lament, but am night and day ſo joyful as tho' I were under no croſs at all; in all the days of my life I was never ſo joyful, the name of the Lord be praiſed.*

Others have given the ſignals agreed upon betwixt them and their friends in the midſt of the flames, thereby to the laſt confirming this truth, That God makes the inſide of ſufferings quite another thing what the appearance and outſide of them is to ſenſe. Thus the experience of others abates the terrors of ſufferings to you; and all this is fully confirmed by the perſonal experience you your ſelves have had of the ſupports and comforts of God, whereinſoever you have conſcientiouſly ſuffered for his ſake.

2. And this cannot but be a ſingular aſſiſtance to your Faith; your own and others experiences, juſt like *Aaron* and *Hur*, ſtay up the hands of Faith on the one ſide and the other, that they hang not down, whilſt your fears, like thoſe *Amalekites*, fall before you. For what is experience, but the bringing down of the Divine Promiſes to the teſt of ſenſe and feeling? It is our duty to believe the Promiſes without trial and experiments, but it is eaſier to do it after ſo many trials; ſo that your own and others experiences, carefully recorded and ſeaſonably applied, would be food to your Faith, and a cure to many of your fears in a ſuffering day.

10 Rule. *You can never free your ſelf from ſinful fears, till you throughly believe and conſider Chriſt's providential Kingdom over all the creatures and affairs in this lower world.*

Poor timorous Soul! is there not a King, a ſupreme Lord under whom Devils and Men are? hath not Chriſt the reins of government in his hands? *Mat.* 28. 18. *Phil.* 2. 9, 10, 11, 12. *John* 17. 2. Were this dominion of Chriſt, and dependence of all creatures on him, well ſtudied and believed, it would cut off both our truſt in men, and our fear of men; we ſhould ſoon diſcern they have no power either to help us or to hurt us, but what they receive from above. Our enemies are apt to over-rate their own power in their pride, and we are as apt to over-rate it too in our fears. *Knoweſt thou not*, ſaith *Pilate* to Chriſt, *that I have power to crucifie thee, and I have power to releaſe thee? q. d.* Refuſeſt thou to anſwer me? doſt thou not know who and what I am? Yes, yes, ſaith Chriſt, I know thee well enough to be a poor impotent creature, who haſt no power at all but what is given thee from above; I know thee, and therefore do not fear thee. But we are apt to take their own boaſts for truth, and believe their power to be ſuch as they vainly vogue it to be; whereas in truth all your enemies are ſuſtained by Chriſt, *Col.* 1. 17. they are bounded and limited by Chriſt, *Rev.* 2. 10. Providence hath its influences upon their hearts and wills immediately, *Jer.* 15. 11. *Pſal.* 106. 46. So that they cannot do whatever they would do, but their wills as well as their hands are ordered by God. *Jacob* was in *Laban*'s and in *Eſau*'s hands; both hated him, but neither could hurt him. *David* was in *Saul*'s hand, who hunted for him as a prey, yet is forced to diſmiſs him quietly, bleſſing inſtead of ſlaying him. *Melancthon* and *Pomeren* both fell into the hands of *Charles* V. than whom *Chriſtendom* had not a more prudent Prince, nor the Church of Chriſt a fiercer enemy; yet he treats theſe great and active Reformers gently, diſmiſſeth them freely, not once forbidding them to preach or print the Doctrine which he ſo much oppoſed and hated.

Oh Chriſtian! if ever thou wilt get above thy fears, ſettle theſe things upon thy heart by faith.

1. That the reins of Government are in *Chriſt*'s hands; enemies, like wild horſes, may prance and tramp up and down the world, as tho' they would tread down all that are in their way; but the bridle of providence is in their mouths, and upon their proud necks, 2 *Kings* 19. 28. and that bridle hath a ſtrong curb.

2. The care of the Saints properly pertains to *Chriſt*; he is the head of the body, *Eph.* 1. 22, 23. our conſulting head; and it were a reproach and diſhonour to *Chriſt*, to fill our own heads with diſtracting cares and fears, when we have ſo wiſe an head to conſult and contrive for us.

3. You have lived all your days upon the care of *Chriſt* hitherto; no truth is more manifeſt than this, that there hath been a Wiſdom beyond your own, that hath guided your ways, *Jer.* 10. 23. a Power above your own, that hath ſupported your burdens, *Pſ.* 73. 26. a ſpring of relief out of your ſelves that hath ſupplied all your wants, *Luke* 22. 35. He hath performed all things for you.

4. *Jeſus Chriſt* hath ſecured his people by many promiſes to take care of them, how dangerous ſoever the times ſhall be, *Eccleſ.* 8. 12. *Pſa.* 76. 10. *Amos* 9. 8, 9. *Rom.* 8. 28. Oh! if theſe things were throughly believed and well improved, fears could no more diſtract or afflict our hearts, than ſtorms or clouds could trouble the upper Region: but we forget his providences and promiſes, and ſo are juſtly left in the hands of our own fears to be afflicted for it.

11 *Rule.* *Subject your carnal reaſonings to Faith, and keep your thoughts more under the government of Faith, if ever you expect a compoſed and quiet heart in diſtracting evil times.*

He that laieth aſide the Rules of Faith, and meaſures all things by the rule of his own ſhallow reaſon will be his own bugbear; if reaſon may be permitted to judge all things, and to make its own inferences and concluſions from the aſpects and appearances of ſecond cauſes, your hearts ſhall have no reſt day nor night; this alone will keep you in continual Alarms.

And yet how apt are the beſt men to meaſure things by this rule, and to judge of all God's deſigns and myſterious providences by it! In other things it is the Judge and *Arbiter*, and therefore we would make it ſo here too; and what it concludes and dictates we are prone to believe, becauſe its dictates are back'd and befriended by ſenſe, whence it gathers its intelligence and information. *O quam ſapiens Argumentatrix ſibi videtur ratio humana?* How wiſe and ſtrong do its Arguments and Concluſions ſeem to us! ſaith *Luther*. This carnal reaſon is the thing that puts us into ſuch confuſions of mind and thoughts. 'Tis this that,

1. Quarrels with the promiſes, ſhakes their credit, and our confidence in them, *Ex.* 5. 22, 23.

2. 'Tis this that boldly limits the Divine Power, and aſſigns it boundaries of its own fixing, *Pſal.* 78. 20, 41.

3. 'Tis carnal reaſon that draws deſperate concluſions from providential appearances and aſpects, 1 *Sam.* 27. 1. and prognoſticates our ruin from them.

4. 'Tis this carnal reaſon that puts us upon ſinful ſhifts and indirect courſes to deliver and ſave our ſelves from danger, which do but the more perplex and entangle us, *Iſa.* 30. 15, 16.

5. It is moſtly from our arrogant reaſonings that our thoughts are diſcompoſed and divided; from this fountain it is that they flow into our hearts in multitudes when dangers are near, *Pſ.* 94. 19. *Pſ.* 42. 1.

All theſe miſchiefs owe themſelves to the exorbitant actings and intruſions of our carnal reaſons; but theſe things ought not to be ſo, this is beſide rule. For,

1. Tho' there be nothing in the matters of Faith or Providence contrary to right Reaſon, yet there are many things in both, quite above the reach, and beyond the ken of reaſon, *Iſa.* 55. 8. And,

2. The confident dictates of reaſon are frequently confuted by experience all the world over; 'tis every day made a liar, and the frights it puts us into, proved to be vain and groundleſs, *Iſa.* 51. 13.

Nothing then can be better for us, than to reſign up our Reaſon to Faith, to ſee all things through the promiſes, and truſt God over all events.

To conclude, exalt the fear of God in your hearts, and let it gain the aſcendant over all your other fears. 12 *Rule.*

This is the preſcription in my Text for the cure of all our ſlaviſh fears, and indeed all the forementioned Rules for the cure of ſinful fears run into this, and are reducible to it. For,

1. Doth the knowledge and application of the Covenant of Grace cure our Fears? The fear of God is both a part of that Covenant, and an evidence of our intereſt in it, *Jer.* 32. 40.

2. Doth ſinful fear plunge men into ſuch diſtreſſes of conſcience? Why, the fear of God will preſerve your ways clean and pure, *Pſal.* 19. 9. and ſo thoſe miſchiefs will be prevented.

3. Doth foreſight and proviſion for evil days prevent diſtracting fears when they come? Nothing like the fear of God enables us to ſuch a previſion and proviſion for them, *Heb.* 11. 7.

4. Do we relieve our ſelves againſt fear by committing all to God? Surely 'tis the fear of God that drives us to him as our only *Aſylum* and ſure refuge, *Mal.* 3. 16. *They feared God, and thought upon his name,* (*i. e.*) they meditated his Name, which was their refuge, his Attributes their chambers of reſt.

5. Muſt our affections to the world be mortified before our fears can be ſubdued? This is the inſtrument of mortification, *Neh.* 5. 15.

6. Do the worthy examples of thoſe that are gone before us, tend to the cure of our cowardiſe and fears? Why, the fear of God will provoke in you an holy ſelf-jealouſie, leſt you fail of the grace they manifeſted, and come ſhort of thoſe excellent patterns, *Heb.* 12. 15.

7. Is the aſſurance of intereſt in God, and the pardon of ſin, ſuch an excellent Antidote againſt ſlaviſh fear? Why, he that walks in the fear of God, ſhall walk in the comforts of the Holy Ghoſt alſo, *Acts* 9. 31.

8. Is integrity of heart and way ſuch a fountain of courage in evil times? Know, Reader, no grace promotes this integrity and uprightneſs more than the fear of God doth, *Prov.* 16. 6. *Prov.* 23. 17.

9. Do the reviving of paſt experiences ſuppreſs ſinful fears? No doubt this was the ſubject which the fear of God put them upon, for mutual encouragement, *Mal.* 3. 16.

10. Are the Providences of God in the world ſuch cordials againſt fear? The fear of God is the very character and mark of thoſe perſons over whom his Providence ſhall watch in the difficulteſt times, *Eccleſ.* 8. 12.

11. Doth our truſting in our own reaſon, and making it our rule and meaſure, breed ſo many fears? Why, the fear of God will take men off from ſuch ſelf-confidence, and bring them to truſt the faithful God with all doubtful iſſues and events, as the very ſcope of my Text fully manifeſts. Fear not their fear; their fear moving by the direction of carnal reaſon, drove them not to God, but to the *Aſſyrian* for help. Follow not you their example in this. But how ſhall they help it? Why, *ſanctifie the Lord of Hoſts, and make him your fear.*

CHAP. VII.

Anſwering the moſt material Pleas for ſlaviſh Fears, and diſſolving the common Objections againſt courage and conſtancy of mind in times of danger.

THe Pleas and excuſes for our cowardlineſs faintneſs in the day of trouble are endleſs, and ſo would his task be that ſhould undertake particularly to anſwer them all. 'Tis but the cutting off an *Hydra*'s head, when one is gone, ten more ſtart up; what is moſt material I will here take into conſideration. When good men (for with ſuch I am dealing in this Chapter) ſee a formidable face and appearance of ſharp and bloody times approaching them, they begin to tremble, their hearts faint, and their hands hang down with unbecoming deſpondency, and puſillanimity; their thoughts are ſo diſtracted, their reaſon and faith ſo clouded by their fears, that their temptations are thereby exceedingly ſtrengthened upon them, and their principles and profeſſions brought under the deriſion and contempts of their enemies; and if their bretheren to whom God hath given more courage and conſtancy, and who diſcern the miſchief like to enſue from their uncomely carriage, admoniſh and adviſe them of it: They have abundance of Pleas and defences for their fears, yea, when they reaſon the point of ſuffering in their own thoughts, and the matter is debated (as in ſuch times it's common) betwixt faith and fear, O what endleſs work do their fears put upon their faith, to ſolve all the *Buts* and *Ifs* which their fears will object or ſuppoſe.

Some of the principal of them I think it worth while here to conſider, and endeavour to ſatisfie, that if poſſible I may prevail with all gracious perſons to be more magnanimous. And firſt of all.

1 Plea. Sufferings for Chriſt are ſtrange things to the Chriſtians of this age, we have had the happy lot to fall into milder times than the Primitive Chriſtians did, or thoſe that ſtrugled in our own land in the beginning of Reformation; and therefore we may be excuſed for our fears, by reaſon of our own unacquaintedneſs with ſufferings in our times.

Anſwer. 1. One fault is but a bad excuſe for another, why are ſufferings ſuch ſtrangers to you? Why did you not caſt upon them in the days of peace, and reckon that ſuch days muſt come? Did you not covenant with Chriſt to follow him whitherſoever he ſhould go, to take up your croſs and follow him? And did not the World plainly tell you, that *All that will live godly in Chriſt Jeſus, muſt ſuffer perſecution*, 2 *Tim.* 3. 12. *And that we muſt through much tribulation enter into the Kingdom of God*, *Acts* 14. 22. Did we fall aſleep in quiet and proſperous days, and dream of Halcyon days all our time on earth? that the mountain of our proſperity ſtood ſtrong, and we ſhould never be moved? That we ſhould die in our neſt, and multiply our days as the ſand; *Babylon*'s Children indeed dream ſo, *Rev.* 18. 7. but the Children of *Sion* ſhould be better inſtructed. Alas! how ſoon may the brighteſt day be overcaſt? The weather is not ſo variable, as the ſtate of the Church in this world is; now a calm, *Acts* 9. 31. and then a ſtorm, *Acts* 12. 1, 2. You could not but know what contingent and variable things all things on earth are; Why then did you delude your ſelves with ſuch fond dreams? But as a learned man rightly obſerves, *Mundus ſeneſcens patitur Phantaſias*, The older the world grows, the more drowzie and doting it ſtill grows, and theſe are the days in which the wiſe as well as the fooliſh Virgins ſlumber. Sure 'tis but a bad Plea, after ſo many warnings from the word, and from the rod to ſay, I did not think of ſuch times, I dreamed not of them. *Gerſon.*

2. Or if you ſay, though you have converſed with death and ſufferings by ſpeculation, yet you lived not in ſuch times wherein you might ſee (as other ſufferers did) the encouraging faith, patience, and zeal of others ſet before your eye in a lively pattern and example. Sufferings were not only familiarized to them by frequency, but facilitated alſo by the daily examples of thoſe that went before them.

But think you indeed that nothing but encouragement and advantage to followers, aroſe from the trials of thoſe that went before? Alas, there were ſometimes the greateſt damps and diſcouragements imaginable; the zeal of thoſe that followed hath often been inflamed by the faintings of thoſe that were tried before them. In the Seventh Perſecution under *Decius*, there were ſtanding before the Tribunal, certain of the Warriours or Knights, *viz.* *Ammon*, *Zenon*, *Ptolomeus*, *Ingenuus*, and a certain aged man called *Theophilus*, who all ſtanding by as Spectators when a certain Chriſtian was examined, and there ſeeing him for fear, ready to decline, and fall away, did almoſt burſt for ſorrow within themſelves; they made ſigns to him with their hands, and all geſtures of the body to be conſtant; this being noted by all the ſtanders by, they were ready to lay hold upon them; but they preventing the matter, preſſed up of their own accord, before the bench of the Judge, profeſſing themſelves to be Chriſtians, inſomuch that both the *Preſident* and the *Benchers* were all aſtoniſhed, and the Chriſtians which were judged, the more encouraged. Such damping ſpectacles the Chriſtians of former ages had frequently ſet them before them. *Anno 250*

And it was no ſmall trial to ſome of them, to hear the faintings and abnegation of thoſe that went before them, pleaded againſt their conſtancy; as in the time of *Valens* it was urged by the Perſecutors: Thoſe that came to their trial before you, have acknowledged their errors, begged our Pardon, and returned to us; and why will you ſtand it out ſo obſtinately? But the Chriſtians anſwered, *Nos hac potiſſimum ratione viriliter ſtabimus*, *For this very reaſon we will ſtand to it the more manfully, to repair their ſcandal, by our greater courage for Chriſt.* Theſe were the helps and advantages they often had in thoſe days, therefore lay not ſo much ſtreſs upon that; their courage undoubtedly flowed from an higher ſpring and better principle, than the company they ſuffered with.

3. And if preſidents and experiences of others to break the Ice before you, be ſo great an advantage, ſurely we that live in theſe latter times have the moſt and beſt helps of that nature that ever any people in the world had. You have all their examples recorded for your encouragement, and therefore *Think it not ſtrange concerning the fiery trial, as though ſome ſtrange thing had happened to you*, as the Apoſtle ſpeaks, 1 *Pet.* 4. 12.

This Plea is weighed, and no great weight found in it.

Plea. But my nature is ſoft and tender, my conſtitution more weak and ſubject to the impreſſions of fear than others; ſome that have robuſt bodies and hardy ſtout minds, may better grapple with ſuch difficulties than I can, who by conſtitution and education am altogether unfit to grapple with thoſe torments that I have not patience enough to hear related; my heart faints and dies within me, if I do but read or hear of the barbarous uſages of the Martyrs, and therefore I may well be excuſed for my fears and faint-heartedneſs when the caſe is like to be my own.

Anſwer. 1. 'Tis a great miſtake to think that the meer ſtrength of natural conſtitution can carry any one thro' ſuch ſufferings for Chriſt, or that natural tenderneſs and weakneſs divinely aſſiſted, cannot bear the heavieſt burden that ever God laid upon the ſhoulders of any ſufferer for *Chriſt*. Our ſuffering and bearing abilities are not from Nature, but from Grace. We find men of ſtrong bodies, and reſolute daring minds, have fainted in the time of trial. Dr. *Pendleton* in our own ſtory was a man of a robuſt and maſſy body, and a reſolute daring mind; yet when he came to the trial, he utterly fainted and fell of. On the other ſide, what poor feeble bodies have ſuſtained the greateſt torments, and out of weakneſs been made ſtrong! *Heb.* 11. 34. The Virgin *Eulalia* of *Emerita* in *Portugal* was young and tender, but twelve years old, and with much indulgence and tenderneſs brought up in an honourable Family, being a perſon of conſiderable Quality; yet how courageouſly did ſhe ſuſtain the moſt cruel torments for *Chriſt!* When the Judge fawn'd upon her with this tempting language, *Why wilt thou kill thy ſelf, ſo young a flower, and ſo near thoſe honourable Marriages and great Dowries thou mighteſt enjoy?* Inſtead of returning a retracting or doubtful Anſwer, *Eulalia* threw down the Idol, and ſpurn'd abroad with her feet the heap of Incenſe prepared for the cenſers; and when the Executioner came to her, ſhe entertain'd him with this language: *Go to, thou Hangman, burn, cut, mangle thou theſe earthly members; it is an eaſie matter to break a brittle ſubſtance, but the inward mind thou ſhalt not hurt.* And when one joint was pull'd from another, ſhe ſaid, *Behold what a pleaſure it is for them, Oh Chriſt! that remember thy triumphant victories, to attain unto theſe high Dignities.* So that our conſtitutional ſtrength is not to be made the meaſure of our paſſive fortitude: God can make the feebleſt and tendereſt perſon ſtand, when ſtrong bodies and bluſtering, reſolute daring minds faint and fall.

2. Are our bodies ſo weak, and hearts ſo tender, that we can bear no ſufferings for Chriſt? Then we are no way fit to be his followers. Chriſtianity is a warfare, and Chriſtians muſt endure hardſhip, 2 *Tim.* 2. 3. Delicacy and tenderneſs is as odd a ſight in a Chriſtian as it is in a Soldier; and we cannot be Chriſt's diſciples except we deliberate the terms, and having conſidered well what it is like to coſt us, do reſolve in the ſtrength of God to run the hazard of all with him and for him. 'Tis in vain to talk of a Religion that we think not worthy the ſuffering and enduring any great matter for.

3. And if indeed, Reader, thy conſtitution be ſo delicate and tender, that thou art not able to bear the thoughts of torments for Chriſt, how is it thou art not more terrified with the torments of Hell, which all they that deny Chriſt on earth muſt feel and bear eternally? Oh what is the wrath of man in compariſon with the wrath of God! but as the bite of a flea to the rendings of a Lion. This is the conſideration propounded by Chriſt in *Mat.* 10. 28. *Fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell.* The infinite and inſupportable wrath of the great and terrible God ſhould make our Souls ſhrink and ſhake at the thoughts of it, rather than the ſufferings of the fleſh, which are but for a moment.

4. Know that the wiſdom and tenderneſs of thy father will proportion the burden thou muſt bear to thy back that muſt bear it; he will debate in meaſure, and not over-load thy feeble ſhoulders: Thou ſhalt find thoſe things eaſie in trial, that now ſeem inſupportable in the terrible proſpect; a way of eſcape or ſupport will certainly be opened, that thou maiſt be able to bear it.

But others plead the ſad experience they have had of their own feebleneſs and weakneſs in former trials and exerciſes of an inferiour nature, in which their Faith and Patience hath failed them: and how can they imagine they ſhall ever be able to ſtand in the fierceſt and moſt fiery trial? If we have run with the footmen, and they have wearied us in the land of peace, how ſhall we then contend with horſes in the ſwellings of *Jordan? Jer.* 12. 5. 3 *Plea.*

1. We are ſtrong or weak in all our trials, be they great or ſmall, according to the aſſiſting grace we receive from above; if he leave us in a common and light trial to our own ſtrength, it will be our over-match, and if he aſſiſt us in great and extraordinary trials we ſhall be more than Conquerours. At one time *Abraham* could offer up his only Son to God with his own hand; at another time he is ſo afraid of his life, that he acts very unſuitable to the Character of a Believer, and was ſhamefully rebuk'd for it by *Abimelech*. At one time *David* could ſay, *Tho' an hoſt encamp againſt me I will not fear*; at another time he feigns himſelf mad, and acted beneath himſelf, both as a man, and as a man enriched with ſo much faith and experience. At one time *Peter* is afraid to be interrogated by a Maid; at another time he could boldly confront the whole Council, and own Chriſt and his Truths to their faces. In extraordinary trials we may warrantably expect extraordinary aſſiſtances, and by them we ſhall be carried through the greateſt, how often ſoever we have failed in ſmaller trials. *Anſwer.*

2. The deſign and end of God in giving us experience of our own weakneſs in leſſer troubles, is not to diſcourage and daunt us againſt we come to greater, (which is the uſe Satan here makes of it) but to take us off from ſelf-confidence and ſelf-dependence; to make us ſee our own weakneſs, that we may more heartily and humbly betake our ſelves to him in the way of faith and fervent ſupplication.

But ſome will object that they cannot help their fears and tremblings when any danger appears; becauſe fear is the diſeaſe, at leaſt the ſad effect and ſymptom of a diſeaſe, with which God hath wounded them; a deep and fixed melancholy hath ſo far prevailed, that the leaſt trouble overcomes them: If any ſad afflictive providence befal, or but threaten them; their fears 4 *Plea.*

preſently riſe, and their hearts ſink, ſleep departs, thoughts tumultuate, the blood boyls, and the whole frame of nature is put into diſorder. If therefore the Lord ſhould permit ſuch great and dreadful trials to befal them, they can think of nothing leſs than dying by the hand of their own fears, before the hand of any enemy touch them; or which is a thouſand times worſe, be driven by their fears into the net of temptation, even to deny the Lord that bought them.

Anſwer

This I know is the ſad caſe of many gracious perſons, and I have reaſon to pity thoſe that are thus exerciſed; O 'tis an heavy ſtroke, a diſmal ſtate, a deep wound indeed: But yet the wiſdom of God hath ordered this affliction upon his people for gracious ends and uſes; hereby they are made the more tender and watchful, circumſpect and careful in their ways, that they may ſhun and eſcape as many occaſions of trouble as they can, being ſo unable to grapple with them. I ſay not but there are higher and nobler motives that make them circumſpect and tender, but yet the preſervation of our own quietneſs is uſeful in its place, and 'tis a mercy if that or any thing elſe be ſanctified to prevent ſin, and promote care of duty. This is your clog to keep you from ſtraying.

2. And when you ſhall be called forth to greater trials, that which you now call your ſnare, may be your advantage, and that in divers reſpects.

1. Theſe very diſtempers of body and mind ſerve to imbitter the comforts and pleaſures of this world to you, and make life it ſelf leſs deſirable to you than it is to others, they much wean your hearts from, and make life more burdenſome to you than it is to others who enjoy more of the pleaſure and ſweetneſs of it than you can do. I have often thought this to be one deſign and end of Providence in permitting ſuch diſtempers to ſeize ſo many gracious perſons as labour under it, and providence knows how to make uſe of this effect to ſingular purpoſe and advantage to you, when a call to ſuffering ſhall come; this may have its place and uſe under higher and more ſpiritual conſiderations to facilitate death, and make your ſeparation from this world the more eaſie to you; for though it be a more noble and raiſed act of faith and ſelf denial to offer up to God our lives, when they are made moſt pleaſant and deſirable to us upon natural accounts, yet it is not ſo eaſie to part with them as it is when God hath firſt imbittered them to us. Your lives are of little value to you now, becauſe of this burdenſome clog you muſt draw after you, but if you ſhould increaſe your burden by ſo horrid an addition of guilt, as the denying of Chriſt, or his known truths would do, you would not know what to do with ſuch a life; it would certainly lie upon your hands as a burthen. God knows how to uſe theſe things in the way of his providence to your great advantage.

It was common with the Martyrs to ſweeten death to themſelves by reckoning what infirmities it would cure them of, one of his blindneſs, another of his lameneſs, &c.

2. Art thou a poor melancholy and timorous perſon? Certainly if thou be gracious as well as timorous this will drive thee nearer to God; and the greater thy dangers are, the more frequent and fervent will thy addreſſes to him be: Thou feeleſt the need of everlaſting arms underneath thee to bear thee up under, and to carry through ſmaller troubles; that other perſons make nothing of, much more in ſuch deep trials, that put the ſtrongeſt Chriſtians to the utmoſt of their faith and patience.

And 3dly. What if the Lord will make an advantage out of your weakneſs, to diſplay more evidently his own power in your report? you know what the Apoſtle ſaith, 1 *Cor*, 12. 9, 10. *And he ſaid unto me, my grace is ſufficient for thee; for my ſtrength is made perfect in weakneſs: moſt gladly therefore will I glory in my infirmities, that the power of Chriſt may reſt upon me —— for when I am weak then am I ſtrong.* If his infirmities might ſerve as a foil to ſet off the grace of God with a more bright and ſparkling luſtre, he would rejoyce in his infirmities, and ſo ſhould you: Well then, let not this diſcourage you, the infirmity of nature you complain of may make death the leſs terrible; it ſerved to that purpoſe to bleſſed *Baſil* (as you heard before) when his enemy threatned to tear out his Liver, he thought it a kindneſs to have that Liver torn out that had given him ſo much trouble. It may drive thee nearer to God, and miniſter a fit opportunity for the diſplay of his grace in the time of need.

5 *Plea*

But what if God ſhould hide his face from my ſoul in the day of my ſtreights and troubles, and not only ſo, but permit Satan to buffet me with his horrid temptations and injections, and ſo I ſhould fail like the Ship in which *Paul* ſailed, betwixt theſe two boiſterous Seas; what can I ſuſpect leſs than a ſhipwrack of my ſoul, body, and all the comforts of both, in this world, and in that to come?

Anſw

1. So far as the fears of ſuch a miſery awaken you to prayer for the prevention of it, it may be ſerviceable to your ſouls, but when it only works diſtraction and deſpondency of mind, it is your ſin, and Satan's ſnare. The Prophet *Jeremy* made a good uſe of ſuch a ſuppoſed evil by way of deprecation *Jer.* 17. 17. *Be not a terror unto me, thou art my hope in the day of evil. q. d.* In the evil day I have no place of retreat or refuge, but thy love and favour; Lord that is all I have to depend on, and relieve my ſelf by: I comfort my ſelf againſt trouble with this confidence, that if men be cruel, yet thou wilt be kind; if they frown, thou wilt ſmile; if the world caſt me out, thou wilt take me in; but if thou ſhouldeſt be a terror to me inſtead of a comforter, if they afflict my body, and thou affright my ſoul with thy frowns too; what a deplorable condition ſhall I be in then! Improve it to ſuch an end as he did, to ſecure the favour of God, and it will do you no harm.

2. It is not uſual with God to eſtrange himſelf from his people in trouble, nor to frown upon them when men do. The common experience of Believers ſtands ready to atteſt and ſeal this truth, that Chriſtians never find more kindneſs from God, than when they feel moſt cruelty from men for his ſake: conſult the whole cloud of witneſſes, and you will find they have ſtill found the undoubted verity of that tried word in 1 *Pet.* 4. 14. That *the Spirit of glory and of God reſteth upon ſufferers.* The expreſſion ſeems to allude to the Dove that *Noah* ſent forth out of the Ark, which flew over the watry world, but could not reſt her ſelf any where till ſhe returned to the Ark. So the Spirit of God, called here the Spirit of Glory, from his effects and fruits, *viz.* his chearing, ſealing and reviving influences which makes men glory and triumph in the moſt afflicted

ed ſtate. This Spirit of God ſeems like that Dove to hover up and down, to flee hither and thither, over this perſon and that, but reſteth not ſo long upon any, as thoſe that ſuffer for righteouſneſs ſake, there he commonly takes up his abode and reſidence.

3. And what if it ſhould fall out in ſome reſpect according to your fears, that Heaven and Earth ſhould be both clouded together? yet it will not be long before the pleaſant light will ſpring up to you again, *Pſ.* 112. 4. *Unto the upright there ariſeth light in the darkneſs.* You ſhall have his ſupporting preſence till the Comforter do come. When Mr. *Glover* came within ſight of the ſtake, he ſuddenly cries out, *Oh* Auſtin! *he is come! he is come!*

Oh! but what if my trial ſhould be long, and the ſiege of temptations tedious? then I am perſuaded I am loſt; I am no way able to continue long in a Priſon, or in tortures for Chriſt, I have no ſtrength to endure a long ſiege, my patience is too ſhort to hold out from month to month, and from year to year, as many have done. Oh! I dread the thoughts of long-continued trials, I tremble to think what muſt be the iſſue.

1. Cannot you diſtruſt your own ſtrength, and ability, but you muſt alſo limit God's? What if you have but a ſmall ſtock of patience? cannot the Lord ſtrengthen you with all might in the inner man unto all patience and long-ſuffering with joyfulneſs, according to his glorious power, 1 *Col.* 11? And is it not his promiſe to confirm you to the end, 1 *Cor.* 1. 8? You neither know *how much*, nor *how long* you can bear and ſuffer. It is not inherent, but aſſiſting Grace, by which your ſuffering abilities are to be meaſured. God can make that little ſtock of patience you have to hold out as the poor Widow's Cruiſe of Oyl did, till deliverance come; he can enable your patience unto its perfect work, (*i. e.*) to work as *extenſively* to all the kinds and ſorts of trials, as *intenſively* to the higheſt degree of trial, and as *protenſively* to the longeſt duration and continuance of your trials, as he would have it: If this be a marvellous thing in your eyes, muſt it be ſo in God's eyes alſo?

2. The Lord knows the proper ſeaſon to come in to the relief of your ſliding and fainting patience, and will aſſuredly come in accordingly in that ſeaſon; for ſo run the promiſes, *The Lord ſhall judge his people, and repent himſelf for his ſervants when he ſeeth that their power is gone, and that there is none ſhut up or left*, *Deut.* 32. 36. *Cum duplicantur lateres venit* Moſes; In the Mount of difficulties and extremities it ſhall be ſeen. *The rod of the wicked ſhall not reſt upon the lot of the righteous, leſt the righteous put forth their hands unto iniquity*, Pſal. 125. 3. *Ubi deſinit humanum, ibi incipit divinum auxilium*; God's power watches the opportunity of your weakneſs.

7 *Plea.*

But what if I ſhould be put to cruel and exquiſite tortures, ſuppoſe to the rack, to the fire, or ſuch moſt dreadful ſufferings as other Chriſtians have been? what ſhall I do? do I think I am able to bear it? is my ſtrength the ſtrength of ſtone, or are my bones braſs, that ever I ſhould endure ſuch barbarous cruelties? Alas! Death in the mildeſt form is terrible to me: how terrible then muſt ſuch a Death be?

Anſwer.

Who enabled thoſe Chriſtians you mention to endure theſe things? They loved their lives, and ſenſed their pains as well you, they had the ſame thoughts and fears, many of them, that you now have; yet God carried them through all, and ſo he can you. Did not he make the devouring Flames a bed of Roſes to ſome of them? was he not within the fires? did he not abate the extremity of the torment, and enable weak and tender perſons to endure them patiently and chearfully? ſome ſinging in the midſt of flames, others clapping their hands triumphantly, and to the laſt ſight that could be had of them in this world nothing appeared but ſigns and demonſtrations of joy unſpeakable. Ah friends! we judge of ſufferings by the outſide and appearance, which is terrible; but we know not the inſide of ſufferings, which is exceeding comfortable. Oh! when ſhall we have done with our unbelieving *ifs* and *buts*, our queſtionings and doubtings of the Power, Wiſdom, and tender Care of our God over us, and learn to truſt him over all. Now *the Juſt ſhall live by Faith*; and he that lives by Faith ſhall never die by fear. The more you truſt God, the leſs you will torment your ſelves. I have done; the Lord ſtrengthen, ſtabliſh, and ſettle the trembling and feeble hearts of his people, by what hath been ſo ſeaſonably offered for their relief by a weak hand. *Amen.*

The Righteous Man's Refuge.

The Epiſtle to the Reader.

Chriſtian Reader,

IF Heinſius, *when he had ſhut up himſelf in the Library at* Leiden, *reckoned himſelf placed in the very lap of Eternity, becauſe he converſed there with ſo many Divine Souls, and profeſſed, he took his ſeat in it with ſo lofty a Spirit and ſweet Content, that he heartily pitied all the Great and Rich Men of the World, that were ignorant of the happineſs he there daily enjoyed: How much more may that Soul rejoyce in its own Happineſs, who hath ſhut himſelf up in the Chambers of the Divine Attributes, and exerciſe pity for the expoſed and miſcrable multitude that are left as a prey to the Temptations and Troubles of the World?*

Plerum-
que in q
ſimulac
pedem p
ſui, forib
peſſulum
abdo, &
ipſo eter-
nitatis g
mio inter
tot illu-
ſtres ani-
mas ſed
mihi ſ
mo; c
ingenti
quidem
nimo,
ſubinde
Magna-
tum m
miſere
qui fe
tatem
hanc igno-
rant.
piſtola
mira.

That the days are evil, is a Truth preached to us by the convincing Voice of Senſe; and that they are like to be worſe, few can doubt that look into the Moral Cauſes of Evil Times, the impudent height of Sin, or into the Prophecies relating to theſe latter days; for whom the ſharpeſt Sufferings are appointed, to make way for the ſweeteſt Mercies. A faithful Watchman of our own hath given us freſh and late warning in theſe words of Truth: Hath God ſaid nothing? Doth Faith ſee nothing of a flood coming upon us? Is there ſuch a Deluge of Sin among us, and doth not that propheſie to us a Deluge of Wrath? Lift up your eyes, Chriſtians, ſtand, and look through the Land, Eaſtward and Weſtward, Northward and Southward, and tell me what you ſee? Behold, a Flood cometh, a Flood of Sin is already broken forth upon us, the Fountains of the great Deeps are broken up, and the Windows of Hell are opened, *&c. In ſuch an evil day as this is, happy is the Soul that hath made God its refuge, even the moſt high God its habitation. He ſhall ſit,* Noah-*like,* Mediis tranquillus in undis, *ſafe from the fear of evil. In conſideration of the diſtreſs of many unprovided Souls for the Miſery that is coming on them, and not knowing how ſhort my uſeful time will be to any, (for I know it cannot be long) I have endeavoured once more the Aſſiſtance of poor Chriſtians in theſe two ſmall Treatiſes, one of* Fear, *the other of* Preparation *for the worſt Times; which it may be is the laſt help I ſhall this way be able to afford them. It is therefore my earneſt requeſt to all that fear the Lord, and tremble at his Word, to redeem their time with double diligence, becauſe the days are evil. To clear up their intereſt in Chriſt and the Promiſes, leſt the darkneſs of their Spiritual Eſtate, meeting with ſuch a night of outward darkneſs overwhelmed them with Terrors inſupportable. Some help is offered in this Treatiſe to direct the gracious Soul to its Reſt in God: May the Bleſſings of his Spirit accompany them, and bleſs them to the Soul of him that readeth; it will be matter of joy beyond all earthly joys to the heart of*

Mr. R. A. *Of Godly Fear. p.* 13.

Thy Friend and Servant in Chriſt,

John Flavell.

Iſa. XXVI. *v.* 20.

Come, my people, enter thou into thy chambers, and ſhut thy doors about thee; hide thy ſelf as it were for a little moment till the indignation be over-paſt.

CHAP. I.

Wherein the literal and real importance of the Text are conſidre'd, the Doctrine propounded, and the method of the following Diſcourſe ſtated.

Sect. I.

MAN being a prudent and proſpecting creature, can never be ſatisfied with preſent ſafety, except he may alſo ſee himſelf well ſecured againſt future dangers. Upon all appearances of trouble, 'tis natural to him to ſeek a refuge, that he may be able to *ſhun* what he is loath to ſuffer, and ſurvive thoſe calamities which will ruin the defenceleſs and expoſed multitude. Natural men ſeek refuge in natural things. *The rich man's wealth is his ſtrong city, and as an high wall in his own conceit,* Prov. 18. 11. *Hypocrites* make lies their refuge, and under falſhood do they hide themſelves, *Iſa.* 28. 15. not doubting but they ſhall ſtand dry and ſafe, when the over-flowing flood lays all others under water. But,

Godly men make God himſelf their hiding place, to him they have ſtill betaken themſelves in all ages, as often as calamities have befallen the world, *Pſ.* 46. 1. *God is our refuge and ſtrength, a very preſent help in trouble.* As chickens run under the wings of the hen for ſafety when the kite hovers over them, ſo do they fly to their God for ſanctuary, *Pſal.* 56. 3. *At what time I am afraid, I will truſt in thee*; *q. d.* Lord, if a ſtorm of trouble at any time overtake me, I will make bold to come under thy roof for ſhelter, and indeed not ſo bold as welcome; 'tis no preſumption in them after ſo gracious an invitation from their God, *Come, my people, enter thou into thy chambers.*

My Friends, a ſound of trouble is in our ears, the clouds gather and blacken upon us more and more: Diſtreſs of Nations with perplexity ſeems to be near, our day haſtens to an end and the ſhadows of the night are ſtretching forth upon us. What greater ſervice therefore can I do for your ſouls, than by the light of this Scripture (as with a Candle in my hand) to lead you to your Chambers, and ſhew you your Lodgings in the Attributes and promiſes of God, before I take my leave of you, and bid you good night.

O with what ſatisfaction ſhould I part with you, were I but ſure to leave you under Chriſt's wings! It was Chriſt's lamentation over *Jeruſalem*, that they would not be gathered under his wings, when the *Roman* Eagle was ready to hover over that City; and you know how dear they paid for their obſtinacy and infidelity. Be warned by that dreadful example, and among the reſt of your mercies bleſs God heartily for this, That ſo ſweet a voice ſounds from Heaven in your ears this day, this day of frights and troubles; *Come my people, enter thou into thy Chambers*, &c.

This Chapter contains a lovely ſong fitted for the lips of God's *Iſrael*, notwithſtanding their ſad captivity; for their God was with them in *Babylon*, and heard their hearts there with many promiſes of deliverance, and in the myſtical ſence, it relates to the New Teſtament Churches, of whoſe troubles, protections, and deliverances, the *Jews* in *Babylon* were a *Type*.

This Chapter, though full of excellent and ſeaſonable truths, will be too long to Analize; it ſhall ſuffice to ſearch back only to the 17. *verſe*, where you find the poor captived Church under deſpondency of mind, comparing her condition to that of a woman in travail, who hath many ſharp pains, and bittter throes, yet cannot be delivered, much like that in 2 *Kings* 19. 3. *The children are come to the birth and there is no ſtrength to bring forth.*

Againſt this diſcouragement a double relief is applyed in the following Verſes, the one is a *Promiſe* of full deliverance at laſt; the other an *Invitation* into a ſure Sanctuary and place of defence for preſent, until the time of their full deliverance came. The promiſe we have in *verſe* 19. *Thy dead men ſhall live, together with my dead body ſhall they ariſe; awake and ſing ye that dwell in the duſt*, &c, Their captivity was a civil death, and *Babylon* as a grave to them, So it is elſewhere deſcribed, *Ezek.* 37. *v.* 1, 3, 14. *I will open your graves and cauſe you to come up out of your graves and bring you into the land of* Iſrael. And therefore their deliverance is carried under the notion of a reſurrection in that promiſe.

Object. Yea, (might they reply) the hopes of deliverance at laſt is ſome comfort, but alas, that may be far off: How ſhall we ſubſiſt till then?

Sol. Well enough, for as you have in that promiſe a ſure ground of deliverance at laſt, ſo in the interim here is a gracious invitation into a place of ſecurity for the preſent, *Come my people, enter thou into thy Chambers.* In which invitation Four things call for our cloſe attention.

1. The *Form* of the invitation, including in it the qualified ſubject, *Come my people.* God's own pecu-ar people, who have choſen God for their porti-n, and reſigned up themſelves ſincerely to him in e Covenant, are the perſons here invited, the ſame hich he before called the righteous nation that kept e truth, *verſe* 2. he means thoſe that remained ithful to God (as many of them did) in *Babylon*, itneſs their ſorrow for *Sion*, *Pſal.* 137 *per totum*; d their ſolemn Appeal to God that their hearts were not turned back, nor had their ſteps declined though they were ſore broken in the place of Dragons, and covered with the ſhadow of death, *Pſal.* 44. 18, 19, 20. Theſe are the people invited to the chambers of ſecurity. And the form of invitation is full of tender compaſſion; *Come my people*; like a tender father that ſees a ſtorm coming upon his children in the fields, and takes them by the hand, ſaying, Come away my dear children haſten home with me leſt the ſtorm overtake you, or as the Lord ſaid to *Noah* before the Deluge, Come thou and all thy houſe into the Ark, and God ſhut him in, *Gen.* 7. 1. 16. This is the form of the invitation, *Come my people.*

2. The privilege invited to; *Enter thou into thy Chambers.* There is ſome variety, and indeed variety rather than contrariety in the expoſition of theſe words.

In this all are agreed, that by their Chambers, is not meant the Chambers of their own houſes; for alas, their houſes were left unto them deſolate; and if not, yet they could be no ſecurity to them now, when neither their own houſes not their fortified city was able to defend them before. *Ezek.* 21. 13

Grotius expounds it of the Grave, and makes theſe Chambers the ſame with the Chambers of death. *Ite in cubicula, i. e. ſepulchra veſtra.* The grave indeed is a place of ſecurity where God ſometimes hides ſome of his people in troubleſome times, as is plain in *Iſa.* 57. 1, 2. but I cannot allow this to be the ſence of this Text; God doth not comfort his captives with a natural againſt a civil death, but with protection in their troubles upon earth, as is evident from the ſcope of the whole Chapter. Grot. in loc.

By Chambers therefore, others underſtand the Chambers of Divine providence, where the Saints are hid in evil days. So our *Annotators* on the place, and no doubt but this is in part the ſpecial intendment of the Text.

Others underſtand the *Attributes* and *Promiſes* of God to be here meant, as well as his providences. And I conceive all three make the ſence of the Text full, (*i. e.*) the Divine Attributes engaged in the promiſe and exerciſed or actuated in the providences of God; theſe are the ſanctuaries and refuges of God's people in days of trouble,

Calvin underſtands it of the quiet repoſe of the Believers mind in God, but that is rather the effect of his ſecurity, than the place of it. It's God's Attributes or his name (which is the ſame thing) to which the righteous fly and are ſafe, *Prov.* 18. 10.

Object. But you will ſay, why are they called *their Chambers?* Thoſe Attributes are not theirs, but Gods.

Sol. The anſwer is eaſie, though they be God's Properties, yet they are his Peoples privileges, and benefits; for when God makes over himſelf to them in Covenant to be their God, he doth as it were deliver to them the Keys of all his Attributes for their benefit and ſecurity; and is as if he ſhould ſay, my wiſdom is yours, to contrive for your good; my power is yours, to protect your perſons; my mercy yours, to forgive your ſins: my all-ſufficiency yours to ſupply your wants? all that I am, and all that I have, is for your benefit and comfort. Theſe are the Chambers provided for the Saints lodgings, and into theſe they are invited to enter. *Enter thou into thy Chambers.* By entering into them underſtand their actual faith exerciſed in acts of affiance, and reſignaion to God in all their dangers. So *Pſal.* 56. 3. *At what time I am afraid* (ſaid *David*) *I will truſt* *in thee*: *q. d.* Lord, if a Storm come I will make bold to ſhelter my ſelf from it under thy wings by faith; look as unbelief ſhuts the doors of all God's Attributes and promiſes againſt us; ſo faith opens them all to the Soul, and ſo much of the privilege invited to, which is the ſecond thing.

3. We have here a needful caution for the ſecuring of this privilege to our ſelves in evil times, *ſhut thy doors about thee.* Or as the *Syriack* renders בַּעֲרָךְ behind or after thee, *i. e.* ſaith *Calvin*, *Diligenter cavendum ne ulla rimula diabolo ad nos pateat.* Care muſt be taken that no paſſage be left open to the Devil to creep in after us and drive us out of our refuge; for ſo it falls out too often with God's people, when they are at reſt in God's name or promiſes, *Satan* creeps in by unbelieving doubts and puzling objections, and beats them out of their refuge back again into trouble; it is therefore of great concernment in ſuch times eſpecially, *not to give place to the Devil*, as the phraſe is, *Eph.* 4. 17. but cleave to God by a reſolved reliance.

4. Laſtly, we are to note with what Arguments or motives they are preſt to betake themſelves to this refuge. There are two found in the Text, the one working upon their *fear*, the other upon their *hope*.

1. That which works upon their *fear*, is a ſuppoſition of a ſtorm coming, the indignation of God will fall like a tempeſt; this is ſuppoſed in the Text, and plainly expreſſed in the words following, *For the Lord cometh out of his place to puniſh the inhabitants of the earth*, ver. 21.

2. The other is fitted to work upon their *hope*, though his indignation fall like a Storm, yet it will not continue long; it ſhall be but for a moment, better days and more comfortable diſpenſations will follow. From all which the general obſervation is this.

Doct. That the Attributes, Promiſes, and Providences of God are the Chambers of reſt and ſecurity, in which his people are to hide themſelves, when they foreſee the ſtorms of his indignation coming upon the world.

The name of the Lord (ſaith *Solomon*) *is a ſtrong Tower; the righteous run into it, and are ſafe*, *Prov.* 18. 10. And his Attributes are his name, *Exod.* 34. 5. For by them he is known as a man is known by his name, and this his name is a ſtrong Tower for his peoples ſecurity; now what is the uſe and end of a Tower in a City, but to receive and ſecure the Inhabitants when the outworks are beaten to the ground, the walls ſcaled, and the houſes left deſolate?

And as it is here reſembled to a Tower, ſo in *Iſa.* 33. 16. Its ſhadowed out unto us by a munition of rocks, *His place of defence ſhall be a munition of rocks.* How ſecure is that perſon that is environed with rocks on every ſide? Yea you will ſay, but yet a rock is but a cold and barren refuge, though other enemies cannot, yet hunger and thirſt can invade and kill him there. No, in this rock is a ſtore-houſe of proviſion, as well as a magazine for defence; ſo it follows, *Bread ſhall be given him and his water ſhall be ſure.*

And ſometimes it is reſembled to us by the wings of a fowl, ſpread with much tenderneſs over her young for their defence, *Pſal.* 57. 1. *Yea, in the ſhadow of thy wings will I make my refuge until theſe calamities be overpaſt.* So *Pſal.* 17. 8. *Keep me as the apple of thine eye, hide me under the ſhadow of thy wings.* No part of the body hath more guards upon it, than the apple of the eye. God is as careful to preſerve his people, as men are to preſerve their eyes; *and he that toucheth them, toucheth the apple of his eyes.* But we need not go from one Metaphor to another, to ſhew you where the Saints refuge is in time of danger, you have a whole bundle of them lying together in that one Scripture, *Pſal.* 18. 2. *The Lord is my rock and my fortreſs, and my deliverer, my God, my ſtrength in whom I will truſt, my buckler, and the horn of my ſalvation, and my high tower.* Where you find all kinds of defence, whether natural, or artificial, under a pleaſant variety of apt Metaphors, aſcribed to God for the ſecurity of his people.

Now for the caſting of this great point into as eaſie and profitable a Method as I can; I ſhall reſolve this general truth into theſe following Propoſitions, which are implied or expreſſed in the Text and Doctrine thence deduced; and the firſt is this.

1 Pro. *That there are times and ſeaſons appointed by God for the pouring out of his indignation upon the world.*

2 Pro. *That God's own people are concerned in, and ought to be effected with thoſe Judgments.*

3 Pro. *That God hath a ſpecial and particular care of his people in the days of his indignation.*

4 Pro. *That God uſually premoniſhes the world, eſpecially his own people, of his Judgments before they befal them.*

5 Pro. *That God's Attributes, Promiſes, and Providences are prepared for the ſecurity of his people, in the greateſt diſtreſſes that befal them in the world.*

6 Pro. *That none but God's people are taken into theſe chambers of ſecurity, or can expect his ſpecial protection in evil times.*

And then I ſhall apply the whole in the proper uſes of it.

CHAP. II.

Demonſtrating the firſt Propoſition, That there are times and ſeaſons appointed by God for the pouring out of his indignation upon the world.

Sect. I. THis is plainly implyed in the Text, that there are times of indignation appointed to befal the world; yea, and more than this; not only that ſuch times ſhall come, but the duration and continuance is alſo under an appointment. *Hide thy ſelf for a little moment, until the indignation be over-paſt.* The Prophet tells us in *Zeph.* 2. 2. that theſe Stormy times are under a decree, and that decree is there compared to a pregnant Woman which is to go out her appointed months, and then to travel and bring forth: Even ſo it is in the Judgments God brings upon the world. We ſee them not in the days of provocation, *ſed adhuc fœtus in utero latet*, but all this while it is in the womb of the decree, and at the appointed ſeaſon they ſhall become viſible to the world. As there are in Nature fair Halcyon days, and cloudy, overcaſt, and ſtormy: So 'tis in providences, *Eccleſ.* 7. 14. *God hath ſet one over againſt the other.* Yea, one is the occaſion of the other; for look as the Sun in a hot day exhales abundance of vapours from the Earth and Sea, theſe occaſion ſhowers, thunder and tempeſts, and thoſe again clear the Air, and diſpoſe it to fair weather again. So it is here, Proſperity is the occaſion of abundance of ſin, this brings on adverſity from the juſtice of God to correct it; adverſity being ſanctified, humbles, reforms, and purges the people of God, and this again by mercy procures their proſperity: So you find the account ſtated in *Pſal.* 107. 17. *Fools becauſe of their iniquities are afflicted, then they cry to the Lord in their troubles, and he ſaveth them out of their diſtreſſes.*

And this appointment of times of diſtreſs is both profitable and neceſſary for the world, eſpecially God's own people in it.

In general, hereby the Being and righteouſneſs of God is cleared and vindicated againſt the Atheiſm and Infidelity of the world, *Pſal.* 9. 16. *The Lord is known by the Judgments that he executeth.* Impunity is the occaſion of many Atheiſtical thoughts in the world. *Jer.* 48. 11. *Moab hath been at eaſe from his youth, and he hath ſetled on his lees, and hath not been emptied from veſſel to veſſel, neither hath he gone into captivity; therefore his taſte remained in him, and his ſcent is not changed.* So *Pſal.* 55. 19. *Becauſe they have no changes therefore they fear not God.* Kingdoms, Families, and particular perſons, like ſtanding waters and ponds, are apt to corrupt by long continued peace and proſperity; the Lord therefore ſees it neceſſary to purge the world by his judgments; *When thy judgments are in the Earth, the inhabitants of the world will learn righteouſneſs.* Thoſe Sermons that God preaches from heaven by the terrible voice of his judgments, ſtartle and rouze the ſecure world, more than all the warnings and exhortations of his Miniſters could ever do. Thoſe that ſlept ſecurely under our Miniſtry, will fear and tremble under his rods; thoſe that are without faith are not without ſenſe and feeling, their own eyes will affect their hearts, though our words could make no impreſſion on them.

Sect. II. But of what uſe ſoever theſe National Judgments are to others, to be ſure they ſhall be beneficial to God's own people; when others die by fear, they ſhall live by faith, If they be baneful poiſon to the wicked, they ſhall be healthful phyſick to the Godly. For,

1. By theſe Calamities God will mortifie and purge their corruptions; this Winter weather ſhall be uſeful to deſtroy and rot thoſe rank weeds, which the Summer of proſperity bred, *Iſa.* 27. 9. *By this therefore ſhall the iniquity of* Jacob *be purged.* Phyſick in its own nature is griping and unpleaſant; but very uſeful and neceſſary to purge the body from noxious and malignant humours, which retained may put life it ſelf in hazard: and it is with the body Politick, as with the body Natural.

2. National Judgments drive the people of God nearer to him, and one to another; they drive the people of God to their knees, and make them pray more frequently, more fervently, and more feelingly than they were wont to do; in this poſture you find them in *ver.* 8, 9. of this Chapter. *Yea, in the way of thy Judgments, O Lord, have we waited for thee, the deſire of our ſoul is to thy name, and to the remembrance of thee. With my ſoul have I deſired thee in the night, yea, with my ſpirit within me will I ſeek the early.*

3. In a word, by theſe diſtractions and diſtreſſes of Nations, the people of God are more weaned from the world, and made to long more vehemently after heaven; being now convinced by experience that this is not their reſt. When all things are tranquil and proſperous, God's own people are but too apt to fall aſleep and dream of pleaſure and reſt on earth, to ſay as *Job* in his proſperity, *I ſhall die in my neſt, I ſhall multiply my days as the ſand.* And then are their heads and hearts filled with many projects and deſigns; to promote their comforts, and make proviſion for their accommodations on earth: The multiplicity of earthly cares and comforts take up their time and thoughts, too much, and make them that they mind death and eternity too little. But ſaith God, this muſt not be ſo, things muſt not go on at this rate, the proſperous world muſt not thus enchant my people; I muſt imbitter the earth that I may thereby ſweeten heaven the more to them; when they find no reſt below, they will ſurely ſeek it above.

Theſe and ſuch like are the gracious deſigns and ends of God in ſhaking the world by his terrible judgments; but yet, though National troubles muſt neceſſarily come, the wiſeſt of men cannot poſitively determine the preciſe time of thoſe judgments; we may indeed by the ſigns of the times diſcern their near approach; yet our judgment can be but probable and conjectural, ſeeing there are tacite conditions in the dreadfulleſt threatnings, *Jer.* 18. 7, 8. *Jonah* 3. 9, 10. And ſuch is the merciful nature of God, that he oft times turns away his anger from his people, when it ſeems ready to pour down upon them, *Pſal.* 78. 38. The conſideration whereof no way indulges ſecurity, but encourages to repentance, and greater fervency in Prayer.

CHAP. III.

Opening and confirming the ſecond Propoſition, viz. *That God's own people are much concerned in, and ought to be ſuitably affected with, thoſe Judgments that befal the Nation wherein they live.*

Sect. I. If God's people have no concernment in theſe things, why are they called upon in this Text, to turn into their chambers, hide themſelves, and ſhut their doors, till the indignation be overpaſt? Certainly though God hath better provided for them than others, yet they are two ways concerned in theſe caſes as much as others. *Viz.*

1. Upon a Political } Account.
2. Upon a Religious }

1. Upon a Political account, as they are members of the community, and ſo are equally concerned in the good or evil that befal the Nation in which they live, their Cabbins muſt follow the fate of the Ship in which they Sail, their Lives, Liberties, Eſtates, and Intereſt ſink and ſwim with the publick. The good figs were carried away with the bad, *Jer.* 24. 5. In theſe outward reſpects it often times bears as hard upon the righteous as upon the wicked. *Ezek.* 21. 3. *I will draw forth my ſword out of his Sheath and will cut off from thee the righteous and the wicked.* In theſe outward reſpects as it is with the good, ſo with the ſinner, *Eccleſ.* 9. 2. The ſame fire that burns the dry tree, oftentimes burns the green tree too. *Ezek.* 20. 47. Grace is above all hazards, but creature enjoyments and comforts are not. The ſins of the *Sodomites* involve not only their own houſes and eſtates, but *Lot*'s alſo, in the ruine and overthrow; wicken men often fare the better for the company of the godly and the godly often fare the worſe for uhe company of the wicked.

And it is not to be wondered at, if we conſider that even the Saints themſelves have an hand in the provocation of theſe judgments, as well as others, *Deut.* 32. 19. *And when the Lord ſaw it he abhorred them becauſe of the provoking of his ſons and of his daughters.* We have contributed to the common heap guilt, and therefore muſt juſtifie God if we partake with others in the common calamity.

2. They are greatly concerned in ſuch judgments upon a Religious and Chriſtian account, for it is uſual for the floud of Gods judgments not only to ſweep away our civil and natural, but our ſpiritual and beſt enjoyments and comforts. Thus the Ordinances of God ceaſed in *Babylon*, and there the faithful bewailed their miſery upon that account, *Pſ.* 137. *per totum*; *we wept when we remembred thee, O Zion.* Not only *Iſrael* flies, but the *Ark* is taken priſoner by the enemy, 1 *Sam.* 4. 11. And you find the people of God more deeply concerned upon this account, than for

all their outward loſſes and other ſufferings, *Zeph.* 3 18. *I will gather them of thee that are ſorrowful for the Solemn aſſemblies, to whom the reproach of it was a burthen.* For by how much our ſouls are more excellent than our bodies, and the concerns of Eternity overballance thoſe of time; by ſo much more are we concerned in the loſs of our ſpiritual, more than of our temporal mercies and enjoyments.

Grace indeed cannot be loſt, but the means and inſtruments by which it is begotten may; the golden candleſtick is one of the moveables in God's houſe, *Rev.* 2. 5.

Thus you ſee a twofold concernment that the people of God have in the effects of National Judgments.

Sect. II. This being So, how ſhould all that fear God be affected with the appearances and ſigns of his indignation? So was *David*, *Pſal.* 119. 120. *My fleſh trembleth for fear of thee, and I am afraid of thy judgments.* He that feared not a Bear, a Lyon, a *Goliah*, yet trembleth at God's judgments. So did *Habakkuk*, *chap.* 3. *v.* 16. *When I heard, my belly trembled, my lips quivered at the voice, rottenneſs entred into my bones.* Expreſſions denoting the deepeſt ſeizures of fear and greateſt conſternations; not that I would perſuade you to ſuch ſlaviſh fear, or unchriſtian dejection, as it is not only ſinful in it ſelf, but the cauſe and inlet of many other ſins: But to a due ſenſe both of the evils of miſery that will befal the Nation when God's indignation comes upon it; and the evils of ſin that have incenſed it; and to ſuch a fear of both as may ſeaſonably awaken us to the uſe of all preventing remedies. And firſt,

1. O that all would lay to heart the National miſeries that God's indignation threatens upon us. It is ſaid, *Pſal.* 107. 34. *A fruitful land is turned into barrenneſs for the wickedneſs of them that dwell therein.* It was long ſince told *England* by one of its faithful watchmen. * 'The Nation and Church in which we are, is the common Ship in which we are all embarked, and if this in judgment be caſt away, whether daſhed againſt the rocks of any Foreign power, or ſwallowed up in the quickſands of Domeſtick diviſions, it muſt needs hazard all the Paſſengers: Or if you were ſure, that for your parts you might be ſafe: would it not be a bitter thing, to ſtand upon the ſhore, and ſee ſuch a glorious veſſel as this Nation is, to be caſt away? To ſee this glorious Land defaced, the bleſſed Goſpel polluted, the golden condleſtick removed, it cannot but affect men that have any bowels.

* Mr. *Strong.*

'Or it this move you not, yet to ſee a ſtranger to Lord it in thy habitation, and thy dwelling place to caſt thee out; for your delightſome dwellings, your fruitful pleaſant and well tilled fields to be made a prey; for you to ſow, and another to reap *Impius has ſegetes*; for the delicate woman upon whom the wind muſt not blow, to be expoſed to the luſt and cruelty of an enemy, and be glad to fly away naked to prolong a miſerable life, which they would be glad to part with for death, were it not for fear of the exchange. For the tender mother to look upon the Child of her womb; and conſider, muſt this Child in whom I have placed the hope of my age; for,

Omnis in Aſcanio ſtat chari cura parentis;

'He that hath been ſo tenderly bred up, muſt he fall into the rough hands of a bloody Soldier, skilful to deſtroy? It had been well for me if God had given me dry breaſts, or a miſcarrying womb, rather than to bring forth children unto murtherers; or if you might be ſafe, how could you endure to ſee the miſeries that ſhould come upon your people, and the deſtruction of your kindred. Thus far he. But alas! What ſecurity have any of us as to our earthly comforts from the common calamity? We may pleaſe our ſelves as *Baruch* did, *Jer.* 45. 4, 5. and dream of exemption, but by ſo much the greater will our diſtreſs be, when it ſhall ſurpriſe us.

2. You that are the people of God ought to be deeply affected with the ſpiritual miſeries that threaten us in the day of God's indignation: do you conſider what the removing the Candleſtick out of its place is? A departing Goſpel, the going down of the Sun upon the Prophets, the loſs of your ſweet Sabbaths, and Goſpel Feaſts, and the groſs darkneſs of Popery to fill the earth: O it is hard parting with theſe things, it's ſaid, 1 *Sam.* 7. 2. when the *Ark* was removed, *that all the houſe of Iſrael lamented after the Lord.* Pity your own Souls, and be deeply affected with the miſery of others, the poor Chriſtleſs world, who are like to periſh for want of Viſion, *Prov.* 29. 18. In the Year 1072, ſaith *Matthew Paris*, Preaching was ſuppreſſed at *Rome*, and then Letters were framed by ſome as coming from hell; in which the Devil gives them thanks for the multitude of Souls ſent to him that year.

3. But eſpecially labour to affect your hearts with the ſins that have incenſed God's indignation: So did the Saints in *Jeruſalem*, *Ezek.* 9. 4. they ſighed and mourned for all the abominations committed in it. So did *Lot*, 2 *Pet.* 2. 7. *He vexed his righteous ſoul from day to day.* So did *David*, *Pſal.* 119. 136. *Rivers of water run down mine eyes, becauſe men kept not thy law.* O who that loves God can refrain tears, to ſee the God of pity, the God of tender mercies, a father full of bowels of compaſſion, ſo incenſed and provoked to indignation! Oh it is an heartmelting conſideration where there is any ingenuity. If our afflictions grieve God to the heart as it doth *Judg.* 10. 16. Our ſouls ſhould be grieved for his diſhonour.

4. To conclude, get upon your hearts ſuch a ſenſe of God's indignation as may quicken you to the uſe of preventing duties. So *Amos* 4. 12. *Becauſe I will do this prepare to meet thy God, O Iſrael.* So the Prophet, *Zeph.* 2. 1, 2. *Gather your ſelves together before the decree bring forth.* It was *Moſes* his honour to ſtand in the breach, *Pſal.* 106. 23. And *Abraham*'s to plead ſo with God, *though he did not prevail.*

CHAP. IV.

Confirming the third Propoſition. viz. *That God hath a ſpecial and peculiar care of his own in the days of his indignation.*

Sect. I. Propriety and Relation engages Care and Solicitude in times of Danger; we ſee God hath put ſuch a *Storge*, and inclination into the very creatures, that they will expoſe themſelves to preſerve their young; and it cannot be imagined that the fountain of Pity which dropt this tenderneſs into the bowels of the creatures, ſhould not abound with it himſelf; is there ſuch ſtrong inclination in the very birds of the air, that they will hazard their own lives to ſave their young? much more is God ſolicitous for his people. *Iſa.* 31. 5. *As birds flying, &c.* to their neſts when their young are in danger: *So will the Lord of Hoſts defend Jeruſalem.* No mother is more ſolicitous for her deareſt Child in danger and diſtreſs, than the Lord is for his people. *Iſa.* 40. 15. *Can a Woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea, they may forget, yet will* *not forget thee.* A woman [the more affectionate Sex] forget her child, a piece of her ſelf, her ſucking child, which together with Milk from the breaſt, draws Love from the heart! This may rather be ſuppoſed, than that the Lord ſhould forget his people.

Two things muſt here be cleared. 1. That it is ſo. 2. Why it is ſo.

1. That it is ſo, will appear from,

1. Scripture Emblems.
2. Scripture Promiſes.
3. Scripture Inſtances.

1. Scripture *Emblems*; and among many, I will upon this occaſion ſingle out two or three principal ones. In *Ezek.* 5. 1, 2, 3. *And thou ſon of man take thee a ſharp knife, take thee a barbers razor, and cauſe it to paſs upon thine head and upon thy beard, then take the balances to weigh and divide the hair; thou ſhalt burn with fire a third part in the midſt of the City, when the days of the ſiege are fulfilled; and thou ſhalt take a third part, and ſmite about it with a knife; and a third part thou ſhalt ſcatter in the wind, and I will draw out a ſword after them: Thou ſhalt alſo take thereof a few in number, and bind them in thy skirts.* You find this truth ſhadowed out in this excellent Emblem: *Jeruſalem*, the capital City, is the head, the numerous Inhabitants are the hair, the King of *Babylon* the Razor, the weighing it in balances is the exactneſs of God's procedure in Judgment with them; the fire, knife, and wind, are the various Judgments to which the people were appointed; the hiding of a few in the Prophet's skirt, is the care of God for the preſervation of his own remnant in the common Calamity. This is one Emblem clearing this point. And then in *Ezek.* 9. 3, 4. the ſame truth is preſented to us in another Emblem, as lively and ſignificant as the former. *And behold, ſix men came from the way of the higher gate, which lieth toward the North, and every man a ſlaughter-weapon in his hand, and one among them was cloathed in linnen, with a writers inkhorn by his ſide, and they went in and ſtood beſide the brazen Altar; and the glory of the God of Iſrael was gone up from the Cherub, whereupon he was, to the threſhold of his houſe, and he called to the man cloathed with linnen, which had the writers inkhorn by his ſide; and the Lord ſaid unto him, Go through the midſt of the City, through the midſt of Jeruſalem, and ſet a mark upon the foreheads of the men that ſigh, and cry for all the abominations that be done in the midſt thereof.* The men that had charge over the City are the Angels appointed for that ſervice; ſome with ſlaughter-weapons, whoſe work it was to deſtroy; but one among them had a writers inkhorn by his ſide, and he was employ'd to take the names, and mark the perſons of God's faithful ones among them, whom the Lord intended to preſerve and hide in that common overthrow and deſolation of the City, and theſe were to be all marked man by man before the deſtroying Angel was to begin his bloody work. Oh! ſee the tender care of God over his upright mourning ſervants! Once more, the ſame truth is repreſented in a third Emblem, *Mal.* 3. 17. *And they ſhall be mine, ſaith the Lord, in the day that I make up my jewels, and I will ſpare them as a man ſpareth his own ſon that ſerveth him:* Where the World is compared to an houſe on fire, God to the Maſter and Father of the Family, the Wicked to the uſeleſs Lumber therein; the Saints to the Children and Jewels in the houſe; about theſe his firſt and principal care of preſervation is exerciſed, theſe he will be ſure to ſave, whatever become of the reſt. Thus you have the choſen Emblems that illuſtrate this comfortable truth.

2. As theſe Scripture Emblems illuſtrate it, ſo there are many excellent Scripture *Promiſes* to confirm it, *Iſa.* 32. 2. *A man ſhall be for an hiding place from the wind, and a covert from the tempeſt: as rivers of water in a dry place.* This Man is the Man Chriſt Jeſus, the tempeſt ſpoken of, are the miſeries and calamities of War, which make the land on which it falls, an hot, dry, and weary land; in the midſt and rage whereof, Chriſt ſhall be to his faithful ones a covert for protection, a river of water for ſupply, and a ſhadow for refreſhment; that is to ſay, whatſoever ſhall be neceſſary either for their ſafety or comfort. Chriſt is not only a ſhadow to his people from the wrath of God, but alſo from the rage of Men. Again, *Zech.* 2. 5. *I will be a wall of fire round about*; alluding to Travellers in the Deſert, who to prevent danger from wild Beaſts in the night, uſe to make a circular fire round about the place where they lie down to reſt, and this fire was as a wall to ſecure them. You have the like gracious promiſe made to the poor captivated Church in *Ezek.* 11. 16. *Although I have caſt them far off among the heathen, and ſcattered them among the countreys, yet will I be to them as a little ſanctuary in the countreys where they ſhall come.*

A little ſanctuary. The word is variouſly render'd and expounded; ſome *Adverbially*, מיעט and render it *pauliſper*, a Sanctuary for a little while, *viz.* during their danger, at the ſhortneſs of which this Adverb points. So *Junius*. Others *Adjectively*, as we tranſlate it, *Templum paucorum*, as *Vatablus*. There was but a handful of them, and God would be as a Sanctuary to ſecure and protect that remnant.

3. And all theſe Promiſes have in all ages been faithfully fulfilled to the Saints. You have an excellent Scripture for this, 2 *Pet.* 2. 4, 5, 6. when the flood was brought upon the old World, there was one *Noah* a righteous Man in it, and for him God provided an Ark. When *Sodom* was overthrown, there was one *Lot* in it, a juſt Man, and God ſecur'd him out of danger; upon which that comfortable concluſion is built, *ver.* 9. *The Lord knows how to deliver the godly.* When *Jeruſalem* was deſtroyed, a *Pella* was provided as a refuge for the godly there. Remarkable is that place to this purpoſe, *Iſa.* 25. 4. *Thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible one is as a ſtorm againſt the wall.* And this hath God been not only once or twice, but in all ages, *Pſal.* 90. 1. *Lord, thou haſt been our dwelling-place in all generations*; or, as the Hebrew, in generations and generations. What he hath been in former generations to his diſtreſſed people, that he is, and will be without alteration in all generations.

Sect. II. Yet we muſt remember, that all who are preſerved in common calamities are not the people of God; nor are all that are indeed his people preſerved: he hath people enough to divide into two ranks, as the Husbandman his Corn, ſome for the Mill, and ſome to reſerve for Seed. There be Stars enough in the Heaven to ſhine in both *Hemiſpheres*, and there are Saints enough in the World, ſome to ſhine in Heaven, and ſome to preſerve the Church on Earth.

1. All that are preſerv'd are not the people of God. In the Ark a wicked *Cham* was preſerv'd, and thoſe that were preſerv'd in *Egypt*, many of them were afterwards deſtroy'd for their unbelief, *Jud.* 5. So in *Ezekiel's* viſion, a part even of thoſe hairs which were ſpared were afterwards caſt into the fire, *Ezek.* 5. 4. Preſervation from the dominion of ſin, and the wrath to come, is peculiar to God's own people; but as for *temporal deliverances* we cannot infer that concluſion.

2. Nor yet can we ſay that all God's people ſhall be preſerved; that Promiſe, *Zeph.* 2. 3. leaves it upon a *may be*; many a precious Chriſtian hath fallen in the common calamity; they have been preſerved in, but not from trouble.

But it is uſual with God to preſerve ſome in the ſoreſt Judgments: And the grounds of it are,

1. Becauſe ſome muſt be left as a ſeed to propagate and preſerve the Church, which is perpetual, and can never fail; he never ſo overthrows Nations as *Sodom* was overthrown, *Iſa.* 1. 9. This was the ground of that promiſe, *Jer.* 30. 11. *For I am with thee, ſaith the Lord, to ſave thee, though I make a full end of all nations whither I have ſcattered thee, yet will I not make a full end of thee.* And of that Plea *Amos* 7. 2. *O Lord God, forgive I beſeech thee; by whom ſhall Jacob ariſe? for he is ſmall.* Except the Lord had left a ſmall remnant, we had been as *Sodom.* Remarkable to this purpoſe, is that Scripture *Iſa.* 6. 13. *But yet in it ſhall be a tenth, and it ſhall return, and ſhall be eaten: as a Teyl-tree, and as an Oak, whoſe ſubſtance is in them when they caſt their leaves; ſo the holy ſeed ſhall be the ſubſtance thereof.* This preſerved remnant is the holy ſeed, by which the Church is propagated and continued, *Pſ.* 102. 28.

2. Becauſe God will even in this world own and reward the fears and ſorrows of his people for the ſins of the times, and ſufferings of the Church, with the joy and comfort of better times, and a participation of *Sion's* conſolation; ſo *Iſa.* 66. 10. *Rejoice ye with* Jeruſalem, *ye that have mourned for her.* They that have ſown in tears, do ſometimes live to reap in joy, *Pſal.* 125. 6. They ſhall ſay as *Iſa.* 25. 9. *Lo, this is our God, we have waited for him, and he is come to ſave us.* And thoſe that live not to reap down in this world the harveſt of their own prayers and tears, ſhall be no loſers; a full and better reward ſhall be given them in Heaven, *Iſa.* 57. 22.

3. Becauſe the preſerved remnant of Saints are they that muſt actually give unto God the glory of all his providential adminiſtrations in the world, both of judgments and mercies upon others, and towards themſelves. *They that go down to the pit do not celebrate his praiſe, the living, the living they praiſe him, Iſa.* 38. 18, 19. Thus when God turned back *Sion's* captivity, the remnant of Saints that were preſerved, were they that recorded his praiſe, *Pſal.* 126. 1, 2. *Then was our mouth filled with laughter.* And fully to this ſenſe is that Scripture, *Pſal.* 102. 19, 20, 21. *He delivers thoſe that are appointed to death, i. e.* that men had doomed to death, *that they may declare the name of the Lord in* Sion, *and his praiſe in* Jeruſalem.

4. The hiding of the Saints in evil days, is the greateſt diſcovery of the hand of God in the world; when he *hides* them, he *ſhews* himſelf, and that both to the Saints and to their enemies.

It is one of the moſt glorious Myſteries of Providence that ever the world beheld, *viz.* the ſtrange and wonderful protection of poor helpleſs Chriſtians from the rage and fury of their mighty and malicious enemies; though they walk viſibly among them, yet they are as it were hid from their hands, but not from their eyes. So *Jer.* 1. 18. You find God made that Prophet among the envious Princes, and againſt an enraged and mighty King, *as a defenced City, and as an iron pillar, and as a brazen wall.* And indeed it was eaſier to them to conquer and take in the ſtrongeſt Fort or Gariſon, than that ſingle perſon, who yet walked day by day naked and open among them. So *Luther*, a poor Monk, was made invincible, all the Papal Power could not touch him, for God hid him. All the World againſt one *Athanaſius*, and yet not able to deſtroy him, for God hid him. This is the diſplay of the glorious Power of God in the world; and he hath much honour by it.

Well then, if there be a God that takes care of his own in evil days, do not you be diſtractingly careful what ſhall become of you in ſuch times; you cannot ſee how it is poſſible for you to eſcape, but 2 *Pet.* 2. 4, 5, 6. the Lord knows how to deliver when you do not. Little did *Lot* know the way and manner of his preſervation, till God opened it to him, nor *Noah* till God contrived it for him: there was no way to be contrived by them for eſcape. He that knew how to deliver Them, can deliver You alſo.

Leave your ſelves to God's diſpoſe, it ſhall certainly be to your advantage; the Church is his peculiar care, *Iſa.* 27. 3. *I the Lord do keep it, I will water it every moment, leſt any hurt it, I will keep it night and day.*

The more you commit your ſelves to his care, the more you engage it, *Iſa.* 26. 3. *Thou wilt keep him in perfect peace whoſe mind is ſtaied on thee becauſe he truſteth in thee.* He will certainly find a place of Safety for his people under or in Heaven.

Neither be too much dejected when the number of viſible Profeſſors ſeems but ſmall; think not the Church will periſh when it is brought ſo low. This was *Elijah's* caſe, he thought he had been left alone, that Religion had been preſerved in his ſingle perſon, as the *Phœnix* of the world: but ſee 1 *Kings* 19. 18. God hath enough left, if we were in our graves, to continue Religion in the World; it concerns Him more than You to look to that.

CHAP. V.

Evincing the fourth Propoſition, viz. *That God uſually premoniſheth the World, eſpecially his own, of hi Judgments, before they befall them.*

Sect. I. GOD firſt warns, and then ſmites, h delights not to ſurprize men; whe Indignation was coming, he tells his people of it i the Text, and admoniſheth them to hide themſelves. *Surely the Lord will do nothing but he revealeth his ſecre to his ſervants the Prophets, Amos* 3. 7. Thus when th flood was to come upon the old World, he gav them 120 years warning of it, *Gen.* 6. 3. compared with 1 *Pet.* 3. 19. So when *Sodom* was to be deſtroyed, God would not hide it from *Abraham*; *Gen.* 1 17. *Shall I hide from* Abrahrm *the thing that I do* The like diſcovery was made unto *Lot, Gen.* 19. 12, 13, 14. So when the Captivity was at hand, *Ezeki* was commanded to give the *Jews* ſolemn warning o it from God, *Ezek.* 3. 17. *Hear the word at my mout and give them warning from me.*

And when their City and Temple was to be deſtroyed by the *Romans*, how plainly did Chriſt for tel them of it by his own mouth! *Luke* 19. 43, 4 *Thine enemies ſhall caſt a trench about thee, and compa thee round, and keep thee in on every ſide, and ſhall l thee even with the ground, and thy children within th and they ſhall not leave thee one ſtone upon another, b cauſe thou kneweſt not the time of thy viſitation.* Jo phus alſo tells us that a little before the execution of this Judgement upon them, a Voice was heard in the Temple, *Migremus hinc*, Let us go hence; which voice *Tacitus* alſo in his Annals, mentio *Audita major humana vox, excedere Deos, ſimul ing motus excedentium.* It was more than an huma voice, telling them God was departing from the and withal there was heard the ruſhing noiſe as ſome that were going out of the Temple.

Joſeph. de b
Jud. l. 7. c
Tac. lib. 21

And as there were extraordinary premonitions of approaching judgments by revelation to the Prophets of old, and ſigns from heaven; ſo there ſtill are ſtanding and ordinary rules by which the world may be admoniſhed of God's judgments before they come upon them.

And the general rule, by which men may diſcern the indignation of God before it comes, is this; ☞ *When the ſame provocations, and evils are found in one Nation, which have brought down the wrath of God upon another nation; this is an evident ſign of God's Judgment at the door.* For God is unchangeably holy and juſt, and will not favour that in one people, which he hath puniſhed in another; nor bleſs that in one age, which he hath curſed in another. And therefore that which hath been a ſign of Judgment to one, muſt be ſo to all.

Here it is that the carcaſes of thoſe ſinners whoſe ſins had caſt them away, are as it were caſt up upon the Scripture ſhore, for a warning to all others that they ſteer not the ſame ill courſe they did. 1 *Cor.* 10. 6. *Now theſe things were our examples.* The *Iſraelites* are made examples to us, plainly intimating that if we tread the ſame path, we muſt expect the ſame puniſhment. Let us therefore conſider what were the evils that provoked Gods judgments againſt his ancient people, whom he was ſo loth to give up, *Hoſ.* 11. 8. and ſo long ere he did give up, *Jer.* 15. 6. and we ſhall find by the concurrent accounts that the Prophets give.

1. That God's worſhip among them was generally mixed and corrupted with their own inventions, for ſo it is ſaid, *Pſal.* 106. 40, 41. *they went a whoring with their own inventions.* And this ſo inflamed the wrath of God, who is a jealous God, and tender over his own honour, that he abhorred his own inheritance; yea, he expreſſes himſelf as a man doth whoſe heart is broken by the unfaithfulneſs of his wife, *Ezek.* 6. 9. Upon this account his profeſſing people became the generation of his wrath, *Jer.* 7. 29, 30.

2. Incorrigible obſtinacy under gentler correction, *Amos* 4. 6, 7, 8, 9, 10, 11, 12. Scarcity, Mildews, Peſtilence, and Sword had been upon them; and ſtill theſe that remained, though ſaved as a brand out of the fire, in which their fellow ſinners periſhed, would not return to God; and this haſtened on the general ruin, *ver.* 12. This preſages the ruine of Nations indeed.

3. Stupidity and ſenſleſneſs of God's hand was a ſad Omen, and cauſe of that peoples ruin; So *Iſa.* 26. 10, 11. *Lord when thy hand is lifted up, they will not ſee.* No nor yet when his hand is laid on, *Iſa.* 42. 24, 25. It is not ſome ſmall drop of God's anger that paſſes without obſervation, but the *fury of his anger; not ſome light skirmiſh of his judgments with them, but the ſtrength of battle*: Not in a corner upon ſome particular perſon, or family, but that which ſet him on fire round about: yet all this could not awaken them. *He hath poured upon him the fury of his anger, and the ſtrength of battel, and it hath ſet him on fire round about, yet he knew it not, and it burned him, yet he laid it not to heart.* Prodigious ſtupidity! to be in the midſt of flames, yea, to be ſeized by them, and deſtroyed ſooner than awakened. So you find again in *Hoſ.* 7. 9. *Gray hairs were here and there upon Ephraim, yet he know it not.* Youth and Age are eaſily diſtinguiſhed, and gray hairs do plainly diſtinguiſh them, being the plain tokens of a declining State, yet they took no notice of them. Such ſtupidity is ever more the forerunner of miſery.

4. Perſecution of God's faithful Miniſters and people, was another forerunning ſign of their ruine, 2 *Chron.* 36. 16. *They mocked the meſſengers of God, and deſpiſed his words, and miſuſed his Prophets until the wrath of the Lord aroſe againſt his people, till there was no remedy.* There were alſo a number of upright Souls among them, that deſired to worſhip God according to his own preſcription, but a ſnare was laid for them in *Mizpah*, and a net ſpread upon *Tabor*; and therefore was judgment towards that people, *Hoſ.* 5. 1. *Mizpah*, and *Tabor* were places in the way lying betwixt *Samaria* and *Jeruſalem*, where the true worſhip of God was, and there were *Informers* or Spies ſet by the Prieſts to intercept ſuch as would venture to ſerve God at Jeruſalem according to his own preſcription, this alſo foreboded the judgments of God upon that nation.

5. The decay of the life and power of Godlineſs among them plainly foreſhewed their ruine at hand, *Hoſ.* 4. 18. *Their drink is ſour*, where under the *Metaphor* of dead and ſour drink which hath loſt its ſpirit and is become flat; their formal, heartleſs, and perfunctory duties are ſeverely taxed and condemned.

6. To conclude, the mutual animoſities, and feuds among that profeſſing people, evidently ſhewed judgment to be at the door. *Hoſ.* 9. 7. *The days of viſitation are come, the days of recompence are come,* Iſrael *ſhall know it: the Prophet is a fool, the ſpiritual man is made, for the multitude of thine iniquity; and the great hatred.* This great hatred was one of the greateſt ſins, and ſaddeſt ſigns upon them. This Spirit of enmity ſowed by the Devil among them haſtened their calamity. If *Ephraim* will envy *Judah*, and *Judah* vex *Ephraim* the common enemy ſhall part the fray: when the whole Nation was under water, and the *Roman* Armies under the very walls of *Jeruſalem* their own Hiſtorians tell us, what bitter contentions and ſharp conflicts continued among them to the very laſt. Theſe things muſt be looked upon by all Wiſe and conſiderate men, no otherwiſe than we look upon Glazing Meteors, and Blazing Comets, portending judgment and ruine at the door. We have had indeed terrible Signs in Heaven, a dreadful rod of God ſhaken over us of late, which all men ought to behold with trembling; Yet, I muſt ſay thoſe Moral Signs of judgment forementioned, are much more terrible and portentous. According therefore to the evidence of theſe ſigns among us; let all upright hearts be affected and awakened with expectations of God's righteous judgments. It is indeed below faith to expect evil days with deſpondency and diſtraction; but ſurely it is a noble exerciſe of Faith, ſo to expect them, as to make due preparation for them.

Sect. II. And if we enquire for what End God gives ſuch warnings to the world, and premoniſhes them from Heaven, of the judgments that are coming on the earth, know that he doth it upon a threefold account.

1. To prevent their Execution.
2. To leave the Careleſs inexcuſable.
3. To make them more tolerable and eaſie to his own people.

1. Warning is given with deſign to prevent the execution of judgments; this is plain from *Amos* 4. 12. *Therefore will I do this unto thee*; there is warning given; *and becauſe I will do this, prepare to meet thy God O Iſrael*: There is the gracious deſign of preventing it, by bringing them ſeaſonably upon their knees at the foot of an angry God: You ſee the Lord expects it from all his Children, that they fall at his feet in deep humiliation, and fervent interceſſion whenever he goes forth in the way of judgment. What elſe was the deſign of God in ſending

Jonah to *Nineveh* with that dreadful meſſage but to excite them to repentance, and prevent their ruine? This *Jonah* gueſſed at, and therefore declined the meſſage to ſecure his credit, well knowing, that if they took warning and repented, the gracious nature of God would ſoon melt into compaſſion over them: Free grace would make him appear as a liar among the people; for to that ſenſe his own words ſound, *Jonah* 4. 2. *Was not this my ſaying when I was yet in my Countrey, Therefore I fled before unto* Tarſhiſh, *for I knew that thou art a gracious God. q. d.* I thought before hand it would come to this; I knew how willing thou art to be prevented by repentance; therefore to ſecure my credit, I fled to *Tarſhiſh.*

2. He forwarns of judgments to leave the Incorrigible wholly inexcuſable, that thoſe who have neither ſenſe of Sin, nor fear of Judgment before, might have no cloak for their folly, nor plea for themſelves afterward; *What wilt thou ſay when he ſhall puniſh thee? Jer.* 13. 21, 22. *q. d.* What Plea or Apology is left thee after ſo many fair warnings? You cannot ſay you were ſurprized, before you were admoniſhed, or ruined before you were warned.

3. God warns of Judgments before they come to make them the more eaſie to his people when they come indeed; thus in *John* 16. 4. Chriſt foretold his Diſciples of their approaching ſufferings, that when they came, they ſhould not be found amazed at them, or unprovided for them; for unexpected miſeries are aſtoniſhing to the beſt men, and deſtructive to wicked men, *Luke* 17. 26, 27, 28.

Well then if it be ſo, let all that are wiſe in heart conſider the Signs of the times, and ſeaſonably hearken to God's warnings. *The Lord's voice crieth to the City, and the man of wiſdom ſhall ſee thy name; hear ye the rod, and who hath appointed it. Mica* 6. 9. 'Tis our wiſdom to way-lay our troubles, and provide for the worſt eſtate, whilſt we enjoy the beſt: happy is he that is at once believing and praying for good days, and preparing for the worſt. *Noah*'s example is our advantage. *Heb.* 11. 7. *Who by faith being warned of God of things not ſeen as yet, moved with fear, prepared an Ark.* Preventing mercies are the moſt raviſhing mercies, *Pſal.* 59. 10. And preventing calamities are the soreſt calamities, *Amos* 9. 10.

And let us heartily bewail the ſupineſs and careleſneſs of the world in which we live, who take no notice of Gods warnings, but put the evil day far from them, *Amos* 6. 3. who will admit no *fear*, till they are paſt all *hope*; they ſee God houſing his Saints apace, yet will not ſee the evil to come from which God takes them, *Iſa.* 57. 1, 2. *The righteous periſheth, and no man layeth it to heart; and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come? he ſhall enter into peace, they ſhall reſt in their beds each one walking in his uprightneſs.* They hear the cry of ſin which is gone up to heaven, but cry not for the abominations that are committed, nor tremble at the judgments that they will procure.

O careleſs Sinners drowned in Stupidity, and ſleeping like *Jonah* under the Hatches, when others are upon their knees and at their wits end! do Saints tremble, and are you ſecure? Have not you more reaſon to be afraid than they; If judgments come, the greateſt harm it can do them, is but to haſten them to Heaven; but as for you, it may hurry you away to Hell: They only fear tribulation in the way; but you will not fear damnation in the end. Believe it Reader, in days of common calamity both Heaven and Hell will fill apace.

CHAP. VI.

Demonſtrating the fifth Propoſition. viz. *That God's Attributes, Promiſes, and Providences, are prepared for the ſecurity of his people in the greateſt diſtreſſes that befal them in the World.*

Sect. I. Having more briefly diſpatched the foregoing preliminary Propoſitions it remains that we now more fully open this fifth Propoſition, which contains the main ſubject matter of this Diſcourſe; here therefore our meditations muſt fix and abide, and truly ſuch is the diliciouſneſs of the ſubject to Spiritual hearts, that I judg it wholly needleſs to offer any other motive beſides it ſelf to engage your affections. Let us therefore view our *Chambers*, and ſee how well God hath provided for his Children in all their diſtreſſes that befal them in this world; it is our Fathers voice that calls to us, *Come my people, enter thou into thy chambers.* And the

1. *Cham.* Which comes to be opened as a Refuge to diſtreſſed Believers in a ſtormy day, is that moſt ſecure and ſafe Attribute of *Divine Power*: in to this let us firſt enter by ſerious and believing meditation, and ſee how ſafe they are whom God hides under the protection thereof in the worſt and moſt dangerous days. In opening this Attribute we ſhall conſider it,

1. In its own Nature and Property.
2. With reſpect to the Promiſes.
3. As it is actuated by Providence on the behalf of diſtreſſed Saints.

And then give you a comfortable proſpect of their ſafe and happy condition, who take up their lodgings by Faith in this Attribute of God.

1. Let us conſider the Power of God in it ſelf, and we ſhall find it repreſented to us in the Scriptures in theſe three lovely Properties, *viz.*

1. Omnipotent ⎫
2. Supreme ⎬ Power.
3. Everlaſting ⎭

1. As an Omnipotent and All-ſufficient Power, which hath no bounds or limits, but the pleaſure and will of God, *Dan.* 4. 34, 35. *He doth according to his will in the armies of Heaven; and among the Inhabitants of the earth, and none can ſtay his hand, or ſay unto him, What doſt thou?* So *Pſalm* 135. 6. *Whatſoever the Lord pleaſed that did he, in Heaven, and in Earth, in the Seas, and all deep places.* You ſee Divine pleaſure is the only rule according to which Divine Power exerts it ſelf in the world; we are not therefore to limit and reſtrain it in our narrow and ſhallow thoughts, and to think in this or in that the Power of God may help or ſecure us; but to believe that he is able to do exceeding abundantly above all that we can ask or think. Thus thoſe Worthies, *Dan.* 3. 17. by Faith exalted the power of God above the order and common rule of ſecond cauſes. *Our God whom we ſerve is able to deliver us from the burning fiery furance, and he will deliver us out of thine hand, O King.* Their faith reſting it ſelf upon the Omnipotent power of God, expected deliverance from it in an extraordinary way; 'tis true, this is no ſtanding rule for our faith ordinarily to work by; nor have we ground to expect ſuch miraculous Salvations, but yet when extraordinary difficulties preſs us, and the common ways, and means of deliverance are ſhut up, we ought by faith to exalt the Omnipotency of God, by aſcribing the glory thereof to him, and leave our ſelves to his good pleaſure, without ſtraitning or nar-

rowing his Almighty power, according to the mold of our poor low thoughts and apprehenſions of it: For ſo the Lord himſelf directeth our faith in difficult caſes. *Iſa.* 55. 8, 9. *For my thoughts are not your thoughts, neither are your ways my ways, ſaith the Lord; for as the Heavens are higher than the earth; So are my ways higher than your ways, and my thoughts than your thoughts.* He ſpeaks there of his pardoning mercy which he will not have his people to contract, and limit according to the model, and platform of their own deſponding, miſgiving and unbelieving thoughts; but to exalt and glorifie it, according to its unbounded fulneſs; as it is in the thoughts of God, the fountain of that mercy; ſo it ought to be with reſpect to his power, about which his thoughts and ours do vaſtly differ; the power of God as we caſt it in the mould of our thoughts, is as vaſtly different and diſproportionate from what it is in the thoughts of God the fountain thereof; as the earth is to the heavens, which is but a ſmall inconſiderable point compared with them.

2. The power of God is a Supreme and Sovereign power, from which all creature power is derived, and by which it is over-ruled, reſtrained, and limited at his pleaſure. *Nebuchadnezzar* was a great Monarch, he ruled over other Kings, yet he held his Kingdom from God; it was God that placed not only the Crown upon his head, but his head upon his ſhoulders. *Dan,*2.37. *Thou O King art a King of Kings; for the God of Heaven hath given thee a Kingdom, power, and ſtrength, and glory.* Hence it follows, that no creature can move tongue or hand againſt any of God's people, but by vertue of a Commiſſion or permiſſion from their God, albeit they think not ſo. *Knoweſt thou not,* ſaith *Pilate* unto Chriſt, *that I have power to crucifie thee, and power to releaſe thee?* Proud worm! what an ignorant, and inſolent boaſt was this of his own power! and how doth Chriſt ſpoil and ſhame it in his anſwer? *John* 19. 10. *Thou couldeſt have no power at all againſt me, except it were given thee from above.*

Wicked men like wild horſes would run over and trample under foot all the people of God in the world, were it not that the bridle of divine providence had a ſtrong curb to reſtrain them: *Exek.* 22. 6. *The Princes of* Iſrael *every one were in thee, to their power to ſhed blood.* And it was well for God's *Iſrael* that their power was not as large as their wills were; this world is a raging and boiſterous Sea, which ſorely toſſes the paſſengers for heaven that ſail upon it, but this is their comfort and ſecurity: *The Lord ſtilleth the noiſe of the ſea, the noiſe of the waves, and the tumult of the people,Pſ.*65.7. Moral as well as natural waves,are checked and bounded by Divine power. *Surely the wrath of man ſhall praiſe thee, and the remainder of wrath thou ſhalt reſtrain, Pſal.* 76. 10. As a man turns ſo much water into the channel as will drive the mill, and turns away the reſt in another ſluce.

Yea, not only the power of man, but the power of Devils alſo is under the reſtraint and limitation of this power, *Rev.* 3. 10. *Satan ſhall caſt ſome of you into priſon, and ye ſhall have tribulation ten days.* He would have caſt them into their graves, yea, into hell if he could, but it muſt be only into a Priſon: He would have kept them in priſon, till they had died and rotted there, but it muſt be only for ten days. Oh glorious Sovereign power! which thus keeps the reins of Government in its own hand!

3. The power of God is an everlaſting power; time doth not weaken or diminiſh it, as it doth all creature powers, *Iſa.* 40. 28. *The Lord, the Creator of the ends of the earth fainteth not, neither is weary, Iſa.* 59. 1. *The Lord's hand is not ſhortned* (*i. e.*) He hath as much power now as ever he had, and can do for his people as much as ever he did; time will decay the power of the ſtrongeſt creature, and make him faint and feeble; but the Creator of the ends of the earth fainteth not. *Thou,* ſaith the Pſalmiſt, *abideſt for ever, thy years flee not,Pſal.* 102. 27. In God's working there is no expence of his ſtrength. he is able to do as much as ever he did, to all over again all the glorious deliverances that ever he wrought for his people from the beginning of the World; to do as much for his Church now as he did at the Red ſea; and upon this ground the Church builds its Plea, *Iſa.* 51. 9, 10. *Awake, awake, put on ſtrength, O arm of the Lord, awake as in the ancient days in the generations of old, art thou not it that haſt cut* Rahab, *and wounded the Dragon? q. d.* Lord why ſhould not thy people at this day expect as glorious productions of thy power as any of them found in former ages?

Sect. II. Let us view the power of God in the vaſt extent of its operation, and then you will find it working beyond the line,

1. Of Creature power. 2. Of Creature expectation. 3. Of Humane probability.

1. Beyond the line of all created power, even upon the hearts, thoughts and minds of men, where no creature hath any Juriſdiction. So *Gen.* 31. 29. God bound up the Spirit of *Laban,* and becalmed it towards *Jacob.* So *Pſal.* 106. 46. *He made them alſo to be pitied of all them that carried them captives.* Thus the Lord promiſed *Jeremy, Jer.* 15. 11. *I will cauſe the enemies to entreat thee well, in the time of evil.* This power of God ſoftens the hearts of the moſt fierce and cruel enemies, and ſweetens the ſpirits of the moſt bitter and enraged foes of his people.

2. Beyond the line af all Creature expectations, *Eph.* 3. 20. *God is able to do exceeding abundantly above all that we can ask or think.* He doth ſo in *Spirituals*; as appears by thoſe two famous parables, *Luk.* 15.19. 22. *And am no more worthy to be called thy ſon; make me as one of thy hired ſervants. But the Father ſaid to his ſervants, bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhoes on his feet.* The Prodigal deſired to be but as an hired ſervant, and lo, the fatted Calf is killed for him, and muſick to his meat, and the gold ring upon his finger. And in *Matth.* 18. 26, 27. The debtor did but deſire patience and the Creditor forgave the Debt. O, thinks a poor humbled Sinner, If I might have but the leaſt glimpſe of hope, how ſweet would it be! But God brings him to more than he expects, even the clear ſhining of aſſurance. It is ſo in *Temporals,* the Church confeſſes the Lord *did things they looked not for, Iſa.* 64. 3. And in both Spirituals and Temporals this power moves in an higher Orb than our thoughts, Iſa. 55. 8, 9. *My thoughts are not your thoughts, nor my ways your ways; but as far as the heavens are above the earth, ſo are my thoughts above your thoughts,* The earth is but a *punctum* to the Heavens; all its talleſt Cedars, Mountains, and Pyramids cannot reach it: He ſpeaks, as was ſaid before, of God's pitying, pardoning, and merciful thoughts, and ſhews that no Creature can think of God, as he doth of the creature under ſin, or under miſery. Our thoughts are not his; either Firſt by way of *ſimple cogitation* we cannot think ſuch thoughts towards others in miſery, by way of pity; or under ſin againſt us by way of pardon, as God doth: Nor Secondly, are our thoughts as God's in reſpect of *reflexive comprehenſion*; *i. e.* We cannot conceive or comprehend what thoſe thoughts of God towards us are, when we fall into ſin or miſery; juſt as he thinks them, they are altered, debaſed, and

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ſtraitned as ſoon as ever they come into our thoughts. See an excellent inſtance in *Gen.* 48. 11. *I had not thought to ſee thy face, and lo God hath ſhewed me all thy ſeed.* A ſurprizing providence; and thus the Divine power works in a Sphere above all the thoughts, prayers and expectations of men

3. It works beyond all probabilities, and rational conjectures of men; this Almighty power hath created deliverances for the people of God when things have been brought to the loweſt ebb, and all the means of ſalvation have been hid from their eyes. We have diverſe famous inſtances of this in Scripture, wherein we may obſerve a remarkable *gradation* in the working of this almighty power: It is ſaid in the 2 *Kings* 15. 26, 27. *The Lord ſaw the affliction of* Iſrael, *that it was very bitter, for there was not any ſhut up, nor any left; nor any helper for* Iſrael. A deplorable ſtate: how inevitable was their ruine to the eye of ſenſe? Well might it be called a bitter affliction; Yet from this immediate power aroſe for them a ſweet and unexpected Salvation; and if we look into 2 *Cor.* 1. 9, 10. we ſhall find the Apoſtles and choiceſt Chriſtians of thoſe times, giving up themſelves as loſt men, all ways of eſcape being quite out of ſight; for ſo much thoſe words ſignifie, *We had the ſentence of death in our ſelves; i. e.* We yielded our ſelves for dead men. But though they were ſentenced to death, yea, though they ſentenced themſelves, this power which wrought above all their thoughts, and rational conjectures, reprieved them. And yet one ſtep farther in *Ezek.* 37. 4, 5, 6, 7. The people of God are there repreſented as actually dead, yea as in their graves, yea as rotted in their graves, and their very bones dry, like thoſe that are dead of old; ſo utterly improbable was their recovery: Yet by the working of this Almighty power which ſubdueth all things to it ſelf, their graves in *Babylon* were opened, the breath of life came into them, bone came to bone, and there ſtood up a very great Army; it was the working of this power above the thoughts of man's heart, which gave the ground of that famous Proverb, *Gen.* 22. 14 *In the Mount of the Lord it ſhall be ſeen.* And the ground of that famous Promiſe, *Zech.* 14. 7. *At evening time it ſhall be light; i. e.* Light ſhall unexpectedly ſpring up, when all men according to the courſe and order of Nature, expect nothing but encreaſing darkneſs. How extenſive is the power of God in its glorious operations!

Sect. III. Let us view the power of God in its relation to the promiſes, for ſo it becomes our Sanctuary in the day of trouble; if the *Power* of God be the *Chamber*, 'tis the *Promiſe* of God which is that Golden *Key* that opens it. And if we well conſult the Scriptures in this matter, we ſhall find the Almighty power of God made over to his people by promiſe, for many excellent ends and uſes in the day of their trouble. As,

1. To uphold and ſupport them, when their own ſtrength fails, *Iſa.* 41. 10. *Fear thou not, for I am with thee, be not diſmayed for I am thy God: I will ſtrengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteouſneſs.* And which of the Saints have not ſenſibly felt theſe everlaſting arms, underneath their ſpirits, when afflictions have preſſed them above their own ſtrength? So runs the promiſe to *Paul* in 2 *Cor.* 12. 9. *My grace is ſufficient for thee, for my ſtrength is made perfect in weakneſs; i. e.* It is made known in thy weakneſs. Our weakneſs adds nothing to God's power, it doth not make his power perfect, but it hath the better advantage of its diſcovery, and puts forth it ſelf more ſignally and conſpicuouſly in our weakneſs; as the ſtars which never ſhine ſo glorioſly, as in the darkeſt night.

2. To preſerve them in all their dangers, to which they lie expoſed in Soul and Body. 1 *Pet.* 1. 5. *You are kept* (ſaith the Apoſtle) *by the mighty power of God.* Kept as in a Gariſon; this is their arm every morning, as it is *Iſa.* 33. 2. *O Lord be gracious unto us, we have waited for thee, be thou their arm every morning, our ſalvation alſo in the time of trouble.* The Arm is that member which is fitted for the defence of the body, and for that end ſo placed by the God of Nature, that it may guard every part above and below it; but as good they were bound behind our backs, for any help they can give as in ſome caſes: It is God's Arm that defends us, and not our own. This inviſible power of God makes the Saints the world's wonder. *Pſal.* 71. 7. *I am as a wonder to many, but thou art my ſtrong refuge.* To ſee poor defenceleſs Creatures preſerved, in the midſt of furious enemies, that is juſt matter of wonder; but God being their inviſible refuge, that ſolves the wonder; to this end the Power of God is by promiſe engaged to his people, *Iſa.* 27. 3. *I the Lord do keep it, I will water it every moment, leſt any hurt it, I will keep it night and day.* And thus they ſubſiſt in the midſt of dangers and troubles; as the burning Buſh (the Emblem of the Church) did amidſt the devouring flames, *Exod.* 3. 3.

3. To deliver them out of their diſtreſſes, ſo runs the Promiſe, *Pſal.* 91. 14, 15. *Becauſe he hath ſet his love upon me, therefore will I deliver him; I will ſet him on high, becauſe he hath known my name; he ſhall call upon me and I will anſwer him, I will be with him in trouble, I will deliver him, and honour him.* And *Jer.* 30. 7. *Alas, for that day is great, ſo that none is like it: It is even the time of* Jacob's *trouble, but ye ſhall be ſaved out of it.* And ſurely there can be no diſtreſs ſo great, no caſe of Believers ſo forlorn; but,

1. It's eaſie with God to ſave them out of it. Are they to the eye of Senſe loſt, as hopeleſs as men in the grave? Yet ſee *Ezek.* 37. 12 *O my people, I will open your graves, and cauſe you to come out of your graves, and bring you into the land of* Iſrael. And he doth whatever he doth eaſily, with a word, *Pſal.* 44. 4. *Thou art my king, O God, command deliverances for* Jacob. And it requireth no more violent motion to do it, than he that ſwimeth in the water uſes, *Iſa.* 25. 11. A gentle eaſie motion of the hand doth it.

2. And as the power of God can deliver them eaſily, ſo ſpeedily. Their deliverance is often wrought by way of ſurprizal, *Iſa.* 17. 14. *Behold, at evening tide trouble, and in the morning he is not.* So the Church prays, in *Pſ.* 126. 4. *turn again our captivity, as the ſtreams in the South.* The Southern Countreys are dry, the ſtreams there come not in a gentle and ſlow current, but being occaſioned by violent ſudden ſpouts of Rain, they preſently overflow the Countrey, and as ſoon retire: So ſpeedily can the power of God free his people from their dangers and fears.

3. Yea, ſuch is the excellency of his delivering power, that he can ſave alone without any contribution of Creature aids. So *Iſa.* 59. 16. *He wondered that there was no interceſſour; therefore his han brought ſalvation unto him, and his righteouſneſs ſuſtained him.* We read indeed *Judg.* 5. 23. Of helping the Lord, but that is not to expreſs his *need*, bu their *duty*; we have continual need of God, but h hath no need of us; he uſes inſtruments, but no out of neceſſity, his arm alone can ſave us, be th danger never ſo great, or the viſible means of delive rance never ſo remote.

4. Once more, let us view this Chamber of Di vine power, as it is continually opened by the han of providence, to receive and ſecure the people o

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God in all their dangers. 'Tis ſaid, 2 *Chro.* 16.9. *The eyes of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in behalf of them, whoſe heart is perfect towards him.* Where you have an excellent account of the immediacy, univerſality, and efficacy of Divine Providence, as it uſes and applies this Divine power for the guard and defence of that people, who are its charge; he doth not only ſet Angels to watch for them, but his own eyes keep *Sentinel*, even thoſe ſeven eyes of Providence mentioned *Zech.* 3. 9. which *never ſleep nor ſlumber*; for they are ſaid to run continually to and fro, and that not in this or that particular place only, for the ſervice of ſome more eminent and excellent perſons; but through the whole earth. 'Tis an encompaſſing and ſurrounding providence which hath its eye upon all, whoſe hearts are upright; all the Saints are within the line of its care and protection; the eye of Providence diſcovereth all their dangers, and its arm defends them, for he ſhews himſelf ſtrong in their behalf.

The ſecret, but Almighty efficacy of Providence is alſo excellently deſcribed to us in *Ezek.* 1.8. where the Angels are ſaid to have their hands under their wings, working ſecretly and undiſcernibly, but very effectually for the Saints committed to their charge. Like unto which is that in *Hab.* 3.4. Where it is ſaid of God, that *He had horns coming out of his hands, and there was the hiding of his power.* The hand is the inſtrument of action, denoting God's active power, and the horns coming out of them are the glorious raies and beams of that power ſhining forth in the ſalvation of his people: O that we could ſun our ſelves in thoſe chearful and reviving beams of Divine power, by conſidering how glorioſly they have broken forth, and ſhone out for the ſalvation of his people in all Ages. So it did for *Iſrael* at the Red Sea, *Exod.* 15.6. So for *Jehoſhaphat* in that great ſtreight, 2 *Chron.* 20.12, 15. And ſo in the time of *Hezekiah*, 2 *Kings* 19. 3. 7. Yea in all ages from the beginning of the World the Saints have been ſheltered under theſe wings of Divine Power, *Iſr.* 51. 9 10. Thus Providence hath hanged and adorned this Chamber of Divine power with the delightful Hiſtories of the Churches manifold preſervations by it.

Sect. IV. Having taken a ſhort view of this glorious Chamber of God's power abſolutely in it ſelf, and alſo in relation to his promiſes and providences, it remains now, that I preſs and perſwade all the people of God under their fears and dangers according to God's gracious invitation to enter into it, ſhut their doors, and to behold with delight this glorious Attribute working for them in all their exigencies and diſtreſſes.

1. Enter into this Chamber of Divine power, all ye that fear the Lord, and hide your ſelves there in theſe dangerous and diſtreſsful days; let me ſay to you as the Prophet did to the poor diſtreſſed *Jews*, *Zech.* 9. 12. *Turn ye to your ſtrong hold, ye priſoners of hope.* Strong holds might they ſay; Why, where are they? The walls of *Jeruſalem* are in the duſt, the Temple burnt with fire, *Sion* an heap, what meaneſt thou then in telling us of our ſtrong holds? Why, admit all this, yet there is *Satis præſidii in uno Deo*, Refuge enough for you in God alone, as *Calvin* excellently notes upon that place. Chriſtian, art not thou able to fetch a good ſubſiſtence for thy Son by faith, out of the Almighty power of God? The renowned Saints of old did ſo. *Abraham*, *Iſaac*, and *Jacob* met with as many difficulties and plunges of trouble in their time, as ever you did or ſhall meet with; yet by the exerciſe of their faith upon this Attribute, they lived comfortably, and why cannot you? *Exod.* 6. 3. *I appeared* (ſaith God) *unto* Abraham, Iſaac, *and* Jacob, *by the name of God Almighty.* They keep houſe and feaſted by Faith upon this name of mine; O that we could do as *Abraham* did, *Rom.* 4. 21. We have the ſame Attribute, but alas, we have not ſuch a Faith as his was to improve it. It is eaſie to believe the Almighty power of God in a calm, but not ſo eaſie to reſign our ſelves to it, and ſecurely reſt upon it in a Storm of adverſity; But oh what peace and reſt would our Faith procure us by the free uſe and exerciſe of it this way, to aſſiſt your faith in this difficulty wherein we find the faith of a *Moſes* ſometimes ſtaggered. Let me briefly offer you theſe four following encouragements.

1. Conſider how your gracious God hath engaged this his Almighty power by Promiſe and Covenant for the ſecurity of his people, God pawned it as it were to *Abraham* in that famous promiſe, *Gen.* 17.1. *I am the Almighty God, walk thou before me, and be perfect.* And *Gen.* 15. 1. *Fear not* Abraham, *I am thy ſhield.* Say not, this was *Abraham*'s peculiar privilege, for if you conſult *Hoſ.* 12. 4. and *Heb.* 13. 5, 6. you will find that Believers in theſe days, have as good a title to the promiſes made in thoſe days, as thoſe worthies had to whom they were immediately made.

2. If you be Believers, your relation to God ſtrongly engageth his power for you, as well as his own promiſes, *Surely* (ſaith God) *they are my people, children that will not lie; ſo he became their Saviour*, *Iſa.* 63. 8. We ſay Relations have the leaſt of *Entity*, but the greateſt of *efficacy*; you find it ſo in your own experience, let a wife, child, or friend be in imminent danger, and it ſhall engage all the power you have to ſuccour and deliver them.

3. This glorious power of God is engaged for you by the very malice and wickedneſs of your enemies, who will be apt to impute the ruine of the Saints to the defects of power in their God; from whence thoſe excellent arguments are drawn, *Numb.* 14. 15. 16. *Now if you ſhall kill all his people as one man then the nations which have heard the fame of thee, will ſpeak, ſaying, becauſe the Lord was not able to bring this people into the land, which he ſware unto them, therefore he hath ſlain them in the wilderneſs.* And again, *Deut.* 32. 26, 27. you ſhall find the Lord improving this argument for them himſelf; if they do not plead it for themſelves, he will. *I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men, were it not that I feared the wrath of the enemy, leſt their adverſaries ſhould behave themſelves ſtrangely and leſt they ſhould ſay, our hand is high, and the Lord hath not done all this.* O ſee how much you are beholding to the very rage of your enemies for your deliverances from them!

4. To conclude, the very reliance of your Soul's by faith upon the power of God, your very leaning upon his arm engages it for your protection *Iſa.* 26. 3. *Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee, becauſe he truſteth in thee.* Puzle not your ſelves therefore any longer about qualifications; but know that the very acting of your faith on God, the recumbency of your Souls upon him, is that which will engage him for your defence, how weak and defective ſoever thou art in other reſpects.

2. Having thus entered by Faith in this Chamber of Divine power, the next counſel the Text gives you is, to ſhut the door behind you, *i. e.* after the acting of your faith, and the quiet repoſe of your Souls upon God's Almighty power, then take heed leſt unbelieving fears and jealouſies creep in again

and diſturb the reſt of your Souls in God, you find a ſad inſtance of this in *Moſes*, *Numb* 11. 21, 23. After ſo many glorious acts and triumphs of his Faith, how were his heels tripped up by diffidence which crept in afterwards! Good men may be poſed with difficult Providences, and made to ſtagger. The *Iſraelites* had lived upon Miracles many years, yet *Pſal.* 78. 20. *Can he give bread alſo?* Good *Martha* objects difficulty to Chriſt, *Joh.* 11. 39. *By this time he ſtinketh.* Oh! tis a glorious thing to give God the glory of his Almighty Power in difficult caſes that we cannot comprehend. See *Zech.* 8. 6. *If it be marvelous in the eyes of the remnant of this people in theſe days, ſhould it be alſo marvelous in mine eyes? ſaith the Lord of hoſts.* Difficulties are for Men, but not for God: becauſe it is marvelous in your eyes, muſt it be ſo in God's? Various Objections will be apt to ariſe in your hearts to drive you out of this your refuge. As,

1 *Object.* Oh! but the long continuance of our troubles and diſtreſſes will ſink our very hearts, *Iſa.* 40. 27. *Why ſayeſt thou, O* Jacob, *and ſpeakeſt, O* Iſrael, *my way is hid from the Lord, and my judgment is paſſed over from my God?*

Sol. But, oh! wait upon God without fainting, *Heb.* 2. 3. *The viſion is yet for an appointed time, but at the end of it ſhall ſpeak and not lie: though it tarry, wait for it, becauſe it will ſurely come, it will not tarry.*

2 *Object.* Oh but our former hopes and expectations of deliverance are fruſtrated, *Jer.* 8. 15. *We looked for peace, but no good came: and for a time of health, and behold trouble.*

Sol. Oh, but yet be not diſcouraged; ſee how the *Pſalmiſt* begins the 69th *Pſalm* with *trembling*, and ends it with triumph; the husbandman waiteth, and ſo muſt you.

3 *Object.* But there is no ſign or appearance of our deliverance.

Sol. What then? this is no new thing, *Pſal.* 74. 9. *We ſee not our ſigns, there is no more any Prophet, neither is there any among us that knoweth how long.*

4 *Object.* But all things work contrary to our hope.

Sol. Why, ſo did things with *Abraham*; yet ſee, *Rom.* 4. 18. *againſt hope, he believed in hope.*

3. Obſerve further with delight the outgoings and glorious workings of Divine Power for you, and for the Church in times of trouble; this is ſweet entertainment for your Souls, 'tis food for faith, *Pſal.* 74. 14. *Thou breakeſt the heads of Leviathan in pieces, and gaveſt him to be meat to the people inhabiting the wilderneſs.* And here I beſeech you behold and admire,

1. Its myſterious and admirable protection of the Saints in all their dangers. They feed as Sheep in the midſt of Wolves, *Luke* 10. 3. They lie among them that are ſet on fire, *Pſal.* 57. 4. *Their habitation is in the midſt of deceit. Jer.* 9. 6. Yet they are kept in ſafety by the mighty Power of God.

2. Behold and admire it in caſting the bonds of reſtraint upon your enemies, that tho' they would, yet they cannot hurt you; our dangers are viſible, and our fears great, but our ſecurity and ſafety admirable, *Iſa* 51. 13. *Thou haſt feared continually every day, becauſe of the fury of the oppreſſor, as if he were ready to deſtroy; and where is the fury of the oppreſſor?*

3. Behold its opening unexpected and unlikely refuges and ſecurities for the Saints in their diſtreſſes; *Iſa.* 16. 4. *Let mine out-caſts dwell with thee,* Moab, *be thou a covert to them from the face of the Spoiler; for the Extortioner is at an end, the Spoiler ceaſeth, the Oppreſſors are conſumed out of the Land.* Rev. 12. 16. *The earth helped the Woman, and the earth opened her mouth, and ſwallowed up the flood which the Dragon caſt out of his mouth.*

4. Behold it fruſtrating all the deſigns of our enemies againſt us, *Iſa.* 54. 17. *No weapon that is formed againſt thee ſhall proſper, and every tongue that ſhall riſe againſt thee in judgment thou ſhalt condemn. Behold,* I *have created the Smith,* Iſa. 54. 16. *q. d.* He that created the Smith, can order as he pleaſeth the Weapon made by him; hence our enemies are not maſters of their own deſigns.

Oh then depend upon this Power of God, for it is your ſecurity; there is a twofold dependence, the one natural and neceſſary, the other elective.

1. Natural dependence, ſo all do and muſt depend upon him.

2. Elective and voluntary, and ſo we all ought to depend upon him; and for your encouragement take this Scripture, *Pſal.* 9. 9, 10. *The Lord alſo will be a refuge for the oppreſſed, a refuge in times of trouble, and they tkat know thy name will put their truſt in thee, for thou, Lord, haſt not forſaken them that ſeek thee.* And thus of the firſt Attribute of God, prepared for the ſafety of his people in times of trouble.

CHAP. VII.

Opening that glorious Attribute of Divine Wiſdom as a ſecond Chamber of ſecurity to the Saints in difficul times

Sect. I. THe next Chamber of Divine Protection into which I ſhall lead you, is the *Infinite Wiſdom of God*; I call it the next, becauſe I ſo find it placed in Scripture, *Job.* 36. 5. *He is mighty in power and wiſdom. Dan.* 2. 20. *Wiſdom and might are his.*

This Attribute may be fitly called the *Council Chamber* of Heaven, where all things are contrived in deepeſt wiſdom, which are afterwards wrought in the world by power, *Eph.* 1. 11. *He worketh all things after the counſel of his own will.* Counſel in the Creature implies weakneſs and defect; we are not able at one thought to fathom the depth of a buſineſs, and therefore muſt deliberate and ſpend many thoughts about it, and when we have ſpent all our own thoughts we are oft times at a loſs, and muſt borrow help, and ask counſel of others; but in God it notes the perfection of his underſtanding, for a thoſe acts of the creature which are the reſults of deliberation and counſel, are the height and top of a rational contrivement; ſo in its accommodation to God, it notes the excellent reſults of his infinite and moſt perfect underſtanding.

Now this wiſdom of God is to be conſidered either Abſolutely, or, Relatively.

1. Abſolutely in it ſelf, and ſo it is, *That, whereby he moſt perfectly and exactly knows himſelf, and things without himſelf, ordering and diſpoſing them in the moſt convenient manner to the glory of his own name.*

Wiſdom comprehends two things, 1. Knowledge of the natures of things, which in the creature is called *Science.* 2. Knowledge how to govern, order and diſpoſe them, which in the Creature is called *Prudence*; theſe things in Man are but faint ſhadows of that which is in God in the moſt abſolute perfection; he fully knows himſelf, for his Underſtanding is infinite, *Pſal.* 147. 5. and the thoughts he thinks towards us, *Jer.* 29. 11. And as he perfectly underſtands himſelf, ſo likewiſe all things that are without himſelf, *Acts* 15. 18. *Known unto God are all works from the beginning of the world.* Together with all the ſecret deſigns, thoughts, and purpoſes which lie hid from all others in the inmoſt receſſes of m hearts, *Pſal.* 139. 2.

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And as he perfectly knows all things, ſo he fully underſtands how to govern and direct them to the beſt end, even the exalting of his own praiſe, *Pſal.* 104.24. *Rom.*11.36. *for of him, and through him, and to him are all things:* of him, as the *efficient cauſe*; thro' him, as the *conſerving cauſe*; and to him, as the *final cauſe.* And in this wiſe diſpoſition of all things, he hath a gracious reſpect to the good of his choſen, *Rom.* 8. 28. *All things ſhall work together for good to them that love God.* More particularly, the Wiſdom of God is to be conſidered by us in its excellent Properties, amongſt which theſe four following are eminently conſpicuous, as it is the

1. Original,　　3. Perfect, and
2. Eſſential,　　4. Only Wiſdom.

1. The Wiſdom of God is the Original Wiſdom, from which all the Wiſdom found in Angels or Men is derived, and unto that fountain we are directed to go, for ſupplies of Wiſdom, *Ja.* 1. 5. *If any man lack wiſdom, let him ask it of God.* There is indeed a Spirit in Man, but it is the inſpiration of the Almighty that giveth underſtanding, *Job.* 32. 8. The natural faculty is ours, but the illumination thereof is God's; the underſtanding of the Creature is as the Dial, which ſignifies nothing till the Sun ſhine upon it.

2. God's Wiſdom is eſſential Wiſdom. Wiſdom in the Creature is but a quality ſeparable from the ſubject; but in God it is his Nature, his very Eſſence, he can as ſoon ceaſe to be God, as to be moſt wiſe.

3. The Wiſdom of God is perfect Wiſdom, full of it ſelf, and excluſive of its contrary; the wiſeſt of men are not wiſe at all times, the greateſt Wits are not without ſome mixture of madneſs; it is an high attainment in human Wiſdom to underſtand our own weakneſs and folly; the deepeſt heads are but ſhallows, but the Wiſdom of God is an unſearchable depth, *Rom.*11. 33. *O the depth of the riches, both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out?*

4. To conclude, The Wiſdom of God is the only Wiſdom; there is no Wiſdom without him, none againſt him, he is the only wiſe God, *Jude v.* 25.

2. The Wiſdom of God muſt be conſidered *Relatively*, and that in a double reſpect:

1. To his Promiſes.　2. To his Providences.

Sect. II. Let us view it in its relation to the Promiſes, where you ſhall find it made over by God to his people for divers excellent uſes and purpoſes in times of diſtreſs and danger. As,

1. It is made over to them in Promiſes for their direction and guidance when they know not what to do, or which way to take. So *Pſal.* 25. 9. *The meek will he guide in judgment, and the meek will he teach his way*; and *Iſa.* 58. 11. *The Lord ſhall guide thee continually*; and *Pſal.* 32. 8. *I will guide thee with mine eye.* And with this the *Pſalmiſt* encourages himſelf, *Pſal.* 73. 24. *Thou ſhalt guide me with thy counſel, and afterwards receive me to glory.* Oh what an invaluable Mercy is this! we ſhould make ſhipwreck both of our temporal and eternal Mercies quickly, were it not for the guidance of Divine Wiſdom.

2. To extricate them when involved in difficulties. So 2 *Pet.* 2. 9. *The Lord knoweth how to deliver the godly out of temptation.* They know not how, but their God doth; they are often at a loſs, but He is never. So 1 *Cor.* 10. 13. *There hath no temptation taken you, but ſuch as is common to man, but God is faithful, who will not ſuffer you to be tempted above that ye are able, but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.*

3. To over-rule and order all their troubles to their good, and real advantage. So runs that moſt comprehenſive promiſe, *Rom.* 8. 28. *All things ſhall work together for good to them that love God.* In the Faith whereof *Paul* concludes, *Phil.* 1. 19. Even this ſhall work for his Salvation. Thus the people of God were ſent into captivity for their good, *Jer.* 24. 8. and *Joſeph* into *Egypt*, *Gen.* 50. 20. *Ye thought evil againſt me, but God meant it unto good, to bring to paſs as it is this day, to ſave much people alive.*

2. Let us view the Wiſdom of God in its relation to his Providences, for there it ſhines forth eminently, *Ezek.* 1. 18. The wheels were full of eyes, *i. e.* the motions and providential revolutions in this lower World are very judicious and adviſed motions; *Non cæco impetu volvuntur rotæ*; It hath a fetch and deſign which no man underſtands till it open it ſelf in the event.

The enemies of the Church are oft-times men of the fineſt brains, and deepeſt policies: *Herod* a Fox for ſubtilty, *Luke* 13. 32. *Julian* and *Akitophel*, with many others, who have digged as deep as Hell in their Counſels, and laid their deſigns ſo ſure, that they doubted not to be maſters of it; yet their hands could not perform their enterprize.

The Wiſdom of Providence hath ſtill befooled them, and baffled the cunningeſt headpieces that ever undertook any deſign againſt the Church, as faſt as ever they aroſe; and here the Wiſdom of Providence is remarkable in three things eſpecially.

1. In revealing and diſcovering the ſecret conſpiracies and counſels of the Churches enemies, and thereby fruſtrating their deſigns, *Gen.* 27. 41, 42. *Providence* (as one calls it) is the Bird of the Air that carries tidings, and whiſtles deeds of darkneſs; *Job* 12. 22. *He diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death.* And this God hath done both *immediately* and *mediately.* 1. Immediately, 2 *Kings* 6. 11. What counſel ſoever the King of *Syria* took in his Bedchamber was ſtill diſcovered by the Lord to the Prophet. So true is that *Job* 34. 22. *There is no darkneſs nor ſhadow of death where the workers of iniquity may hide themſelves.* Thus the deſign of *Herod* is revealed to *Joſeph* in a dream.

But commonly he doth it by means; as,

1. By giving knowledge of it to ſome that are under obligations of duty or affection, to reveal it to theſe that are concerned in the danger. So *Paul*'s Siſter's Son, *Acts* 23. 16. revealed the conſpiracy againſt his life, and ſo the Plot miſcarried by revealing it before it was ripe for execution.

2. By the failure of ſome circumſtance, the whole is brought to light; there be many fine threds upon which the deſigns of Politicians hang; if one break, the whole deſign is unravell'd. Thus the Wiſdom of God ſometimes prevents his peoples ruin, by taking away the ſpeech of the truſty from him, and making their own tongues to fall upon themſelves.

3. By their own confeſſion; ſo *Pſal.* 64. 5, 6, 7, 8. where you have the Plot laid, ver. 5. *They encourage themſelves in an evil matter, they commune of laying ſnares privily, they ſay, who ſhall ſee them?* The deep Contrivance of it, ver. 6. *They ſearch out iniquity, they accompliſh a diligent ſearch, both the inward thoughts of every one of them, and the heart is deep.* Their Plot deſtroy'd, v. 7. *But God ſhall ſhoot at them with an arrow, ſuddenly ſhall they be wounded.* The method or way of Providence in deſtroying it, v. 8. *So they ſhall make their own tongue to fall upon themſelves, all that ſee them ſhall flee away.* Thus hath the Wiſdom of our God wrought for us this day beyond all the thoughts of our hearts; and oh that it might make ſuch Impreſſions upon all our Hearts, as follow

in the 9, and 10. *verſes*, *All men ſhall fear, and ſhall declare the work of God, for they ſhall wiſely conſider his doing. The righteous ſhall be glad in the Lord and ſhall truſt in him, and all the upright in heart ſhall glory.*

2. The Wiſdom of God diſcovers it ſelf in behalf of that people who are his own, in diverting the danger from them, and putting by the deadly thruſts their enemies make at them; thus it ſpoils their game by an unforeſeen rub in the green, and that eſpecially three ways.

1. By making their counſels to jar among themſelves, in which jars is the ſweeteſt harmony of providence; thus the counſel of *Abithophel* jars with the counſel of *Huſhai*, 2 *Sam.* 17. 5. 7. by which means *David* eſcaped: the *Phariſees* claſhed with the *Sadduces*, *Acts* 23. 7. and by that means *Paul* eſcaped.

2. By cutting out other work, and ſtarting ſome new deſign which like a freſh ſcent puts the dogs to a loſs. Thus the people of God in *Jeruſalem* were delivered by a diverſion, 2 *Kings* 19. 7. *Behold, I will ſend a blaſt upon him, and he ſhall hear a rumour and ſhall return to his own land, and I will cauſe him to fall by the ſword in his own land, ſo* Rabſhakeh *returned.* By this means alſo was *David* delivered from the hand of *Saul*, 1 *Sam.* 23. 27. And in this method of Providence, that Scripture is often fulfilled, *Prov.* 21. 18. *The wicked ſhall be a ranſom for the Righteous, and the tranſgreſſour for the upright.*

3. By cutting off the capital enemies of his Church, by whoſe ſeaſonable deſtruction they are delivered. Thus fell *Julian*, that bitter enemy of the Chriſtians, when he was preparing to put his laſt and moſt blouby deſign againſt them in execution. And thus fell *Haman*, *Nero*, and many more in the very height and heat of their deſigns againſt the Church.

3. The Wiſdom of God glorioully diſplays it ſelf in cauſing the deſigns of the wicked, like a ſurcharged gun to recoil upon and deſtroy themſelves: It often falls out with the undermining enemies of the Church, as it ſometimes doth with them that dig deep *Mines* in the Earth, who are deſtroyed and buried in their own work; *Pſal.* 9. 15, 16. *The heathen are ſunk down in the pit that they made, in the net which they hid is their own foot taken. The Lord is known by the judgments which he executeth, the wicked is ſnared in the work of his own hands. Higgajon, Selah.* There is a double mercy in this providence, one in delivering the Saints from the danger, the other in cauſing it to fall upon the contrivers, and is therefore celebrated with a double note of attention: in theſe obſervable ſtrokes, the righteouſneſs of God ſhines forth, in repaying his peoples enemies in their own coin.

——nec lex eſt juſtior ulla,
Quam necis Artifices arte perire ſua.

Thus *Haman* did eat the firſt-fruits of that tree which his own hands planted, and thus *Jeruſalem* becomes a burthenſome ſtone to all that burthen themſelves with it, *Zech.* 12 3.

4. Admire and adore the Wiſdom of your God in thoſe great and unexpected advantages, which ariſe to you out of thoſe very dangers and deſigns of your enemies that threatened your ruine; the very hands of your very enemies are ſometimes made the inſtruments of your advancement and enlargement; your perſecutions become your privileges, the Motto of the *Palm* tree fitly becomes yours, *Suppreſſa Reſurgo.*

In three things the Wiſdom of God makes advantage out of your troubles.

1. In fortifying your Souls and Bodies with ſuitable ſtrength, when any eminent trial is intended for you; So it was with the Apoſtles, 2 *Cor* 1. 5. *As the ſufferings of Chriſt abound in us, ſo our conſolation by Chriſt.* God lays in ſuitably to what men lay on mercileſly: Chriſt would not draw the poor timorous diſciples out of *Jeruſalem* unto hard encounters, until firſt he had endued them with power from on high, *Luke* 24. 49.

2. The Wiſdom of your God can and often doth make your very troubles and ſufferings inſtead of ſo many ordinances to ſtrengthen your Faith and fortifie your Patience. So the heads of *Leviathan* became meat to his people inhabiting the Wilderneſs, *Pſal.* 74. 14. And ſo the Plots of *Balak* and *Balaam* were deſigned by God to be as a ſtanding inſtructing ordinance for the encouragement of his peoples Faith in future difficulties, *Micah* 6. 5. *O my people remember now what* Balak *King of* Moab *conſulted, and what* Balaam *the ſon of* Beor *anſwered him from* Shittim *unto* Gilgal *that ye may know the righteouſneſs of the Lord. q. d.* You cannot but remember how thoſe your enemies courted me with multitudes of Offerings to deliver you up into their hands, and how faithfully I ſtood by you in all thoſe dangers; that Plot diſcovered at once the policy of your enemies, and the righteouſneſs of your God.

3. His Wiſdom is diſcovered to your advantage in permitting your dangers to grow to an extremity, on purpoſe to magnifie his goodneſs, and increaſe your comfort in your deliverance from it. *Pſal.* 126. 1. *When the Lord turned our captivity we were as them that dreamed.* Proportionable to the greatneſs of your dangers will your joys be.

Sect. III. Well then, if the Wiſdom of God ſhines forth ſo glorioully in the times of his peoples trouble; be perſwaded by Faith to enter into this Chamber alſo; it is a Chamber where a believing Soul may enjoy the ſweeteſt reſt, and quietneſs in the moſt hurrying and diſtracting times; ſhut the door behind you, and improve this Attribute to your beſt advantage.

1. Enter into this Chamber by Faith, believe firmly that the management of all the affairs of this world, whether publick or perſonal, is in the hands of your All wiſe God; more particularly, exerciſe your faith about the Wiſdom of God in theſe things.

1. Believe that the Wiſdom of God can contrive and order the way of your eſcape and deliverance, when all doors of hope are ſhut up to ſenſe and reaſon; we know not what to do, ſaid good *Jehoſhaphat*, but our eyes are unto thee. *q. d.* Lord though I am at a loſs and ſee no way of eſcape, thou are never at a loſs. The Lord (ſaith *Peter*) knoweth how to deliver the Godly out of temptation: Divine wiſdom hath infinite methods and ways of deliverance unknown to man, till they are opened in the event.

2. Believe that the Wiſdom of God can turn your greateſt troubles and fears into the choiceſt bleſſings and mercies to you: I know (ſaith *Paul*) that this ſhall turn to my Salvation, *Phil.* 1. 19. meaning his bonds and ſufferings for Chriſt. Divine wiſdom can give you honey out of the carcaſe of the Lyon, cauſe you to part with thoſe afflictions, admiring and bleſſing God for them, which you met with fear and trembling, as ſuſpecting your deſtruction was imported in them.

3. In conſideration of both theſe, reſign up your ſelves to the wiſdom of God, and lean not to your own underſtandings; *Commit thy way unto the Lord, and thy thoughts ſhall be eſtabliſhed, Prov.* 16. 3. When *Melancthon* was oppreſſed with cares and doubts about the diſtracting affairs of the Church in his time *Luther* thus chides him out of his deſpodency, *D ſinet Philippus eſſe rector mundi*, do not thou preſume to be the Governour of the world; but leave th

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reins of Government in his hand that made it, and beſt knows how to rule it: Let God alone to chuſe thy lot and portion, to order thy condition, and manage all thy affairs, and let thy Soul take its reſt in this quiet Chamber of Divine wiſdom. But then,

2. Be ſure to ſhut thy door behind thee, and beware leſt unbelief, anxieties, fears and doubts creep unto thee to diſturb thy reſt, and ſhake thy faith in this point; we are apt in two caſes to be ſtumbled in this matter.

1. When ſubtle and cunning Enemies are engaged againſt us; this was *David*'s caſe, *2 Sam.* 15. 31. *One told* David, *ſaying*, Ahithophel *is among the conſpirators with* Abſalom; *and* David *ſaid, O Lord. I pray thee turn the counſel of* Ahithophel *into fooliſhneſs.* When he heard *Ahithophel* was with the Conſpirators, it greatly puzled him. Though a whole Conclave of Politicians be againſt us, yet if God be with us let us not fear.

2. When our own Reaſon intrudes too far, and offers its dictates too boldly in the Caſe, we are apt to ſay in the arrogancy of our own Reaſon, we cannot be delivered; but oh that we would learn to reſign it up to the Wiſdom of God. The Lord knows how to deliver the godly. When the queſtion was asked the Prophet, *Ezek.* 37. 3. Can theſe dry bones live? He anſwers, Lord thou knoweſt. That's excellent counſel, *Prov.* 3. 5. *Truſt in the Lord with all thine heart; and lean not to thine own underſtanding.*

3. Improve the Wiſdom of God for your ſelves in all difficult and diſtreſsful caſes.

1. Beg of God to exerciſe his Wiſdom for you when Enemies conſpire againſt you: So did *David*, *2 Sam.* 15. 31. *Lord turn the counſel of* Ahithophel *into fooliſhneſs!* O 'tis the nobleſt and ſureſt way to vanquiſh an Enemy: it was but asked and done.

2. Comfort your ſelves with this when ever you are at a loſs in your own thoughts, and know not what to do, then commit all to divine Conduct; let God ſteer for you in a Storm; he loves to be truſted, *Pſal.* 37. 5. *Commit thy way unto the Lord, truſt alſo in him, and he ſhall bring it to paſs.*

3. Encourage your ſelves from this when the Church is in the greateſt danger, and moſt ſorely ſhaken; O that is a bleſſed promiſe, *Zech.* 3. 9. *Upon one ſtone ſhall be ſeven eyes.* Meaning Chriſt, and the Church built on him as the chief corner Stone; the ſeven Eyes are the ſeven Eyes of Providence, which are never all aſleep.

CHAP. VIII.

Opening that glorious Attribute of divine Faithfulneſs as a third Chamber of Security to the People of God in times of Diſtreſs and Danger.

Sect. I. Having viewed the Saints Refuge in the Power and Wiſdom of God, we next proceed to a third Chamber of Safety for the Saints refuge. *viz.* The faithfulneſs of God.

In this Attribute is our ſafety and reſt amidſt the confuſions of the World and daily Diſappointments we are vexed withal through the vanity and falſeneſs of the Creature: As to Creatures, the very beſt of them are but vanity, yea, vanity of vanity, the vaineſt vanity, *Eccleſ.* 1. 2. *Every Man in his beſt eſtate is altogether vanity*, *Pſal.* 39. 5. Yea, thoſe that we expect moſt from, give us moſt of trouble, *Micah* 7. 5. Neareſt Relations bring up the rear of ſorrows, *Job* 6. 15. *My brethren have dealt deceitfully as a brook.* Eſpecially their deceit appears moſt when we have moſt need of their help, *Pſal.* 142. 4. How great a mercy is it then to have a refuge in the faithfulneſs of God, as *David* had, *I looked on my right hand, and beheld, but there was no man that would know me, refuge failed me, no man cared for my ſoul.* And likewiſe the Church, *Micah.* 7. 7. *I will look unto the Lord, I will wait for the God of my ſalvation, my God will hear me.* A time may come when you ſhall not know where to truſt in all this World: Let me therefore open to you this Chamber of reſt in the faithfulneſs of God, againſt ſuch a day, and this I ſhall do in a two fold conſideration of it, *viz.*

1. Abſolutely in its own Nature.
2. Relatively in the Promiſes and Providences of God.

1. Abſolutely, and ſo the faithfulneſs of God is his ſincerity, firmneſs, and conſtancy in performing his word to his People in all times and caſes. So *Moſes* deſcribes him to *Iſrael*, *Deut.* 7. 9. *Know therefore that the Lord thy God he is God, the faithful God.* And *Joſhua* appeals to their experience for the vindication of it, *Joſh.* 23. 14. *Ye know in all your hearts, and in all your ſouls, that not one thing hath failed of all the good which the Lord your God ſpake concerning you; all are come to paſs, and not one thing hath failed thereof.* And it is alſo fully aſſerted, *Jer.* 31. 35, 36, 37. and greatly admired even in the darkeſt day, *Lam.* 3. 23. *Great is thy faithfulneſs.* And it is well for us that his faithfulneſs is great, for great is that weight that leans upon it, even all our hopes for both worlds, for this world, and for that to come, *Tit.* 1. 2. *In hope of eternal life which God that cannot lie promiſed before the world began.*

It was a very diſhonourable character that *Suidas* gave of *Tiberius*, *Eorum quæ appetebat ne quicquam præ ſe ferebat, & eorum quæ dicebat, ne quicquam facere volebat, i. e.* He never made ſhew of having what he deſired to have, nor ever minded to do what he promiſed to do: But God is faithful, and that will appear by theſe following Evidences of it.

1. *Evid.* By his exact fulfilling of his Promiſes of the longeſt date. So *Acts* 7. 6. four hundred and thirty Years were run out before the Promiſe of *Iſrael*'s deliverance out of *Egypt* was accompliſhed, yet *Acts* 7. 17. when the time of the Promiſe was come, God was punctual to a day: Seventy Years in *Babylon*, and at the expiration of that time they returned, *2 Chron.* 36. 21. Men may forget, but God cannot, *Iſa.* 49. 15. 16.

2. *Evid.* By making way for his Promiſes through the greateſt difficulties, and ſeeming impoſſibilities. So to *Abraham* when old, *Gen.* 18. 13, 14. *Is there any thing too hard for the Lord? At the appointed time will I return unto thee, according to the time of life; and* Sarah *ſhall have a ſon.* And likewiſe to the *Iſraelites*, Can theſe dry bones live? *Ezek.* 37. 3. Difficulties are for Men, not God, *Gen.* 18. 14. What art thou O great Mountain, *Zeck.* 8. 6. *If it be marvellous in the eyes of the remnant of this people, ſhould it alſo be marvellous in mine eyes? ſaith the Lord of hoſts.*

3. *Evid.* By fulfilling promiſes to his People, when their hopes and expectations have been given up. So *Ezek.* 37. 11. Our Bones are dry, our Hopes loſt, we are cut off for our part. And *Iſa.* 49. 14. *Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me.* There may be much unbelief in good Men, their faith may be ſorely ſtaggered, yet God is faithful, Men may queſtion his promiſes, yet God cannot deny himſelf, *2 Tim.* 2. 13.

4. *Evid.* By God's appealing to his People, and referring the matter to their own judgment, *Micah* 6. 3, 4, 5. *O my People, what have I done unto thee, and wherein have I wearied thee? Teſtifie againſt me, for I brought thee up out of the land of* Egypt, *and redeemed*

ed thee out of the houſe of ſervants, and I ſent before thee Moſes, Aaron, *and* Miriam. *O my People, remember now what* Balak *King of* Moab *conſulted, and what* Balaam *the ſon of* Beor *anſwered him from* Shittim *unto* Gilgal, *that ye may know the righteouſneſs of the Lord, q. d.* If I have failed in a *Punctilio* of my promiſe, ſhew it; did not *Balak* and *Balaam* court me, and try all ways to win me over to them by multitudes of Sacrifices, yet I did not deſert you. So *Jer.* 2. 31. *O generation, ſee ye the word of the Lord, have I been a wilderneſs unto* Iſrael, *a land of darkneſs? wherefore ſay my People, we are Lords, we will come no more unto thee?* Iſa. 44. 8.

5. *Evid.* The faithfulneſs of God is abundantly cleared by the conſtant Teſtimonies given unto it in all Ages by them that have tryed it, they have all witneſſed for God, and atteſted his unſpotted faithfulneſs to the generations that were to come. So did *Joſhua* 23. 14. *All is come to paſs*; and ſo did *Daniel*, *Chap.* 9. 4. *O Lord the great and dreadful God, keeping the covenant and mercy to them that love him*: With which *David*'s Teſtimony concurs, *Pſal.* 146. 6. *Happy is he that hath the God of* Jacob *for his help, whoſe hope is in the Lord his God, which made the heaven and earth, the ſea and all that therein is, which keepeth truth for ever.* Thus his People have been witneſſes in all generations, unto the faithfulneſs of God in his promiſes; the conſideration whereof leaves no doubt or objection behind it.

Sect. II. And if we enquire into the grounds and reaſons why God is, and ever muſt be moſt faithful in performing his Promiſes, we ſhall find it is built upon Stable and unſhaken Pillars: *viz.*

1. The Holineſs of his Nature.
2. The All-ſufficiency of his Power.
3. The Honour of his Name.
4. The Unchangeableneſs of his Nature.

1. The Faithfulneſs of God is built upon the perfect Holineſs of his Nature, by reaſon whereof it is impoſſible for God to lie, *Tit.* 1, 2. *Heb.* 6. 18. The deceitfulneſs of man flows from the corruption of the Humane Nature, but *God is not as man that he ſhould lye, neither as the ſon of man that he ſhould repent; hath he ſaid, and ſhall he not do it? Or hath he ſpoken, and ſhall he not make it good? Numb.* 23. 19. If there be no defect in his Being, there can be none in his working; if his Nature be pure Holineſs, all his ways muſt be perfect Faithfulneſs.

2. It is built upon the All-ſufficiency of his Power, whatſoever he hath promiſed to his People, he is able to perform it; Men ſometimes falſifie their promiſes through the defects of ability to perform them; but God never out-promiſed himſelf; if he will work none can lett, *Iſa* 43. 13. He can do whatſoever he pleaſeth to do, *Pſal.* 135. 6. The Holineſs of his Nature engageth, and the Almightineſs of his Power enables him to be faithful.

3. The glory and honour of his Name may aſſure us of his faithfulneſs in making good the Promiſes, and all that good which is in the promiſes to a tittle; for wherever you find a promiſe of God, you alſo find the Name and Honour of God given as a ſecurity for the performance of it; and ſo his Name hath ever been pleaded with him by his People, as a mighty Argument to work for them, *Joſhuah* 7. 9 *What wilt thou do to thy great name? q. d.* Lord thine Honour is a thouſand times more than our lives, it is no ſuch great matter what becomes of us; but ah, Lord, it is of infinite concernment that the glory of thy Name be ſecured, and thy faithfulneſs kept pure and unſpotted in the World. So again, *Exod.* 32. 11, 12. *And Moſes beſought the Lord his God, and ſaid, Lord, why doth thy wrath wax hot againſt thy people, which thou haſt brought out of the land of* Egypt, *with great power, and with a mighty hand? Wherefore ſhould the* Egyptians *ſpeak and ſay, for miſchief did he bring them out to ſlay them in the mountains, and to conſume them from the face of the earth? turn from thy fierce wrath, and repent of this evil againſt thy people, q. d.* It will be ſad enough for the hands of the *Egyptians* to fall upon thy people, but infinitely worſe for the Tongues of the *Egyptians* to fall upon thy Name.

4. The unchangeableneſs of his Nature gives us the fulleſt aſſurance of his faithfulneſs in the Promiſes, *Mal.* 3. 6. *I am the Lord, I change not, therefore ye ſons of* Jacob *are not conſumed.* God's unchangeableneſs is his Peoples indempnity, and beſt ſecurity in the midſt of dangers; whilſt there is not yea and nay with God, there ſhould be no ups and downs, offs and ons in our faith; that which gives ſteadineſs to the Promiſes, ſhould give ſteadineſs alſo to our expectations for the performance of them; and ſo much briefly of the faithfulneſs of God abſolutely conſidered in the nature and grounds of it.

2. Next let us view the Faithfulneſs of God, as it relates to the many great and precious Promiſes made unto his people for their ſecurity both in their.

1. Temporal }
2. Spiritual } Concernments.

1. We find the Faithfulneſs of God pawned and pledged for the ſecurity of his people in their Spiritual and eternal concernments, againſt all their dangers and fears, threatning them on that account, and that more eſpecially in theſe three reſpects.

1. It is given them as their great and beſt ſecurity for the Pardon of their ſins, 1 *John* 1. 9. *If we confeſs our ſins he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* Our greateſt danger comes from ſin; Guilt is a fountain of Fears, a pardoned Soul only can look other troubles in the face boldly: As Guilt breeds fear, ſo Pardon breeds Courage, and Gods Faithfulneſs in the Covenant is as it were that Pardon-office from whence we fetch our diſcharges and acquittances, *Iſa.* 43. 25. *I, even I am he, that blotteth out thy tranſgreſſions for mine own ſake.* The promiſes of remiſſion are made for Chriſt's ſake, and when made, they muſt be fulfilled for his own, that is his faithfulneſs ſake.

2. It is engaged for the perſeverance of the Saints, and their continuance in the ways of God in the moſt hazardous and difficult times; this was the encouragement given them, 1 *Cor.* 1. 8, 9. *Who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt; God is faithful by whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.* Ah Lord! might thoſe *Corinthians* ſay, the powers of the World are againſt us, ſuffering and Death before us, a treacherous and fearful Heart within us. Ay, but yet fear not, Chriſt ſhall confirm you, whoſoever oppoſes you; though the World and your own Hearts be deceitful, yet comfort your ſelves with this, your God is faithful.

3. The faithfulneſs of God is given by promiſe for his Peoples ſecurity in, and encouragement againſt all their ſufferings and afflictions in this World, 2 *Theſ.* 3. 2, 3. *That we may be delivered from unreaſonable and wicked men, for all men have not faith; but the Lord is faithful, who ſhall ſtabliſh you, and keep you from evil.* He prays they may be delivered from abſurd, treacherous and unfaithful men, who would trapan and betray them to ruine; but this is propoſed as their Relief that when the

treachery of men ſhall bring them into trouble, the Faithfulneſs of God ſhall ſupport them under, and deliver them out of thoſe troubles; they ſhall have Spiritual ſupports from God, under their deepeſt ſufferings from men, 1 *Pet.* 4. 19.

2. God's Faithfulneſs is engaged for his peoples indempnity and ſecurity amidſt the Temporal and outward evils whereunto they are liable in this world; and that either to preſerve them from troubles, *Pſal.* 91. 1, 2, 3, 4. or to open a ſeaſonable door of deliverance out of trouble, 1 *Cor.* 10. 13. In both or either of which the hearts of Chriſtians may be at reſt in this troubleſome world; for what need thoſe troubles fright us, which either ſhall never touch us, or if they do, ſhall never hurt, much leſs ruine us.

Sect. III. Having taken a ſhort view of God's Faithfulneſs in the Promiſes, it will be a lovely ſight to take one view of it more as it is actuated, and exerted in his Providences over his people; believe it Chriſtians, the Faithfulneſs of God runs through all his works of providence, whenever he goes forth to work in the World, *Faithfulneſs is the girdle of his loins*, *Iſa.* 11. 5. It is an alluſion to workmen who going forth in the morning to their labour, gird their loins or reins with a girdle, now there is no work wrought by God in this world, but his faithfulneſs is as the Girdle of his Loins. The conſideration whereof ſhould make the moſt deſpondent believer, *gird up the Loins of his mind*, that is, encourage and ſtrengthen his drooping and diſcouraged heart. Thoſe works of God which are wrought in Faithfulneſs and in purſuit of his eternal purpoſes and gracious promiſes, ſhould rather delight, than affright us, in beholding of them. It pluckt out the Sting of *David's* affliction when he conſidered it was in very faithfulneſs, that God had afflicted him, *Pſal.* 119. 89, 90. But more particularly, let us behold with delight the faithfulneſs of God, making good ſix ſorts of Promiſes to his People, in the days of their affliction and trouble, *viz.*

1. The Promiſes of Preſervation.
2. The Promiſes of Support.
3. The Promiſes of Direction.
4. The Promiſes of Proviſion.
5. The Promiſes of Deliverance.
6. The Promiſes of Ordering and Directing the Event to their Advantage.

1. There are promiſes in the word for your preſervation from ruine, and what you read in thoſe promiſes you dayly ſee the ſame fulfilled in your own experiences. You have a promiſe in *Pſal.* 57. 3. *He ſhall ſend from Heaven, and ſave me from the reproach of him that would ſwallow me up.* Selah. *God ſhall ſend forth his mercy and his truth.* Say now, have you not found it ſo, when Hell hath ſent forth its Temptations to deſile you? The Word its perſecutions to deſtroy your own heart, its unbelieving fears to diſtract and ſink you, hath not your God ſent forth alſo his mercy and his truth to ſave you? Hath not his truth been your ſhield and buckler? *Pſal.* 91. 4. May you not ſay with the Church it is of his mercy you are not conſumed, his mercies are new every morning, and great is his faithfulneſs, *Lam.* 3. 23.

2. As you have ſeen it actually fulfilling the promiſes for your preſervation, ſo you may ſee it making good all the promiſes in his word for your ſupport in troubles. That is a ſweet promiſe, *Pſal.* 91. 15. *I will be with him in trouble: I will deliver him*, you have alſo a very ſupporting promiſe in *Iſa.* 41 10. *Fear not thou, for I am with thee: be not diſmayed for I am thy God: I will ſtrengthem thee, yea, I will help thee, yea, I will uphold the with the right hand of my righteouſneſs.* O, how evidently hath the faithfulneſs of God ſhone forth in the performance of his word to you in this reſpect! you are his witneſſes, you would have ſunk in the deep waters of trouble if it had not been ſo. So ſpeaks *David*, *Pſal.* 73. 26. *My heart and my fleſh faileth, but God is the ſtrength of my heart: and my portion for ever*, Have you not found it ſo with you as it is in 2 *Cor.* 12. 10. *Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake: for when I am weak, then am I ſtrong.* God's ſtrength hath been made perfect in your weakneſs, by this you have been carried through all your troubles; hitherto hath he helped you.

3. As you have ſeen it faithfully fulfilling the promiſes for your preſervation, and ſupport; So you have ſeen it in the direction of your ways. So runs that promiſe, *Pſal.* 32. 8. *I will inſtruct thee and teach thee in the way that thou ſhalt go: I will guide thee with mine eye.* Certain it is *That the way of man is not in himſelf*, Jer. 10. 23. O how faithfully hath your God guided you, and ſtood by you in all the difficult caſes of your Life! Is not that promiſe, *Heb.* 13. 5. faithfully fulfilled to a tittle, *I will never leave thee, nor forſake thee?* Surely you can ſet your ſeal to that in *Joh.* 17. 17. *Thy word is truth:* had you been left to your own counſels you had certainly periſhed; as it is ſaid of them, in *Pſal.* 81. 12. *I gave them up unto their own hearts luſts: and they walked in their own counſels.*

4. As there are promiſes in the word for your preſervation, ſupport, and direction; So in the fourth place there are promiſes for your *proviſions*, as in *Pſal.* 34. 9. the Lord hath promiſed that *They that fear him ſhall not want.* When they are driven to extremity, he will provide, *Iſa.* 41. 17. *When the poor and needy ſeek water, and there is none, and their tongue faileth for thirſt, I the Lord will hear them, I the God of* Iſrael *will not forſake them.* And is not this faithfully performed? *He hath given meat unto them that fear him: he will ever be mindful of his Covenant*, Pſal. 111. 5. In all the exigencies of your lives, you have found him faithful to this day; you are his witneſſes that his Providences never failed you, his care hath been renewed every morning for you; how great is his faithfulneſs?

5. You alſo find in the word ſome reviving promiſes for your deliverances. You have a very ſweet promiſe in *Pſal.* 91. 14. *Becauſe he hath ſet his love upon me, therefore will I deliver him:* and again, *Pſ.* 50. 15 *Call upon me in the day of trouble; I will deliver thee*; you have done ſo, and he hath made a way to eſcape. Our lives are ſo many monuments of mercy, we have lived among Lyons, yet preſerved, *Pſal.* 57. 4. The burning Buſh was an embleme of the Church miraculouſly preſerved.

6. There are promiſes in the word for the ordering and directing all the occurrences of providence to your great advantages; ſo it is promiſed, *Rom.* 8. 28. *That all things ſhall work together for good, to them that love God* Fear not Chriſtians, however you find it now, whilſt you are toſſing to and fro upon the unſtable waves of this world; you ſhall find to be ſure when you come to heaven, that all the troubles of your lives were guided as ſteddily by this promiſe, as ever any Ship at Sea was directed to its Port, by the Compaſs or North-Star.

And now what remains, but that I preſs you as before,

1. To enter into this Chamber of Divine Faithfulneſs

2. To ſhut the door behind you.

3. And then to live comfortably on it in evil days.

1. Enter into this Chamber of God's Faithfulneſs by Faith, and hide your ſelves there. Every man is a lye, but God is true, eternally and inchangeably faithful. Oh! exerciſe your Faith upon it, be at reſt in it.

Now there are two great and weighty Arguments to preſs you to enter into this Chamber of Divine Faithfulneſs.

1 *Arg.* is fetch'd from the Nature of God, who cannot lye, *Tit.* 1. 2. *He is not as man, that he ſhould lye*, Numb. 23. 19. *Neither the Son of man that he ſhould repent: hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good?* Remember upon what everlaſting ſteddy grounds the faithfulneſs of God is built. Theſe are immutable things, *Heb.* 6. 18. This *Abraham* built upon, *Rom.* 4. 21. *being fully perſuaded, that what he had promiſed, he was able alſo to perform.* He accounted him faithful that promiſed. What would you expect or require in the perſon that you are to truſt? You would,

1. Expect a clear promiſe; and lo! you have a thouſand all the Scripture over, fitted to all the caſes of your Souls and Bodies. This you may plead with God, as *David*, Pſal. 119. 49. *Remember the word unto thy Servant, upon which thou haſt cauſed me to hope.* So *Jacob* pleaded, *Gen.* 32. 12. *Thou ſaidſt, I will ſurely do thee good.* Theſe are God's Bonds and Obligations.

2. You would expect ſufficient power to make good what he promiſeth. This is in God as a fair foundation of Faith, *Iſa.* 26. 4. *Truſt ye in the Lord for ever: for in the Lord Jehovah is everlaſting ſtrength*; Becauſe of thy ſtrength we will wait on thee. Creatures cannot, but God can do what he will.

3. You would expect infinite goodneſs and mercy inclining him to help and ſave you. Why, ſo it is here, *Pſal.* 130. 7. *Let* Iſrael *hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.* So *Moſes*, Exod. 33. 18. *I beſeech thee ſhew me thy glory.* The requeſt was, a view of God's glory: the anſwer is, *My goodneſs ſhall paſs before thee*; which hints to us, that tho' all God's Attributes be glorious, yet that he moſt glories in is his *Goodneſs.* And then,

4. You would expect that none of his Promiſes were ever blotted or ſtained by his unfaithfulneſs at any time; and ſo it is here, *Joſh.* 23. 14 *not one thing hath failed*; all are come to paſs, all ages have ſeal'd this concluſion, *Thy word is truth, thy word is truth.*

2 *Arg.* Beſides all this, you have the encouragement of all former experiences, both others and your own, as a ſecond Argument to preſs you to enter into this Chamber of Safety, the faithfulneſs of God.

1. You have the experiences of others. Saints have reckon'd the experiences of others that lived a thouſand years before them, as excellent Arguments to quicken their Faith. So *Hoſ.* 12. 4. he had power over the Angel, and prevailed; he found him in *Bethel*, and there he ſpake, Remember there was a *Joſeph* with us in Priſon, a *Jeremy* in the Dungeon, a *Daniel* in the Den, a *Peter* in Chains, an *Hezekiah* upon the brink of the grave; and they all found the help of God moſt faithfully protecting them and ſaving them in all their troubles. Suitable to this is that in *Pſal.* 22. 4, 5. *Our fathers truſted in thee; they truſted, and thou deliveredſt them; they cried unto thee, and were delivered; they truſted in thee, and were not confounded.*

2. Your own experiences may encourage your Faith: So *David*'s did, 1 *Sam.* 17. 37. *The Lord that delivered me out of the paw of the Lion, and out of the paw of the Bear, he will deliver me out of the hand of this Philiſtine.* So did *Paul*'s experience encourage his Faith, in 2 *Cor.* 1. 10. *Who delivered us from ſo great a death, and doth deliver; in whom we truſt that he will yet deliver us.* Thus enter into the Faithfulneſs of God by Faith.

2 Let me beg you to be ſure to ſhut the doors behind you, againſt all unbelieving doubts, jealouſies, and ſuſpicions of the Faithfulneſs of God; the beſt men may find temptations of that nature; ſo did good *Aſaph*, tho' an eminent Saint, *Pſal.* 77. 78. *Will the Lord caſt off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promiſe fail for ever more?* Theſe jealouſies are apt to creep in upon the minds of men, eſpecially when,

1. God delays to anſwer our Prayers as ſoon as we expect the return of them; we are all in haſte for a ſpeedy anſwer, forgetting that ſeaſons of Prayer are our ſeed-times; and when we have ſown that precious ſeed, we muſt wait for the Harveſt, as the Husbandman doth: Even a precious *Heman* may find a faint qualm of unbelief and deſpondency ſeizing him by the long ſuſpenſion of God's anſwers, *Pſal.* 88. 9, 10, 11.

2. 'Twill be hard to ſhut the door upon unbelief, when all things in the eye of our ſenſe and reaſon ſeem to work againſt the Promiſe. It will require an *Abraham*'s Faith at ſuch a time to glorifie God by believing in hope againſt hope, *Rom.* 4. 18. If ever thou hop'ſt to enjoy the ſweet repoſe and reſt of a Chriſtian in evil times, thou muſt reſolve, whatever thine eyes do ſee, or thy ſenſes report, to hold faſt this as a moſt ſure concluſion; God is faithful, and his word is ſure; and that altho' *Clouds and darkneſs be round about him, yet righteouſneſs and judgment are the habitation of his throne*, Pſal. 97. 2.

Oh that you would once learn to keep houſe upon God's Faithfulneſs, and fetch your daily reliefs and ſupports thence, whenſoever you are preſſed and aſſaulted, either,

1. By ſpiritual troubles. When you walk in darkneſs, and have no light, then you are to live by acts of truſt and recumbency upon the moſt faithful one, *Iſa.* 50. 10. Or,

2. By temporal diſtreſſes; ſo did the people of God of old, *Hab.* 3. 17, 18. He lived by Faith on this Attribute, when all viſible comforts and ſupplies were out of ſight.

But eſpecially let me warn and caution you againſt five principal enemies to your repoſe upon the Faithfulneſs of God, *viz.*

1. Diſtracting cares, which divide the mind, and eat out the peace and comfort of the heart, and which is worſt of all, they reflect very diſhonourably upon God, who hath pledged his Faithfulneſs and Truth for our ſecurity; againſt which I pray you bar the door by thoſe two Scriptures, *Phil.* 4. 6. *Be careful for nothing, but in every thing by prayer and ſupplication with thanksgiving, let your requeſts be made known unto God.* And that in 1 *Pet.* 5. 7. *Caſting all your care upon him, for he careth for you.*

2. Bar the door againſt unchriſtian deſpondency, another enemy to the ſweet repoſe of your Souls in this comfortable and quiet Chamber of Divine Faithfulneſs; you will find this unbecoming and uncomfortable diſtemper of mind inſinuating and creeping in upon you, except you believe and reaſon it out, as *David* did, *Pſal.* 42. 11. *Why art thou caſt down, O my Soul, and why diſquieted within me? Hope thou in God, for I ſhall yet praiſe him.*

3. Bar the door of your heart againſt carnal p

cies and ſinful ſhifts, which war againſt your own Faith, and God's Faithfulneſs, as much as any other enemy whatſoever. This was the fault of good *David* in a day of trouble, 1 *Sam.* 27. 1. *And* David *ſaid in his heart, I ſhall now periſh one day by the hand of* Saul; *there is nothing better for me than that I ſhould ſpeedily eſcape into the land of the* Philiſtines. Alas, poor *David!* nothing better than this? Time was when thou couldſt think on a better way, when thou couldſt ſay *at what time I am afraid I will truſt in thee.* How doſt thou forget thy ſelf in this ſtrait! doth thy old refuge in God fail thee now? can the *Philiſtines* ſecure thee better than the *Promiſes?* wilt thou fly from thy beſt friend to thy worſt enemies? But what need we wonder at *David*, who find the ſame diſtemper almoſt unavoidable to our ſelves in like caſes?

4. Shut the door againſt diſcontents at, and murmurings againſt the diſpoſitions of Providence, whatever you feel or fear: I perſuade you not to a *Stoical Apathy*, and ſenſeleſneſs of the evils of the times, that would preclude the exerciſe of patience: If the Martyrs had all had the dead Palſie before they came to the fire, their Faith and Patience had not triumphed ſo glorioſly as they did; but on the contrary, beware of grudgings againſt the ways and will of God, than which nothing militates more againſt your Faith and the peace and quietneſs of your hearts.

5. To conclude, ſhut the door againſt all ſuſpicions and jealouſies of the firmneſs and ſtability of the Promiſes, when you find all ſenſible comforts ſhaking and trembling under your feet; have a care of ſuch dangerous queſtions as that, *Pſal.* 77. 8. *Doth his promiſe fail?* Theſe are the things which undermine the foundation both of your faith and comfort.

3. In a word, having ſhelter'd your Souls in this Chamber of reſt, and thus ſhut the doors behind you, all that you have to do is to take your reſt in God, and enjoy the pleaſure of a reſigned Soul into the hands of a faithful Creator, by oppoſing the Faithfulneſs of God to all the fickleneſs and unfaithfulneſs you will daily find in men, *Mica* 7. 6, 7. yea, to the weakneſs and fading of your own natural ſtrength and ability, *Pſal.* 73. 26. *My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.* And ſo much of the *Third Chamber* prepared for Believers in the Name of their God.

CHAP. IX.

Opening to Believers the unchangeableneſs of God, as a fourth Chamber of Refuge and Reſt in times of trouble.

Sect. I. IT is ſaid, *Prov.* 9. 1. *Wiſdom hath builded her houſe, ſhe hath hewen out her ſeven pillars,* (*i. e.*) She hath raiſed her whole building upon ſolid and ſtable foundations; for indeed the ſtrength of every building is according to the ground-work upon which it is erected, *Debile fundamentum fallit opus*; The Wiſdom and Love of God have built an houſe for a Refuge and Sanctuary to Believers in tempeſtuous and evil times, containing many pleaſant and comfortable Chambers prepared for their lodgings, till the calamities be over-paſt; three of them have been already opened, *viz.* The Power, Wiſdom, and Faithfulneſs of God.

The laſt of which leads into a fourth much like unto it, namely the *unchangeableneſs* of God; wherein his people may find as much reſt and comfort amidſt the viciſſitudes of this unſtable World, as in any of the former. This World is compared, *Rev.* 15. 2. to a *Sea of glaſs mingled with fire.* A Sea for its turbulency and inſtability; a Sea of glaſs for the brittleneſs and frailty of every thing in it; and a Sea of glaſs mingled with fire, to repreſent the ſharp ſufferings and fiery trials, with which the Saints are exerciſed here below. The only ſupport and comfort we have againſt the fickleneſs and inſtability of the Creature, is the Unchangeableneſs of God. There is a twofold changeableneſs in the Creature:

1. Natural, the effect of Sin.
2. Sinful in its own Nature.

1. Natural, let in by the Fall upon all the Creation; by reaſon whereof the ſweeteſt Creature is but a fading flower, *Pſal.* 102. 26. Time, like a Moth, frets out the beſt-wrought garment with which we cloath and deck our ſelves in this World, *temporalia rapit tempus.* Our moſt pleaſant enjoyments, Wives, Children, Eſtates, like the Gourd in which *Jonas* ſo delighted himſelf, may wither in a night; Sin rings theſe changes all the World over.

2. Sinful, from the falſeneſs, inconſtancy, deceitfulneſs of the Creature; *Solomon* puts a hard queſtion which may poſe the whole World to anſwer it, *Prov.* 20. 6. *A faithful man who can find?* The meaning is, a man of perfect and univerſal Faithfulneſs is a *Phœnix* ſeldom or never to be found in this world; for when a queſtion in Scripture is moved and let fall again without any anſwer, then the ſenſe is Negative; but tho' the believer deſpair of finding an unchangeable man, it is his happineſs and comfort to find an unchangeable God.

The unchangeableneſs of God will appear three ways.

1. By Scripture Emblems.
2. By Scripture Aſſertions.
3. By convincing Arguments.

1. By Scripture Emblems. Remarkable to this purpoſe is that place, *Jam.* 1. 17. where God is called *the Father of lights, with whom is no variableneſs, neither ſhadow of turning*; no variableneſs. The word is, παραλλαγὴ, an Aſtronomical Term, commonly applied to the heavenly Bodies, which have their Parallaxes, *i. e.* their Declinations, Revolutions, Viciſſitudes, Eclipſes, Increaſes and Decreaſes: but God is a Sun that never riſes nor ſets, but is everlaſtingly and unchangeably one and the ſame; with him is no variableneſs nor ſhadow of turning, τροπῆς ἀποσκίασμα. The Sun in its *Zenith* caſts no ſhadow, it is the *Tropick*, or turning of its courſe, that cauſes the ſhadow; the very ſubſtance of turning is with Man; but not the leaſt ſhadow of turning with God. And in *Deut.* 32. 4. *Moſes* tells us, *God is a rock, and his work is perfect.* And indeed perfect working neceſſarily follows a perfect Being. Now there is nothing found in Nature more ſolid, fixed, and immutable, than a rock; the firmeſt buildings will decay, a few ages will make them a ruinous heap; but though one age paſs away, and another comes, the rocks abide where and what they were; *Our God is the rock of ages*; and yet one ſtep higher, in *Zech.* 6. 1. his decrees and purpoſes are called Mountains of Braſs, that is, moſt firm, durable, and unchangeable purpoſes. Thus the immutability of God is ſhadowed forth to us in Scripture Emblems.

2. The ſame alſo you will find in plain, poſitive Scripture-aſſertions; ſuch are theſe that follow, *Mal.* 3. 6. *I am the Lord, I change not, therefore ye ſons of* Jacob *are not conſumed.* And *Job* 23. 13. *He is in one mind, and who can turn him?* Men are in one mind to day, and another to morrow; the winds are not more variable than the minds of Men: but God is in one mind, the purpoſes of his heart never change. *Thou art the ſame*, or, as ſome tranſlate, *Thou art thy ſelf for ever*, *Pſ.* 102. 27. Thus when *Moſes* deſired to know his

name that he might tell *Pharoah* from whom he came; the Anſwer is, *I am hath ſent me*, *Exod.* 3. 14. not I was, or I will be, but *I am that I am*, noting the Abſolute unchangeableneſs of his Nature.

3. The Unchangeableneſs of God is fully proved by convincing arguments which Divines commonly draw from ſuch *Topics* as theſe, *viz.*

1. The Perfection of his Goodneſs.
2. The Purity of his Nature.
3. The Glory of his Name.

1. *Arg.* From the Perfection of his Goodneſs and Bleſſedneſs, God is *Optimus*, *maximus*, the beſt and chiefeſt good, and in that ſenſe, *There is none good but one, which is God*, *Mark* 10. 18. From whence it is thus argued, If there be any change in God, that change muſt either be for the better, or for the worſe, or into a State equal with that he poſſeſſed before.

But not for the better, for then he could not be the chief good; nor for the worſe, for then he muſt ceaſe to be God, the perfection of whoſe Nature is perfectly excluſive of all defects; nor into an equal ſtate of goodneſs with that he poſſeſſed before; that notion would involve *Polytheiſm*, and ſuppoſe two Firſt and equal Beings, beſides the vanity of ſuch a change would be abſolutely repugnant to the Wiſdom of God.

Therefore with the Father of lights can be no variableneſs nor ſhadow of turning.

2. *Arg.* The Unchangeableneſs of God may be evinced from the Purity, ſincerity, and uncompoundedneſs of his Being, in which there neither is, nor can be the leaſt mixture, he being a pure act. From whence it is thus argued;

If there be any change in God, that change muſt be made either by ſomething without himſelf; for by ſomething within himſelf, or by both together.

But it cannot be by any thing without himſelf; for in him all created dependent Beings live and move, and enjoy the Beings they have; and all the changes that are among them, are from the pleaſure of this unchangeable Being, he changeth them, but it is not poſſible for him, upon whoſe pleaſure they ſo intirely and abſolutely depend, both as to their Beings, and workings, to ſuffer any change himſelf from, or by them.

Nor can any ſuch change be made upon God by any thing within himſelf; for that would ſuppoſe action and paſſion, *movens & motum* a mixture and compoſition in his Nature, which is abſolutely rejected and excluded by the ſimplicity and purity thereof; ſeeing therefore it can neither be from any power without him, nor any mixture within him, there can be no change at all made on him.

3. *Arg.* That is by no mans to be aſcribed to God, which at once eclipſes the glory of his name, and overthrows the hopes and comforts of all his people.

But ſo would the ſuppoſition of mutability in God do, this would level him with the vain changeable creature; whereas it is a principal part of his glory, that *He is not as man that he ſhould lie, neither the Son of man that he ſhould repent*, *Numb.* 23. 19. This alſo would overthrow the hopes and comforts of all his people, which are built upon this Attribute as upon their ſtable and ſolid foundation: Among divers other we find three principal privileges of the people of God, built upon his Immutability, *viz.*

1. Their Perſeverance in Grace.
2. Their Comfort in the Promiſes.
3. Their Hopes of Eternal life.

1. Their Perſeverance in Grace is built upon the foundation of God's unchangeableneſs; one main reaſon why Chriſtians never repent of their choice of Chriſt and the ways of Godlineſs, is becauſe the gifts and calling of God are without repentance, *Rom.* 11. 29. Should God but once repent of the gifts of grace he hath beſtowed on us, and alter in his love towards us, how ſoon would our love to God, and delight in God vaniſh, as the image in the glaſs doth when the man that looked upon it hath once turned away his face?

2. All their comfort in the Promiſes is built upon Gods unchangeableneſs. The promiſes are the ſprings of conſolation; ſhould they fail and dry up, the whole world could not afford them one drop of Spiritual comfort to refreſh their thirſty Souls; the ſtrength of our conſolation immediately reſults from the ſtability and firmneſs of the Scripture promiſes, *Heb.* 6. 18.

3. Their hopes of eternal life depends upon the unchangeableneſs of God that hath promiſed, *Tit.* 1. 2. *In hope of eternal life, which God that cannot lie, promiſed before the world began.* Take away then the Immutability of God, and you at once darken and eclipſe his Glory, and overturn the perſeverance, conſolations, and hopes of all his people; but bleſſed be God theſe things are built upon firm foundations.

1. His Nature is unchangeable, *Thou art the ſame for ever*, *Pſ.* 102. 27. The Heavens though they be the pureſt, and therefore the moſt durable and unchangeable part of the creation; yet they ſhall periſh and wax old, and be changed as a veſture, but our God is the ſame for ever.

2. His Power is unchangeable, *Iſa.* 59. 1. *The Lords hand is not ſhortened.* Time will enfeeble the ſtrongeſt creature, and cut ſhort the Power of the hands of the mighty, they cannot do in their decrepit age as they were wont to do in their youthful and vigorous age; but the Lords hand never is, nor can be ſhortened.

3. The counſels and purpoſes of his heart are unchangeable, *Pſal.* 33. 11. *The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations.*

4. The goodneſs, truth, and mercy of God are Unchangeable, *Pſal.* 100. 5. *The Lord is good, his mercy is everlaſting, and his truth endureth to all generations.*

5. The word of God is Unchangeable. Though all fleſh be as graſs, and the goodlineſs thereof as the flower of the field, yet the word of our God ſhall ſtand for ever; all the Promiſes contained therein are ſure. and ſtedfaſt: Not yea and nay, but yea and Amen for ever, 2 *Cor.* 1. 20.

6. The love of God is an Unchangeable love, *Jer* 31. 3. *Yea, I have loved thee with an everlaſting love*

7. In a word, all the gracious Pardons of God are unchangeable, as they are full without exceptions, ſo they are final Pardons without any revocation. *I will be merciful to their unrighteouſneſs, and their iniquities and ſins will I remember no more*, *Heb.* 8. 12. And thus much briefly of God's unchangeableneſs abſolutely conſidered in it ſelf.

Sect. II. Let us next conſider, and believingly view the Unchangeableneſs of God in its reſpect and relation,

1. To his Promiſes.
2. To his Providences.

1. The Immutability of God gives down its comforts to Believers through the Promiſes, there is no other way by which they can have a comfortable admiſſion into this Chamber or Attribute of God; and there are ſix ſorts of promiſes in the word, by which it is highly improveable to their ſupport and comfort in an evil day. For,

1. Th

1. The unchangeable God hath engaged himſelf by promiſe to be with his people in all times and in all ſtreights, *Heb.* 13. 5. *I will never leave thee nor forſake thee.* The life, joy, and comfort of a Believer lies in the boſom of that Promiſe, the concluſion of Faith from thence is ſweet and ſure: If I ſhall never be forſaken of my God, let Hell and Earth do their worſt, I can never be miſerable.

2. The unchangeable God hath promiſed to maintain their graces, and thereby his intereſt in them for ever, *Jer.* 32. 40. *And I will make an everlaſting Covenant with them, that I will not turn away from them to do them good: but I will put my fear in their hearts, that they ſhall not depart from me.* Where the Lord undertakes for both parts in the Covenant, his own and theirs: *I will not turn away from them*; Oh unexpreſſible mercy! Yea, but Lord, may the poor believer ſay, that is not ſo much my fear, as that my treacherous heart will turn away from thee. No, ſaith God, I will take care for that alſo; I will put my fear into thy heart, and thou ſhalt never depart from me.

3. The unchangeable God hath promiſed to eſtabliſh the Covenant with them for ever; ſo that thoſe who are once taken into that gracious Covenant ſhall never be turned out of it again, *Iſa.* 54. 10. *The mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the Covenant of my peace be removed, ſaith the Lord that hath mercy on thee.*

4. The unchangeable God hath ſecured his loving kindneſs to his people by promiſe under all the trials, and ſmarting rods of affliction, with which he chaſtens them in this World: he hath reſerved to himſelf the liberty of afflicting them, but bound himſelf by promiſe never to remove his favour from them, *Pſal.* 89. 33, 34. *I will viſit their tranſgreſſion with the rod, and their iniquity with ſtripes, nevertheleſs my loving kindneſs will I not take from them, nor ſuffer my faithfulneſs to fail.*

5. The promiſes of a joyful Reſurrection from the dead are grounded upon the immutability of God, *Matth.* 22. 32. *I am the God of* Abraham, *the God of* Iſaac, *and the God of* Jacob; *God is not the God of the dead, but the God of the living.* Death hath made a great change upon them, but none upon their God; tho' they be not, He is ſtill the ſame: therefore they are not loſt in death, but ſhall aſſuredly be found again in the reſurrection.

6. To conclude, the promiſes of the Saints eternal happineſs with God in Heaven are founded in his immutability, 1 *Cor.* 1. 8, 9. *Tit.* 1. 2. By all which you ſee what a pleaſant lodging is prepared for the Saints in the unchangeable promiſes of God, amidſt all the changes and alterations here below.

2. Once more, let us view the unchangeableneſs of God in his Providences towards his people, whatver changes it makes upon us, or whatever changes we ſeem to diſcern in it, nothing is more certain than his, that it holds one and the ſame tenor, purſues e and the ſame deſign in all that it doth upon us, about us. Providences indeed are very variable, t the deſigns and ends of God in them all are inariable, and the ſame for ever. It is noted in *Ezek.* 12. that *the wheels went ſtreight forward; whither ſpirit was to go, they went, and they turned not when y went.* As it is in Nature, ſo in Providence, you e one day fair, halcyon, and bright, another dark full of ſtorm; one ſeaſon hot, another cold; but theſe ſerve to one and the ſame end and deſign to ke the Earth fruitful; and the aim of all Proviences is to make you holy and happy. That is a et Promiſe, *Rom.* 8. 28. *All things ſhall work together for good to them that love God.* This is the Compaſs by which all Providences ſteer their courſe, as a Ship at Sea doth by the Chard: but more particularly, let us note the unchangeableneſs of God in his Providences of all kinds, *effective* and *permiſſive*, and ſee in them all his unchangeable righteouſneſs and goodneſs.

1. It muſt needs be ſo, conſidering the unchangeableneſs of his Decree, 2 *Tim.* 2. 19. *The foundation of God ſtandeth ſure.* Providences ſerve, but never fruſtrate, execute, but cannot make void the Decree; ſo that you may ſay of the moſt afflicting Providences, as *David* doth of the ſtormy Winds, *Pſal.* 148. 8. *they all fulfil his word.*

2. The Wiſdom of God proves it; he will not ſuffer his works or permiſſions to claſh with his deſigns and purpoſes: Divine Wiſdom ſhews it ſelf in the ſteddy direction of all things to the ultimate end. To open this in ſome particulars, conſider,

1. Doth the Lord permit wicked men to rage and inſult, perſecute and vex his People? Yet all this while Providence is in its right way, it walks in as direct a line to your good, as when it is in a more pleaſant path of Peace, *Jer.* 24. 5. *Thus ſaith the Lord, the God of* Iſrael, *like theſe good figs, ſo will I acknowledge them that are carried away captive of* Judah, *whom I have ſent out of this place into the land of the* Chaldeans *for their good.* Iſrael was ſent to *Babylon* for their good. This improves your Faith and Patience, *Rev.* 13. 10. Here is the Patience and Faith of the Saints. So *Rom.* 5. 2, 3. *By whom alſo we have acceſs by faith into this grace, wherein we ſtand, and rejoice in hope of the glory of God; and not only ſo, but we glory in tribulations alſo; knowing that tribulation worketh patience.* By this you are weaned from, and mortified to this world.

2. Doth the Lord in his Providence order many and frequent, cloſe and ſmarting afflictions for you? Why, lo! here is the ſame deſign managing as effectually, as if all the peace and proſperity in the World were ordered for you: The face of Providence indeed is not the ſame, but the love of God is ſtill the ſame; he loves you as much when he ſmites, as when he ſmiles on you: for what are his ends in afflicting you, and what the ſanctified fruits of your afflictions? Is it not,

1. To purge your iniquities? Iſa. 27. 9. *By this therefore ſhall the iniquity of* Jacob *be purged, and this is all the fruit to take away his ſin.*

2. To reduce your hearts to God? *Pſal.* 119. 67. *Before I was afflicted I went aſtray, but now have I kept thy word.*

3. To quicken you to your duties: Let the beſt man be without afflictions, and he will quickly grow dull in the way of his duty.

3. Doth God let looſe the chain of Satan to tempt and buffet you? Yet is he ſtill the ſame God to you as before; for do but obſerve his ends in that permiſſion, and you will find, that by theſe things the Lord is leading you towards that deſired aſſurance of his love which your Souls long after. Few Chriſtians attain to any conſiderable ſettlement of Soul, but by ſuch ſhakings and combats; the end of theſe permiſſions is to put you to your knees, and blow up a greater flame and fervour of Spirit in Prayer, 2 *Cor.* 12. 8. So that eventually theſe permiſſions of Providence prove ſingular advantages and bleſſings to you.

Sect. III. What remains then, ſeeing God is unchangeable in his love to his people, purſuing the great ends of all his gracious Promiſes in a ſteddy courſe of Providence, wherein he will never effect, or permit any thing that is really repugnant to his own glory or their good; but that we enter alſo into this Chamber of Reſt, ſhut the doors about us, and comfortably improve the unchangeableneſs of God, while we ſee nothing but changes and troubles here below.

1. Enter into God's unchangeableneſs by Faith, take up your lodgings in this ſweet Attribute alſo; and to encourage your Faith thereunto, ſeriouſly conſider a few particulars.

1. Conſider how conſtant, firm, and unchangeable God hath been to his people in all times and ſtreights; not one among the many thouſands of his people that are paſſed on before you, but by frequent and certain experience have found him ſo. What a ſingular encouragement ſhould this be to our Faith in the caſe before us? *Pſal.* 9. 10. *They that know thy name, will put their truſt in thee, for thou, Lord, haſt not forſaken them that ſeek thee.* So *Iſa.* 25. 4. *Thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones is as the ſtorm againſt the wall.* Neither is there any thing in your experience contradictory to the encouraging reports others have made of God; you muſt acknowledge, that notwithſtanding your own changeableneſs, who have hardly been able to maintain your hearts in any ſpiritual frame towards God for one day together, yet his mercies towards you have been new every morning, and great hath been his Faithfulneſs. You have often turned aſide from the way of your duty, and have not followed God in a ſteddy courſe of Obedience; and yet for all that, his goodneſs and mercy have followed you all the days of your life, as it is *Pſal.* 23. 6.

2. Conſider how often you have doubted and miſtruſted the unchangeableneſs of God, and been forced with ſhame and ſorrow to retract your folly therein; God hath many times convinced you that his love to you is an unchangeable love, how many changes ſoever in the courſe of his Providence have paſſed over you; conſult *Iſa.* 49. 14. and *Pſal.* 77, 78. and ſee how the caſes parallel both in reſpect of God's conſtancy to them and you, and the inconſtancy of his peoples Faith then, and yours now; your fears and doubts are the ſame with theirs; though his goodneſs and love have been as unchangeable to you as ever it was to them.

3. Conſider the Advocateſhip and Interceſſion of Jeſus Chriſt in Heaven for you, by vertue whereof the favour and love of God becomes unalterable towards his people. If any thing can be ſuppoſed to cool or quench the love of God towards you, nothing in the world is more like to do it than your ſin; and this indeed is that which you fear will eſtrange and alienate the heart of your God from you. But, Reader, if thou be one that ſincerely mourneſt for all the grief and diſhonour of God by thy ſin, applieſt the blood of ſprinkling to thy Soul by Faith, and makeſt mortification and watchfulneſs thy daily buſineſs; comfort thy ſelf againſt that fear from that ſingular encouragement given thee in this caſe, 1 *John.* 2. 1, 2. *My little Children, theſe things write I unto you that ye ſin not; and if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins.* Look as the death of Chriſt healed the great breach betwixt God and thy Soul, by thy reconciliation at firſt; ſo the powerful Interceſſion of Chriſt in Heaven effectually prevents all new breaches betwixt God and thy Soul afterwards, ſo that he will never totally and finally caſt thee off again.

2. Shut the door behind you againſt all objections, ſcruples, and queſtionings of God's immutability, and by a reſolved and ſteddy Faith maintain the honour of God in this point, by thy conſtant adherence to it, and dependence upon it; and eſpecially ſee that thou give him the glory of his unchangeableneſs.

1. When thou ſhalt ſee the greateſt alterations and changes made by his Providence in the World. What though thou ſhouldeſt live to ſee all things turned upſide down, the foundations out of courſe, all things drawing into a Sea of confuſion and trouble? Yet in the midſt of thoſe publick diſtractions and diſtreſs of Nations, encourage thou thy ſelf in this: thy God, and his love to his people, is the ſame for ever. *Pſal.* 46. 1, 2, 3, 4, 5. *God is our refuge and ſtrength, a very preſent help in trouble; Therefore will we not fear, though the earth be moved, and the mountains be carried into the midſt of the Sea. God is in the midſt of her, ſhe ſhall not be moved.*

2. Live by Faith upon God's unchangeableneſs under the greateſt changes of your own condition in this world. Providence may make great alterations upon all your outward comforts, it may caſt you down, how dear ſoever you be to God, from riches into poverty, from health into ſickneſs, from honour into reproach, from liberty into bondage; thou mayeſt overlive thy comfortable relations, and of a *Naomi* become a *Marah. Thou haſt lifted me up, and caſt me down*, ſaid as good a man as you, *Pſal.* 102. 10. Yet ſtill it is your duty, and will be your great privilege in the midſt of all theſe changes, to act your faith upon the never-changing God, as that holy man did, *Hab.* 3. 17. *Although the fig-tree ſhall not bloſſom, neither fruit be in the vine; the labour of the olive ſhall fail, and the fields ſhall yield no meat; the flocks ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls; yet will I rejoice in the Lord, I will joy in the God of my Salvation; q. d.* Suppoſe a thouſand diſappointments of my earthly hopes, yet will I maintain my hope in God. Oh Chriſtian! with how many Yets, Notwithſtandings, and Neverthele∫ſes, muſt thy Faith bear up in Times of Trouble, or thou'lt ſink?

3. See thou live upon God's unchangeableneſs, when Age and Sickneſs ſhall inform thee, that thy great change is at hand; though thy heart and thy fleſh fail, comfort thy ſelf with this: thy God will never fail thee. *Pſal.* 73. 16. *O God* (ſaith *David) thou haſt taught me from my youth, and hitherto have I declared thy wondrous works, now alſo when I am old and gray-headed, forſake me not*, Pſal. 71. 17, 18.

4. Live upon the unchangeableneſs of God under the greateſt and saddeſt changes of your ſpiritual condition; God may cloud the light of his countenance over thy Soul, he may fill thee with fears and troubles, and the Comforter that ſhould relieve thee, may ſeem to be far off; yet ſtill maintain thy Faith in the unchangeableneſs of his loves; truſt in the Name of the Lord, ſtay thy ſelf upon thy God when thou walkeſt in darkneſs, and haſt no light, Iſa. 50. 10. Thus ſhut thy door.

3. Improve the unchangeableneſs of God to th beſt advantage in the worſt times, by drawing thenc ſuch comfortable concluſions as theſe.

1. If God be an unchangeable God in his promiſes, and in his love to his people, what ſhould hinde but the people of God may live happily and comfortably in the ſaddeſt times, and greateſt troubles upon earth. *As ſorrowful, yet always rejoicing, as poor*

ought not to quench a Chriſtian's Mirth that is not able to ſeperate him from the love of Chriſt, *Rom.* 8. 35.

2. If God be an unchangeable God in his love to his people; then it becomes all that have ſpecial intereſt in this God, to be unchangeable and immoveable in the ways of their obedience towards him: God will not caſt you off, ſee that you caſt not off your duties, no not when they are ſurrounded with difficulties; he loves you, though you often grieve him by ſin; ſee that you ſtill love him, though he often grieve and burden you by affliction: he will own you for his people under the greateſt contempts and reproaches of the World; ſee that you own and honour his ways and truths when you are under moſt reproach from a vile World.

CHAP. X.

Opening the Care of God for his People in times of trouble, as the fifth Chamber of Reſt to Believers.

Sect. 1. CAre in the general Notion of it, as it is applyed to the Creature, imports the ſtudiouſneſs, and ſolicitouſneſs of our Thoughts, for the ſafety and welfare of our ſelves, or thoſe we love, and highly value. Now though there be no ſuch thing properly in God, at whoſe diſpoſe and pleaſure all events are, and to whoſe counſels and appointments all difficulties muſt give way, yet he is pleaſed to accommodate himſelf to our weakneſs, and expreſs his regard and love to his People, by ſuch things, as one creature doth to another to which it is endeared by relation or affection. To this purpoſe we find many ſignificant, ſynonomous Expreſſions in Scripture all importing the care of God over his People in a pleaſant variety of notion and expreſſion, as *Nah.* 1. 7. *The Lord is good, a ſtrong hold in the day of trouble, and he knoweth them that truſt in him.*

He knoweth them, *i. e.* he hath a ſpecial, tender, and careful eye upon them, to ſee their wants ſupplyed, and to protect them in all their dangers; for in the common and general ſenſe, he knoweth them that truſt not in him, as well as thoſe that do; and farther to clear this ſence of the place, it is ſaid, *Pſal.* 40. 17. *The Lord thinketh on them.* Importing not only ſimple cogitation, but the immoration or abiding of his thoughts upon them, as our thoughts are wont to do, upon that which we highly eſteem, eſpecially when any danger is near it. And yet farther to clear this ſenſe, it is ſaid, *Job* 36. 7. *He withdraweth not his eye from the righteous.* As when *Moſes* was expoſed in the Ark of Bulruſhes, where his life was in imminent hazards by the waters of *Nilus* upon one ſide, and the *Egyptian* Cut-throats on the other; his Siſter *Miriam* kept watch at a diſtance, to ſee what would be done to him. Her eye was never off that Ark wherein her dear Brother lay; fear and care engaged her eye to keep a true watch for him. Thus the Lord withdraweth not his eye from the righteous. To the ſame purpoſe is that expreſſion, *Deut.* 33. 3. *Yea he loved the People; all his Saints are in thy hand.* That which we dearly love and prize above ordinary, we keep in our own hands for its ſecurity, as not thinking it ſafe enough in any other hand or place. And once more, *Iſa.* 49. 16. God is ſaid to engrave them upon the Palms of his Hands, alluding to what is cuſtomary among Men, who when they would charge their Memories with ſomething of ſpecial concernment, uſe to change a Ring, or bind a Thred about the Finger, to put them in mind of it. Thus is the care of our God expreſſed to us in Scripture Notions. The amount of all which, is given us in that one proper and full Expreſſion of the Apoſtle, 1 *Pet.* 5. 7. *He careth for you.* To open this Chamber of *Divine care*, as a place of ſweeteſt reſt, to our anxious and perplexed minds, in times of difficulty and hazard, it will be neceſſary that you ſeriouſly ponder.

1. The Grounds and Reaſons
2. The Extent and Compaſs
3. The Lovely Properties

} Of the care of God.

1. The grounds and reaſons of God's care for his people; which are,

1. The ſtrict and dear Relations in which he is pleaſed to own them. Believers are his children, and you know how naturally children engage and draw forth the Fathers care for them. This is the argument Chriſt uſes, *Matth.* 6. 31, 32. *Therefore take no thought, ſaying, what ſhall we eat? Or what ſhall we drink? Or wherewithal ſhall we be cloathed? For your heavenly Father knoweth that ye have need of all theſe things.* Children, eſpecially when young, diſquiet not themſelves about proviſions for back or belly, but leave that to the care of their parents, from whom by the tye and Bonds of Nature and Love, they expect proviſion for all thoſe wants: Every one takes care for his own; much more doth God for his own Children, and indeed he expects his children ſhould live upon his care; as our children in their minority, do upon ours.

2. Gods precious eſtimation and value of them, engages his conſtant care for them. Believers are his Jewels, *Mal.* 3. 17. his peculiar people, 1 *Pet.* 2. 6. his ſpecial portion or treaſure in this world, *Deut.* 32. 9. and as ſuch he prizes and eſteems them above all the people of the earth, and accordingly exerciſeth his ſpecial care in all the dangers they are here expoſed to. Special love engageth peculiar care.

3. The dangers and fears of the people of God, in this world, are many and great, and were it not for the Lord's aſſiduous and tender care over them, they muſt neceſſarily be ruined, both in ſoul and body, by them. The Church is God's Vineyard, its Enemies as ſo many wild Boars to root it up: Upon this account, he ſaith, *Iſa.* 27. 3 *I the Lord do keep it, leſt any hurt it, I will keep it night and day.* And indeed it is well for *Iſrael*, that he that keepeth it, never ſlumbereth nor ſleepeth, *Pſal.* 121. 4. that our houſes are in peace, that we and our dear relations fall not as a prey, into cruel and bloody hands, skilful to deſtroy, that we find any reſt, or comfort in ſo evil and dangerous a world, it is wholly and only to be aſcribed to the care of God over us, and ours.

4. Jeſus Chriſt hath ſolemnly recommended all the people of God, to his particular care. It was one of the laſt expreſſions of Chriſts love to them at the parting hour, *Joh.* 17. 11. *And now I am no more in the world, but theſe are in the world; and I come to thee: Holy Father, keep through thine own name thoſe whom thou haſt given me, q. d.* While I have been perſonally preſent with them, I took the ſame care of them, as a Shepherd doth of his Flock, or a tender Father of his Children: But now I muſt leave them in the world, and in the midſt of a world of dangers, fears and troubles, againſt which they can make no proviſion or defence themſelves. Father remember them, look af-

ter them, when I ſhall be removed from them, they are thine, as well as mine; and I recommend them with my laſt breath to thy care and protection. This is a ſpecial ground alſo of Gods care for them.

5. Believers daily caſt themſelves upon the care of God, and reſign themſelves unto it in their daily Prayers. And by their often renewed acts of Faith, than which no act is found more engaging from the creature upon its God; though there be nothing of merit, yet there is much of engaging efficacy in it, *Iſa.* 26. 3. *Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee: becauſe he truſteth in thee.* We find it ſo among our ſelves, the more firmly and entirely any one truſteth to us, and dependeth upon us, the more he engageth us to protect or relieve him. Now this is the daily work of Chriſtians to truſt God over all, and put all their concernments into his hand, which very truſt and dependance draws forth the care of God for them.

6. In a word, the many promiſes God hath made to his people to preſerve, ſupport and ſupply them in all the times of need, engageth the care of God for them, as often as ſuch wants, or dangers befal them; for indeed herein, he at once takes care for their neceſſity, and for his own honour and glory. They truſt to his word, and rely upon his promiſes, which therefore he will be careful to make good. This was the argument, which the Church pleaded in the time of imminent danger, to engage the care of God for them. *Pſal.* 74. 20. *Have reſpect unto the Covenant: for the dark places of the Earth are full of the habitations of cruelty. q. d.* O Lord, thy People are in the midſt of cruel Enemies, take care for their Protection, and though there be no worth in them, to which thou ſhouldeſt have reſpect, yet have reſpect unto thine own Covenant: let the glory of thy Name draw forth thy care to thy People.

Sect. II. We have ſeen the grounds and reaſons of God's care over his People, let us next view the extent and compaſs of this divine Care; and here methinks the Lord ſaith to his People as he ſaid to *Abraham, Gen.* 13. 14, 15. *Lift up now thine eyes from the place where thou art, northward, and ſouthward, and eaſtward, and weſtward, for all the land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever.* So here, poor timorous, dejected Believer, lift up thine eyes where thou art, and take a view of all the promiſes in the Scriptures of truth; promiſes of ſupports under all burthens, ſupplies of all wants, deliverances out of all dangers, aſſiſtances in all diſtreſſes; to thee have I given them all as a portion for ever. This care of God walks the round, and encompaſſeth the Souls and bodies of them that fear him, day and night. There is no intereſt or concern of either found without the line of his all ſurrounding Care, and every one of his children are enfolded in his Fatherly arms, *Deut.* 33. 3. *All his Saints are in thy hand.* All and every one of their wants and ſtreights are obſerved by this Care, in order to their ſupply, *Phil.* 4. 19. *My God ſhall ſupply all your wants.*

1. Great is the care of God over the Bodies of his people, and all the dangers and neceſſities of them as they daily grow; your meat and drink are daily provided for you by your Fathers care, *Pſalm* 111. 5. *He hath given meat unto them that fear him; he will ever be mindful of his Covenant.* It is from this Care of thy Heavenly Father, that neceſſary proviſions have been made for thee, of which it may be thou haſt had no foreſight: This is the God that hath fed thee all thy life long, *Gen.* 48. 15. It is from the ſame care thy Body hath been cloathed, *Mat.* 6. 28. *How much more ſhall be cloath you, O ye of little faith?* It is through this Care, you ſleep in peace, and your reſt is made ſweet unto you, *Prov.* 3. 24. *When thou lyeſt down thou ſhalt not be afraid; yea thou ſhalt lye down and thy ſleep ſhall be ſweet.* In a word; thou oweſt all thy recoveries from dangerous diſeaſes, and narrow eſcapes from the grave to this Care of thy God over thee. *He is the Lord that healeth, thee Exod.* 15. 26. That the incenſed humours of thy body had not overflowed their banks, like an inundation of the Sea, when they raged in thy dangerous diſeaſes, it only becauſe thy God took the care of thee, and ſet them their bounds.

2. Divine Care extends it ſelf to the Souls of all that fear God, and to all the concernments of their Souls; and manifeſtly diſcovers it ſelf in all the gracious proviſions it hath made for them. More particularly, it is from this tender Fatherly care that,

1. A Saviour was provided to redeem them when they were ruined and loſt by ſin, *Joh.* 3. 16. *Rom* 8. 32.

2. That Spiritual cordials are provided to refreſh them in all their ſinking ſorrows, and inward diſtreſſes, *Pſal.* 94. 19.

3. That a door of deliverance is opened to them, when they are ſorely preſſed upon by temptations, and ready to be overwhelmed, 1 *Cor.* 10. 13.

4. That a ſtrength above their own comes in ſeaſonably to ſupport them, when they are almoſt overweighed with inward troubles, when great weights are upon them, the everlaſting arms are underneath them, *Pſal.* 138. 3. *Iſa.* 57. 16.

5. That their ruine is prevented when they are upon the dangerous and ſlippery brink of temptations, and their feet almoſt gone, *Pſal.* 73. 12. *Hoſ.* 2. 6. 2 *Cor.* 12. 7.

6. That they are recovered again after dangerous falls by ſin, and not left as a prey and Trophy to their enemy, *Hoſ.* 14. 4.

7. That they are guided and directed in the right way, when they are at a loſs, and know not what courſe to take, *Pſal.* 16. 11. *Pſal.* 73. 24.

8. That they are eſtabliſhed and confirmed in Chriſt in the moſt ſhaking and overturning times of trouble and perſecution; ſo that neither their heart turneth back, nor their ſteps decline from his ways, *Jer.* 32, 40. *Joh.* 4. 14.

9. That they are upheld under Spiritual deſertions, and recovered again out of that diſmal darkneſs into the chearful light of God's countenance, *Iſa.* 57. 16.

10. That they are at laſt brought ſafe to Heaven through the innumerable hazards and dangers all along their way thither, *Heb.* 11. 16. In all theſe things the care of their God eminently diſcovers it ſelf for their Souls.

3. Once more let us conſider the Care of God for his people in the lovely properties thereof. As,

1. It is a Fatherly care, than which none is more great or tender, *Matth.* 6. 8. *Your father knoweth that you have need of all theſe things.* And indeed the greateſt and tendereſt care of an earthly Father is but a faint ſhadow of that tender care which is in the heart of God over his Children; for to that end we find them compared, *Matth.* 7. 11. *If ye then, being evil, know how to give good gifts unto your children, how much more ſhall your father which is in heaven, give good things to them which ask him.* The care of Parents is careleſneſs it ſelf compared with that care which God takes of his.

2. The care of God is a univerſal care, watching over all his people in all ages, places and dangers, 2 *Chron.* 16. 9. *The eyes of the Lord run to and fro through the whole earth, to ſhew himſelf ſtrong in behalf of them whoſe heart is perfect towards him.* This was applyed by way of reproof to *Aſa*, who out of a ſinful diſtruſt of the care of God, relyed upon the help

of *Syria*, as if there had not been a God in Heaven to take care of him and the people.

3. God's care over his, is aſſiduous and continual; *his mercies are new every morning, great is his faithfulneſs, Lam.* 3. 22, 23. *He keeps his people night and day, Iſa.* 27. 3. Could Satan, or his inſtruments find ſuch an hour wherein the ſeven eyes of Providence ſhould be all aſleep, that would be the fatal hour to our Souls and Bodies; but he that keepeth *Iſrael* ſlumbereth not.

4. God's care over his, is exceeding tender, far beyond the tenderneſs that the moſt affectionate mother ever felt in her heart towards the child that hanged on her breaſt, *Iſa.* 49. 15. *Can a mother forget her ſucking child,* &c. *they may, yet will not I forget thee.* The birds of the air are not ſo tender of their young in the neſt, as God is of his people in the world, *Iſa.* 31. 5. Mercy fills the heart of God, yea, tender mercy, yea, multitudes of tender mercies, *Pſal.* 51. 1.

5. The care of God is a ſeaſonable care, which is always ſure to nick the opportunity and proper ſeaſon of relieving his people; in the mount of the Lord it ſhall be ſeen: The beauty of Providence is much ſeen in this thing, wherever you feel a want; this care finds a ſupply; and thus much briefly of the care of God abſolutely conſidered in it ſelf.

Sect. III. It remains that we alſo conſider the care of God in its twofold reſpect, *viz.*

1. To his Promiſes.
2. To his Providences.

1. There are multitudes of Promiſes found in the Scriptures, exactly fitted as ſo many keys to open the door of this comfortable Chamber to receive, and ſecure all that fear God, whatever their wants, fears, or diſtreſſes are. Theſe are reducible into two Claſſes, or ranks. *viz.*

1. More general and comprehenſive.
2. More particular Promiſes.

The general and more comprehenſive Promiſes are found in the general expreſſures of the Covenant, as that to *Abraham, Gen.* 17. 1. *I am God Almighty, walk thou before me and be perfect. q. d.* Let it be thy care to walk exactly in the paths of obedience before me, and I will take care to ſupply all thy wants from the never failing fountain of my al-ſufficiency; and of the ſame tenour is that, 2 *Cor.* 6. 18. I will be to them a Father, and they ſhall be my ſons and daughters, *i. e.* Expect your proviſions and protections from my care, as children do from their father. More particularly, there are ſix ſorts of Promiſes, wherein the care of God is particularly made over to his people in the greateſt hazards and difficulties in this life. *viz.*

1. It is aſſigned and made over to them to ſupply all their needs, ſo far as the Glory of God and advancement af their Spiritual and eternal good ſhall require it, *Pſ.* 34. 9. *They that fear the Lord ſhall not want any good thing.* All your livelihood is in that Promiſe; thence comes your daily bread; your own and your families meat is in that cupboard.

2. It is made over to the Church and people of God for their defence againſt all dangers, *Iſa.* 54. 17. *No weapon that is formed againſt thee ſhall proſper.* This promiſe wards of all the deadly blows, and puts by all the mortal thruſts that are made at you; here the care of God forms it ſelf into a ſhield for your defence.

3. The care of God is engaged by promiſe for the moderation and mitigation of your afflictions, that they may not exceed your abilities to bear them, *Iſa.* 27. 8, 9. *in meaſure when it ſhooteth forth, thou wilt debate with it; he ſtayeth the rough wind in the day of the eaſt-wind,* If the wind blow from a cold corner, this Promiſe moderates it, that it blow not a ſtorm; all the ſparing mercies and ſweetning circumſtances, which gracious Souls thankfully note in the ſharpeſt trials come from this promiſe, wherein the care of God is engaged for that purpoſe.

4. Divine care is put under the bond of a promiſe, for the direction and guidance of all their troubles and trials to an happy iſſue *Rom.* 8. 28. *All things ſhall work together for good.* From what quarter ſoever the wind bloweth, God will take care that it ſhall be uſeful: to drive you to your Port; the very Providences that caſt you down, by vertue of this promiſe prove as ſerviceable and beneficial as thoſe that lift you up.

5. The care of God ſtands engaged in the promiſe for the help and aid of his people in all the extremities and exigencies of their lives, *Pſal.* 46. 1. *God is our refuge and ſtrength, a very preſent help in trouble.* Never is the care of God more viſible and conſpicuous, than in ſuch times of need.

6. Laſtly, the care of God is engaged to carry his people ſafe through all the dangers of the way, and bring them all home to glory at laſt, *Joh.* 10. 28. *I give unto them eternal life, and they ſhall never periſh, neither ſhall any man pluck them out of my hand.* This care of God thus engaged for you is your convoy to accompany and ſecure you till it ſee you ſafe into your harbour of eternal reſt.

2. You have heard how the care of God is engaged for you by promiſe; now ſee how it actuates, and exerts it ſelf for the people of God in the various methods of Providence; and here, oh here is the ſweeteſt pleaſure of the Chriſtians life, a delight far tranſcending all the delights of this life. Sit down Chriſtian in this Chamber alſo, and make but ſuch obſervations upon the care of thy God as follow, and then tell me whether the world with all its pleaſures and delights can give thee ſuch an other entertainment.

1. Reflect upon the conſtant, ſweet, and ſuitable proviſions that from time to time have been prepared for thee and thine, by this care of thy God; From whence ſoever thy wants did come, I am ſure from hence came thy ſupplies, it hath enabled thee to return the ſame anſwer the diſciples did to that queſtion, *Luke* 22. 35. *Lacked ye any thing, and they ſaid nothing.*

2. Reflect with admiration upon the various difficulties of your lives, wherein your thoughts have been entangled, and out of which you have been extricated and delivered by the care of God over you: How oft have your thoughts been like a ravelled skeyn of ſilk, ſo entangled and perplexed with the difficulties and fears before you, that you could find no end, but the longer you thought, the more you were puzled, till you have left thinking, and fell to praying; and there you have found the right end to wind up all your thoughts upon the bottom of peace and ſweet contentment, according to that direction, *Pſal.* 37. 5. *Commit thy way unto the Lord, truſt alſo in him, and he ſhall bring it to paſs.*

3. Obſerve with a melting heart how the care of thy God hath diſpoſed and erected thy way to unforeſeen advantages: had he not ordered thy ſteps when, and as he did, thou hadſt not been in poſſeſſion of thoſe Temporal and Spiritual mercies that ſweeten thy life at this day. Surely the ſteps of good men are ordered by the Lord; and as for thee Chriſtian, what reaſon haſt thou with an heart overflowing with love and thankfulneſs to look up and ſay, *My father thou art the guide of my youth?* It is ſweet to live by faith

upon Divine care. Oh what a Serene life might we live, careful for nothing, but making known our requeſt unto God in every thing, *Phil.* 4. 6. caſting all our care on him that careth for us, 1 *Pet*. 5. 7 perplexing our thoughts about nothing, but rolling every burthen upon godly Faith. Thus lived holy *Maſculus* when reduced to extreme poverty, and danger at the ſame time; then it was that he ſolaced his Soul with that comfortable *Diſtich*, a good leſſon for others,

> *Eſt Deus in cælis, qui providus omnia curat,*
> *Credentes nuſquam deſeruiſſe poteſt.*

The Provident care of his heavenly father, made his heart as quiet as the child at the breaſt. Chriſtian, thou knoweſt not what diſtreſsful days are coming upon the earth, nor what perſonal trials ſhall befal thee in this world; but I adviſe thee as thou valueſt the tranquility and comfort of thy life: Shut up thy ſelf by Faith in this Chamber of Divine Care, it is thy beſt ſecurity in this world: Reflect frequently and thankfully upon the manifold ſupports, ſupplies, and ſalvations thou haſt already had from this fountain of mercies, and be not diſcouraged at new difficulties. When an eminent Chriſtian was told of ſome that way-laid him to deſtroy him: his anſwer was, *Si Deus mei curam non habet, quid vivo*: In like manner thou mayeſt ſay, if God had not taken care for thee, how couldſt thou have lived till now? How couldeſt thou have overlived ſo many troubles, fears and dangers as thou haſt done?

CHAP. XI.

Opening the ſixth and laſt Chamber, viz. *The Love of God, as a reſting place to believing Souls in evil times.*

Sect. I. Though all the Attributes in the name or Chambers of this houſe of God are glorious, and excellent; yet this of love is tranſcendently glorious: Of this room it may be ſaid as it was of *Solomon*'s royal Chariot, *Cant.* 3. 10. *The midſt thereof is paved with love.* In this Attribute the glory of God is ſignally and eminently manifeſted, 1 *John* 4. 9, 10. And upon this foundation the hopes and comforts of all Believers are built and founded, *Rom.* 8. 35. *Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?* He defies and deſpiſes them all, becauſe neither of them alone, nor all together by their united ſtrength, can unclaſp the arms of Divine Love, in which Believers are ſafely enfolded. In this Attribute God's people by Faith entrench themſelves, and of it a Believer ſaith, *Hic murus aheneus eſto*, this ſhall be my ſtrong hold and fortreſs in the day of trouble, and well may we ſo eſteem and reckon it, if we conſider,

1. That wherever the ſpecial love of God goes, there the ſpecial preſence of God goes alſo, *John* 14. 23. *He ſhall be loved of my father, and we will come unto him, and make our abode with him.* And O how ſecure and ſafe muſt thoſe be (however times govern) with whom God himſelf maketh his abode! For as the Pſalmiſt ſpeaks, *Pſal.* 91. 1. *He that dwells in the ſecret place of the moſt high, ſhall abide under the ſhadow of the Almighty.* And he that is overſhadowed by an Almighty power, needs not fear how many mighty enemies combine againſt him.

2. Wherever the ſpecial love of God is placed, that perſon becomes precious and highly valuable in the eyes of God; he appretiates and eſtimates ſuch a man as his peculiar treaſure, which naturally and neceſſarily draws and ſpreads the wing of Divine care over him for his protection, *Deuteron.* 33. 12. *The beloved of the Lord ſhall dwell in ſafety by him, and the Lord ſhall cover him all the day long.* Things of greateſt value are always kept in ſafeſt cuſtody.

3. Upon whoſoever the ſpecial love of God is ſet, there all events and iſſues of troubles are ſure to be over ruled to the eternal advantage of that Soul, *Rom.* 8. 28. Which conſideration alone is ſufficient to unſting all the troubles in the world, and make the beloved of the Lord ſhout and triumph in the midſt of tribulations.

But let us enter yet farther into this glorious Chamber of Divine love, and more particularly view the admirable properties thereof, though when all is done, it will be found a love paſſing knowledg; our thoughts may admire, but can never meaſure it.

1. And firſt you will find it an ancient love, whoſe ſpring is in eternity it ſelf. Believer, God is thine ancient friend, who foreſaw and loved thee, before thou, yea, before this world was in being; the fruits and effects thereof thou gathereſt in time, but the root that produces them was before all times, *Prov.* 8. 22, 23. *The Lord poſſeſſed me in the beginning of his way, before his works of old. I was ſet up from everlaſting, from the beginning, or ever the earth was.* Thus was the love of God contriving, and providing the beſt of mercies in Chriſt for us; while as yet there were no ſuch creatures in the world, nor a world prepared to receive us.

2. The love of God to his people is a free, and altogether undeſerved love; it muſt needs be ſo, ſeeing it prevented our very being, which had it not done, yet no motives had been found in us, to allure it to us more than others, *Deut.* 7. 7. *The Lord did not ſet his love upon you, nor chuſe you, becauſe ye were more in number than any people, (for ye were the feweſt of all people) but becauſe the Lord loved you.* So that we cannot find one ſtone of our own merit in the foundation of this love; for thoſe whom it embraceth in its arms are, *Immerentes, & male merentes*, ill deſerving as well as undeſerving, we were loved of God, before we were lovely in our ſelves; it is freely pitched upon us, not purchaſed by us, *Iſa.* 43. 24.

3. The love of God to Belivers is a bountiful love, ſtreaming forth continually mercies both innumerable and invaluable to the Souls and Bodies, 2 *Pet*. 1. 3. Chriſtian, it would quickly weary thine arm, yea, let me ſay the arm of an *Angel*; but to write down the thouſandth part of the mercies which have already flowed out of this precious fountain to thee; though all thou haſt received, or ſhalt receive in this world, are but the beginnings of mercy, and firſt-fruits of the love of God to thee; 'tis the love of God which daily loads thee with benefits, as the expreſſion is, *Pſal.* 68. 19. And if thou art daily loaded with mercies, what an heap of mercies will the mercies of thy whole life be.

4. The love of God to believers is a diſtinguiſhing love, not the portion of all, no, nor yet of many beſides thee, 1 *Cor.* 1. 26. The generality of the world dwell in the Room of common Providence, not in the Chamber of ſpecial love into which God hath admitted thee; this conſideration ſhould make the break out in admiration, as it is, *John* 19. 22. Lord, how is it that thou wilt manifeſt thy ſelf to me, and no to the world.

5. Th

5. The love of God to Believers is a love tranſcendent to all creature love, it moves in an higher Sphere than the love of any creature doth, *Rom.* 5. 6, 7, 8. We read of *Jacob*'s love to *Rachel*, which is ſo celebrated in the ſacred Story for the fervour of it, and yet all that it enabled him to ſuffer was but the Summers heat and the Winters cold; a trifle to what the love of Chriſt engaged, and enabled him to ſuffer for thy ſake. We read alſo of the love of *David* to *Abſalom* which made him wiſh, would God I had died for thee, O *Abſalom*, my Son, my Son. This love was only manifeſted in a wiſh, which haply might have been retracted too, had there been an exchange to be made indeed; but the life of Chriſt, worth Millions of his life, was actually and willingly ſtaked down for thy Soul. We read of the love of one Diſciple manifeſted to another Diſciple in a Cup of cold Water; but Chriſt hath manifeſted his love to thee in pouring out his warmeſt Heart Blood for thy redemption. Oh what a tranſcendent love is the divine love!

6. To conclude, (though, alas, little is ſaid of the love of God,) it is an everlaſting and unchangeable love. Hills and Mountains ſhall ſooner ſtart from their Baſes, than his loving kindneſs depart from his People, *Iſa.* 54. 10. Though he afflict us, ſtill he loves us *Pſal.* 89. 32, 33. Nay, though we grieve him, yet ſtill he loves us, *Mark* 16. 7. *Tell the Diſciples, and tell* Peter. *Peter* had grieved Chriſt, denied Chriſt, yet will he not renounce nor caſt off *Peter.*

Sect. II. Well then, if God have opened to your Souls ſuch a Chamber of love, where your Souls may be raviſhed with daily Delights, as well as ſecured from danger and ruine: O that you would enter into it by Faith, and dwell for ever in the love of God! I mean, clear up your intereſt in it, and then ſolace your Souls in the delights of it. Need I to uſe an Argument, or ſpend one Motive to preſs you to enter into ſuch an Heaven upon Earth? If the deadneſs of thy Heart doth need it, take into conſideration, Reader, theſe few that follow.

1. *Motive.* Ponder with thy ſelf how ſad and miſerable the caſe will be with thee in the days of calamity and diſtreſs, if the love of God ſhall then be clouded to thy Soul; in thoſe days ſuch as love thee will either be abſent from thee, or impotent to help thee, all thy friends and familiars may be removed far off, and whither then wilt thou turn, ſhould God be far off too? This was that evil which *Jeremiah* ſo vehemently deprecated, *Chap.* 17. *v.* 17. *Be not a terrour unto me, thou art my hope in the day of evil. q. d.* O Lord my Soul depends upon refreſhment, and comfort from thee, when all the ſprings of earthly comfort are dried up. Shouldeſt thou be a terrour to me in the day of evil, it will be the moſt terrible diſappointment that ever befel my Soul; if thou be kind, I care not who be cruel if I have the love of God, I value not the hatred of Men; but if God be a terrour, who or what can be a comforter? The love of God is the alone refuge to which the gracious Soul retreats upon all creature diſappointments, and failings. This therefore is the main thing to be feared againſt the evil day.

2. *Mot.* The knowledge and aſſurance of the love of God is a Mercy attainable by a gracious Soul, notwithſtanding the imperfections of Grace. *Peter* had his falls and failings as well as other Chriſtians, yet when Chriſt puts the queſtion home to him, *Joh.* 21. 15. Simon *ſon of* Jonas *loveſt thou me more than theſe,* he was able to return a clear poſitive anſwer; *Yea, Lord, thou knoweſt that I love thee.* Study thy heart Chriſtian, and ſtudy the Scriptures; if thou canſt find the ſincere love of God in thy heart, that Scripture will clear the love of God to thy Soul, 1 *John* 4. 19. *We love him becauſe he firſt loved us.* If thou lay thine hand upon a ſtone wall, and feel it warm, thou mayeſt conclude the Sun-beams have ſhone upon it; for warmth is not naturally in dead Stones. Our love to God is but the reflex Beam of his love to us, and we know there can be no reflex without a direct Beam. Thouſands of Chriſtians do at this day actually poſſeſs the raviſhing ſenſe of divine Love, whoſe fears and complaints have been the ſame that thine now are; that God who indulged this favour to them, can do as much for thee.

3. *Mot.* Think how well thou wilt be provided for the worſt and difficulteſt times, when the love of God ſhall be well ſecured to thy Soul; when the love of God, *i. e.* the ſenſe of his love is once ſhed abroad in the Heart by the Holy Ghoſt, which for that end, among others, is given unto us, we ſhall then be able to glory in tribulation, *Rom.* 5. 3, 5. We may then bid defiance to all the adverſe powers of Hell, and Earth, and ſay, Now do your worſt: we are out of your reach, and above all your terrors and affrights. Be adviſed then to ſit cloſe to this work: clear but this point once, and the worſt is paſt. O lye at the feet of God night and day, give him no reſt, take no denial from him, fill thy mouth with pleas and arguments? tell him, Lord, it is neither for Corn nor Wine that I ſeek thee, but only for thy love; beſtow thy other gifts upon whom thou wilt, only ſeal up thy love to my Soul.

And Laſtly, I adviſe thee, *Reader*, to be exceeding careful, when God admits thee into the ſenſe of his love, to ſhut the door behind thee, leſt thy Soul be ſoon expelled thence, by the ſubtlety of Satan, who envies nothing more, than ſuch an happineſs as this: that envious Spirit totally deſpairs of the leaſt drop of ſuch a Mercy, and therefore ſwells with envy at thine enjoyment of it; but if ever thou faſten thy hand of faith upon this mercy, looſe not thy hold by every objection with which he will rap thy fingers.

1. If he object the many ſharp Afflictions, and manifold rods of God upon thee, call not the love of God in queſtion for that; but remember what he ſaith, *Heb.* 12. 6. *Whom the Lord loveth, he chaſteneth, and ſcourgeth every ſon whom he receiveth.* Fatherly Corrections are ſo far from being inconſiſtent with the love of God, that his love is rather queſtionable without them, than for them; they are love tokens, not marks of hatred.

2. Yield not up thy claim and title to the love of God, becauſe he ſometimes hides away his face from thee; thou knoweſt the Sun is up, and going on in its regular courſe, in the darkeſt and cloſeſt day. *My God, my God,* ſaith Chriſt himſelf, *Why haſt thou forſaken me?* believe he is ſtill thy God, and his love immutable, when the ſenſe and manifeſtations thereof do fail.

3. Call not the love of God into queſtion, becauſe of thy great vileneſs and unworthineſs; ſay not when thou moſt loatheſt thy ſelf, God muſt needs loath thee too; he can love where thou loatheſt. *Return, return,* O Shulamite, *return, return, that we may look upon thee: what will ye ſee in the* Shulamite? *as it were the company of two Armies.* The Spouſe was exceeding beautiful in the Eyes of others, when moſt baſe and vile in her own: What would you ſee in the *Shulamite?* alas, there is nothing in me, at the beſt, but Conflicts and Wars, betwixt Grace and Corruption, as it were betwixt two Armies, *Cant.* 6. 13.

4. Quit not thy claim to the Love of God, becauſe he ſeems to ſhut out thy Prayers, and delays to anſwer the long continued deſires and importunities of thy ſoul in ſome caſes. *David* would neither cenſure his God, no nor call in queſtion his intereſt in him, becauſe of ſuch a delay and ſilence, *Pſal.*22. 1, 2. *My God, My God.* The claim is doubled, *ver.* 1. and yet in the next breath he ſaith, *I cry in the day time, but thou heareſt not, and in the night ſeaſon, and am not ſilent.*

Thus I have offered you ſome advice and aſſiſtance, how to ſecure your ſelves in theſe Divine Attributes, *viz.* The Power, Wiſdom, Faithfulneſs, Unchangeableneſs, Care and Love of God, as in ſo many Sanctuaries, and comfortable Refuges in the days of Common Calamity. It is noted even of the *Egyptians*, when the ſtorm of Hail was coming upon the Land, *Exod.* 9. 20. *He that feared the Word of the Lord among the ſervants of* Pharaoh, *made his ſervants and his cattle flee into the houſes.* Let not an *Egyptian* take more care of his Beaſts, than Chriſtians of their Souls. Stormy days are coming, God hath provided you a Refuge, and given you ſeaſonable Præmonitions, and Calls from Heaven, to haſten into them before Deſolations come. The Lord help us to hear his Calls, and comply with them, which will be as much our Privilege, as it is our Duty. And ſo much of the *Fifth Propoſition*, viz. That God's Attributes, Promiſes, and Providences, are prepared for the ſecurity of his people in the greateſt diſtreſſes that befal them in the world.

PROPOSITION VI.

That none but God's own People are taken into theſe Chambers of Security, or can expect his ſpecial Protection in Evil Times.

Sect. I. THis *Propoſition* deſcribes and clears the qualified ſubject of this Privilege. God's own People, and none but ſuch can warrantably claim ſpecial protection in evil times, and this is conſonant to the current account of Scripture, *Iſa* 3.10,11. *Say ye unto the righteous, it ſhallbe well with him. Wo to the wicked, it ſhall be ill with him.* He ſpeaks concerning the day of *Jeruſalem*'s ruin, and *Judah*'s fall, as appears, *ver.* 8. So great a difference will God make even in this world, betwixt the righteous, and the wicked. In *Nah.* 1. you have alſo a terrible day deſcribed, wherein *Baſhan*, *Carmel*, and *Lebanon*, the moſt pleaſant and fruitful places of the land ſhall languiſh. *ver.* 4. The mountains ſhall quake, the hills melt, the earth, and thoſe that dwell therein burnt up. *ver.* 5. The indignation and fury of God poured out like fire. *v.*6. The privileged people in this terrible day are God's own people, they only are taken into ſecurity. *ver.* 7. The Lord is good, a ſtrong hold in the day of trouble, and he knoweth them that truſt in him, *i. e.* he ſo knoweth them, as to care and provide for them in that evil day, and ſo throughout the whole Scripture, you ſhall find the Promiſes of protection ſtill made to the people of God. When the *Chaldean* Army, like a devouring fire, was ready to ſeize upon the Land, the ſinners in *Sion* were afraid, fearfulneſs ſurpriſed the hypocrites, for who among us (ſay they) ſhall dwell with devouring fire, and everlaſting burning. Yes, ſaith God, ſome there are that ſhall abide that day, *viz. He that walketh righteouſly, and ſpeaketh uprightly; he ſhall dwell on high, his place of defence ſhall be the munition of rocks. i. e.* God will be a ſanctuary to them, when others ſhall be as ſtubble before the flames, *Iſa.* 33. 14, 15, 16.

But for the right ſtating of this Propoſition, three things muſt be heedfully adverted.

1. That all good men are not always exempted from the ſtroke of outward Calamities; in that ſenſe the righteous may periſh, and merciful men be taken away, yea, they may periſh in love, and be taken away in mercy from the evil to come, *Iſa.* 57. 1. 2. *Mica.* 7. 1, 2.

2. That all wicked men are not all always expoſed to external miſeries, but *a juſt man may periſh in his righteouſneſs, and a wicked man prolong his life in his wickedneſs*, Eccleſ. 7. 15.

3. But in this ſenſe, we are to underſtand the Propoſition, That none, but the people of God, have right, by promiſe, to his ſpecial protections in evil days, and that all ſuch ſhall either be preſerved from the ſtroke of calamities, or from the deadly ſting, namely Eternal Ruin, by them; though they ſhould fall by the hands of enemies, yet they die, as *Joſiah* did, in Peace, 2 *Kings* 22. 19, 20. If they be taken away, it is but out of the way of greater miſchiefs: death doth but lay the Saints in their beds of reſt, when it hurries away others into everlaſting miſeries: if they be not excuſed from troubles, yet their troubles are ſure to be ſanctified to their eternal good, *Rom.* 8.28. And the Lord will be with them in their troubles, *Pſal*, 91. 15. *Iſa.* 41. 10.

Two things remain to be conſidered, before we finiſh this laſt Propoſition: *viz.*

{ 1. Who the People of God are?
{ 2. Why this Privilege is peculiar to them?

1. Who are the People of God? The Scripture deſcribes them two ways; Negatively, and Poſitively; Negatively, in oppoſition to thoſe who are not the People of God, but are (1.) the ſervants of ſin, obeying it in the luſt of it, which the People of God neither are, nor dare to do, *Rom.* 6. 11, 12. *&c.* (2.) The men of this world, who have the portion in this life, ſavouring, and minding the things of the world only, whereas the People of God are called out of the world, *Joh.* 17. 16. and Principally ſtudy, and labour after the higher concernments of the world to come, *Rom.* 8. 5. (3) The vaſſals of Satan doing his luſt, and in ſubjection to his power, *Acts* 26. 18. *Epheſ.* 2. 2. from which bondage the People of God are made free. (4.) Nor yet are they their own, living wholly to themſelves, and ſeeking only their own ends, as others do, 1 *Cor.* 6. 19, 20, Theſe, all theſe are not the People of God, God will not own them for ſuch; they but deceive themſelves in thinking, and calling themſelves ſo: but then *Poſitively.* They are (1.) a people regenerated, and born again, *Joh.* 1. 13. Their regeneration gives them both the eſſence and denomination of the people of God: it is as impoſſible to be the children of God, without regeneration, as it is to be the children of men without generation. (2.) They are a people in covenant with God, *Ezek.* 16. 8. *I entered into a covenant with thee, and thou becameſt mine.* For in this Covenant they give themſelves to the Lord, 2 *Cor.* 8, 5. They avouch the Lord to be their God, and make over themſelves to him to be his people, *Jer.* 31. 33. devoting unto God all that they are, their ſouls, and bodies, with every faculty and member incluſively *Rom.* 12. 1. *Luke.* 16. 27. All that they have, *Rom.* 11. 36. all is dedicated

and devoted to the Lord's uſe and ſervice, and theſe only are the people of God.

2. The laſt thing to be cleared is, Why the people of God, and none beſide them, have this peculiar privilege of an hiding place in the day of trouble? And the grounds of it are,

1. Becauſe they only have ſpecial Intereſt in God, and propriety is the ground on which they claim and expect protection: I am thine, ſave me, *Pſal.* 119. 94. Upon this very ground it was, that *David* encouraged himſelf in one of his greateſt plunges and diſtreſſes of his whole life, 1 *Sam.* 30. 6. *But* David *encouraged himſelf in the Lord his God.*

2. The people of God only are at peace with God; and where there is no Peace, there can be no Protection: The harbours and gariſons of one Kingdom never receive into their Protection the Subjects of another Kingdom that are in open hoſtility againſt them. Now there is open War betwixt God and the Wicked, *Pſal.* 7. 11. *Zech.* 11. 8. Till they have Peace with God, they can claim no Protection from God.

3. The promiſes of Protection are made only to God's people; and where there is no Promiſe, there can be no warrantable claim to Protection, 2 *Cor.* 1. 20. 2 *Pet.* 1. 4. Common Providence may ſhelter them for a time, but the Saints only have the Keys of the Promiſes which open the Chambers or Attributes of God to them.

4. None but the people of God walk in the ways of God, and none but thoſe that walk in his way can groundedly expect his Protection; for ſo runs the promiſe, 2 Chron. 15. 2. *I am with you, whilſt you are with me,* i. e. I am with you, by way of Protection, Direction, Supportation, and Salvation, whilſt you are with me in the duties of Obedience, and exerciſes of your graces; ſee that you love, fear and obey me, and then depend upon it I will look after, and take care of you.

5. To conclude: The People of God only flee to God for Sanctuary, and caſt themſelves upon him for Protection, *Pſal.* 56 3. *At what time I am afraid, I will truſt in thee.* Pſal. 18. 2. *The Lord is my rock, and my fortreſs, and my deliverer; my God, my ſtrength, in whom I will truſt, my buckler, and the horn of my ſalvation, and my high tower.* This their confidence in God, and reliance upon him, engages him to protect them in their dangers, *Iſa.* 26. 3. All others put themſelves out of God's Protection, by making fleſh their Arm, and ſo giving the honour of God to the Creature, *Jer.* 17. 5. And thus much for clearing this laſt Propoſition alſo. All that remains will be diſpatched in brief and cloſe Application of the point thus opened and confirmed.

CHAP. XII.

Containing the firſt Uſe of the Point, in ſeveral informing Conſectaries, *and* Deductions *of Truth from it.*

Sect. I.

Conſect. 1. From the whole of this Diſcourſe, we may be informed what a miſerable and ſhiftleſs People all thoſe will be in times of trouble, who have no ſpecial Intereſt in God or the Promiſes. Sad and lamentable was the caſe of *Saul*, as it is by himſelf expreſſed, 1 *Sam.* 28. 15. *I am ſore diſtreſſed, for the* Philiſtines *make war againſt me, and God is departed from me, and anſwereth me no more.* It is a wonderful and unaccountable thing, how carnal Men and Women ſubſiſt, and bear up, when their earthly props and hopes ſink under and fail them; ſo long as any creature-comfort is left, thither they will retreat for relief and ſuccour: but if all fail, as quickly they may, whither will they turn for comfort, having not a God, nor a Promiſe to flee to? which the people of God can do, when all things elſe fail them, *Heb* 3. 17. Their different conditions in the day of trouble, is clearly expreſſed in *Zeph.* 2. 3, 4. *Seek ye the Lord, all ye meek of the earth, which have wrought his judgment, ſeek righteouſneſs, ſeek meekneſs, it may be ye ſhall be hid in the day of the Lord's anger.* There is God's *may be*, which is better ſecurity than Man's *ſhall be*, for their temporal deliverance: but what ſhall become of others, that have no refuge but in the Creature? Why, the miſery and ſhiftleſneſs of their condition follows in the next words: *Gaza ſhall be forſaken, and Aſhkelon a deſolation; they ſhall drive out* Aſhdod *at noon-day, and* Ekron *ſhall be rooted up*; *i. e.* All their earthly ſecurities ſhall fail them; their ſtrong hold ſhall not ſecure them; they ſhall find no ſhelter in the ſcorching heat of the day of trouble. *Moab*, *Aſhdod*, and *Ekron*, have no more benefit by the Promiſes made to *Sion*, than the Inhabitants of *Rome* can claim by the Charter of *London.* If a wicked or hypocritical perſon cry to God in his diſtreſs, he will not hear him, *Prov.* 1. 25, 26. *Job* 27. 9. but will bid him go to his earthly Refuges which he hath choſen; if he go to the Promiſes, knock at thoſe doors of hope, they cannot relieve him, being all made in Chriſt to Believers; if to the Name and Attributes of God, all the doors are ſhut againſt them, *Pſal.* 34. 16. There are ſeven dreadful Aggravations of a wicked man's Troubles; (1.) When troubles come upon him, the Curſe of God follows him into his carnal Refuges; Jer. 17. 5. *Curſed be the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord.* Trouble is the Arrow, and this Curſe the Venom of the Arrow, which makes the Wound incurable.

2. When troubles fall upon him from without, a guilty Conſcience will terrifie him from within; ſo that the Mind can give no relief to the Body, but both ſink under their own weights; it is not ſo with the people of God, they have inward relief under outward preſſures, 2 *Cor.* 4. 16.

3. The guſts and ſtorms of wicked mens troubles may blow them into Hell, and hurry them into eternal Deſtruction; if Death march towards them upon the pale Horſe, Hell always follows him, *Rev.* 6. 8.

4. If troubles and diſtreſſes overwhelm their hearts, they can give them no vent or eaſe by Prayer, Faith, and Reſignation to God, as his people uſe to do, 1 *Sam.* 1. 18.

5. When their troubles and diſtreſſes come, then comes the hour and power of their temptation, and to ſhun ſorrow they will fall into ſin, having no promiſe to be kept in the hour of temptation, as the Saints have, *Rev.* 3. 10.

6. When their troubles come, they will be left alone in the midſt of them; theſe are their burthens, and they alone muſt bear them. God's gracious, comfortable, ſupporting preſence is only with his own people.

7. If Trouble or Death come upon them as a ſtorm, they have no Anchor of Hope to drop in the ſtorm; *The wicked is driven away in his wickedneſs: but the righteous hath hope in his death,* Prov. 14. 32.

By all which it appears that a Chriſtleſs perſon is a moſt helpleſs and ſhiftleſs Creature in the day of trouble.

2 *Conſect.* Secondly, Hence it follows, *That Chriſtians ought not to droop like other men in the day of trouble.* A wicked man's boldneſs, and a Chriſtian's cowardlineſs in times of affliction, are alike ungrounded and uncomly. Why ſhould thy heart, Chriſtian, deſpond and ſink at this rate, upon the proſpect of approaching troubles? Are there not ſafe and comfortable Chambers taken up, and provided for thee againſt that day? Is not the Name of the Lord a ſtrong Tower, into which thou may'ſt run and be ſafe? The heart of a good man, ſaith *Chryſoſtom*, ſhould at all times be like the higher Heavens, ſerene, tranquil and clear, whatever Thunders and Lightnings, Storms and Tempeſts, trouble and terrifie the lower world. If a Man have a good Roof over his head, where he can ſit dry and warm, what need he trouble himſelf to hear the Winds roar, the Lightnings flaſh, and the Rains pour down without doors? Why, this is thy privilege, Chriſtian; *A man* (to wit, the Man Chriſt Jeſus) *ſhall be as an hiding place from the wind, and a covert from the tempeſt: as rivers of water in a dry place, as the ſhadow of a great rock in a weary land*, Iſa. 32. 2. Art thou in Chriſt and in the Covenant? give me then one good reaſon for thy dejections in a day of trouble; or if thou haſt none to give, hearken to theſe Reaſons againſt it.

1. If thou be in Chriſt, thy Sins are forgiven thee; and why ſhould not a pardoned Soul be a chearful Soul in adverſity? Afflictions may buz and hum about thee, like Bees that have loſt their ſting, but they can never hurt thee.

2. If thou be in Chriſt, thy God is with thee in all thy troubles; and how can thy heart ſink or faint in ſuch a preſence? Let them that are alone in troubles fail under them: but don't thou do ſo, that art ſurrounded with Almighty Power, Grace and Love, *Iſa.* 43. 1, 2.

3. If thou be in Chriſt, thy greateſt afflictions ſhall prove thy beſt Friends and Benefactors, *Rom.* 8. 28. Sure then thou art more afraid than hurt, thou miſtakeſt thy beſt Friends for thy worſt Enemies, thou and thy afflictions ſhall part more comfortably than you met.

4. If thou be in Chriſt, thy Treaſure is ſafe, thy eternal happineſs is out of the reach of all thine Enemies, *Luke* 12 4. *Luke* 10. 42. And if that be ſafe, thou haſt no cauſe to be ſad; to droop and tremble at the hazard of earthly comforts, whilſt heavenly and eternal things are ſafe, is as if a man that had gotten his Pardon from the King, and had it ſafe in his Boſom, ſhould be found weeping upon the way home, becauſe he hath loſt his Staff or Glove. Theſe Reaſons are ſtrong againſt the dejections of God's people under outward troubles; but yet I am ſenſible that all the reaſoning in the world will not prevent their dejections, except they will take pains to clear up their Intereſt in God againſt ſuch a day, *Pſal.* 18. 2. and will act their Faith by way of adherence and dependance upon God in the want of former light and evidence, *Iſa.* 50. 10. And laſtly, that they keep their conſciences pure and inviolate, which will be a ſpring of comfort in the midſt of troubles, 2 *Cor.* 1. 12.

3 *Conſect.* Thirdly, *It hence appears to be the greateſt folly and vanity in the world, to make any thing but God our refuge in the day of trouble.* This practice, as you heard but now, is under God's Curſe, and that which is curſed of God, can never be comfortable to us. It is an honour peculiar to God, the Right of Heaven, and therefore curſed Sacrilege to beſtow it on the Creature. We read of ſome that make Lyes their refuge, and hide themſelves under Falſhood, thinking when the overflowing Scourge comes it ſhall not come nigh unto them, *Iſa.* 28. 15. They will truſt to their Wits and Policies, they will fawn and flatter, lye and diſſemble, caſt themſelves into a thouſand ſhapes and forms to ſave themſelves; but all in vain, the Flood ſhall ſweep away their refuge of lyes. Others make Riches their truſt and confidence, *Prov.* 10. 15. *The rich man's wealth is his ſtrong city.* If Enemies come, their Money ſhall be their ranſom: but, oh! what a poor refuge will this be! It may betray, but cannot ſecure them. *Behold, ſaith God, I will ſtir up the* Medes *againſt them, which ſhall not regard ſilver; and as for gold, they ſhall not delight in it*, Iſa. 13. 17. Riches profit not in the day of wrath, *Prov.* 11. 4. *Job* bleſſed God in the day of his adverſity, that he had not made gold his hope, or the fine gold his confidence, *Job* 31. 24. Bleſs not thou thy ſelf that thou haſt ſuch things to beſtow thy hope and truſt upon. Others make Men their refuge, eſpecially great and powerful Men: but to how little purpoſe is it! *Put not your truſt in Princes, nor in the ſon of man, in whom there is no help*, Pſal. 146. 3, 4. They cannot keep their Crowns upon their Heads, no, nor their Heads upon their Shoulders; the greateſt Men are but Duſt, and what can Duſt do to Duſt? Three things aggravate their miſery, who miſplace their confidence by beſtowing it on any Creature. 1. That Creature will certainly deceive them; Men are deceitful men, *Pſal.* 62. 9. Riches are deceitful riches, 1 *Tim.* 6. 17. Every thing you lean on beſide God will ſtart aſide, like a deceitful Bowe, *Pſal.* 78. 57. (2.) The diſappointment of your hopes from the Creature will enflame your affliction, and greatly aggravate your ſorrow, 2 *Kings* 18. 21. The broken Reeds of *Egypt* will not only fail, but pierce you (3.) In a word, God will take none into his protection, who make any thing beſides himſelf their hope and confidence; if we fly from God to the Creature, God will ſay to the Creature, Thou ſhalt go; except I have thy dependence, thou ſhalt never have my protection; where I have no honour, thou ſhalt have no comfort.

4 *Conſect.* Fourthly, The former Diſcourſe yields us alſo this comfortable concluſion, *That whatever confuſions, deſolations, and troubles be in the earth, the Church and People of God can never be wholly exterminated and deſtroyed, ſeeing ſuch a ſecure refuge is prepared for them of God*, Pſal. 102. 28. *The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee.* Which is aſſigned as the true reaſon of its perpetuity and ſafety, *Pſal* 48. 3 *God is known in her palaces for a refuge.* The Church's Enemies have tried the utmoſt of their Policies and Powers in all Ages againſt it, but to no purpoſe: whilſt they have been plotting and perſecuting, the preſerved Remnant have been ſinging their Song upon *Alamoth*, even Praiſes to their great Preſerver; tho' they have no external viſible defence, yet are they as ſafe as Salvation it ſelf can make them, *for ſalvation will God appoint for walls and bulwarks*, Iſa. 26. 1, 2. Four things are exceeding remarkable in the Church's Preſervation: (1.) No people were ever ſo fiercely oppoſed by the Powers of this World, *The Kings of the earth have ſet themſelves, and the Rulers have taken counſel together*, Pſal. 2. 2. All methods and artifices have

been tryed, ſometimes to jeer and ſcoff them out of the Religion, ſo did the *Apoſtate Julian*: and ſometimes by cruel tortures to afright them from their Religion; the variety and more than barbarous inhumanity whereof the Church-hiſtories give us a ſad and amazing account. (2.) Under theſe cruel Perſecutions they have ſeemed to be utterly loſt, to the eye of ſenſe and reaſon; *I am left alone*, ſaid *Elijah*, *and they ſeek my life*, 1 Kings 19. 10. *By whom, Lord, ſhall Jacob ariſe*, ſaid *Amos*, *for he is very ſmall?* Am. 7. 2. (3.) Notwithſtanding all which, the Church hath over-lived all its dangers; it is the true *Phœnix* which hath out-lived the Deluge. (4.) Such deliverances are proper and peculiar to the Church alone; no people, beſides the people of God, have ſuch Salvations upon Record. The great and famous Monarchies of the World have daſh'd one another to pieces, like earthen Potſheards.

—— Sic Medus ademit
Aſſyrio, ſyroque tulit moderamina Perſes.

And all this by vertue of that promiſe, *Jer.* 30. 11. *For I am with thee, ſaith the Lord, to ſave thee; though I make a full end of all Nations whither I have ſcattered thee, yet will I not make a full end of thee.*

5 *Conſect.* Fifthly, to conclude: If this be ſo, *then it is a deep and dangerous policy of Satan to ſhut up our refuge in God againſt us, as much as may be in times of trouble.* Satan, like a cunning Fowler, deſpairs of getting the Birds in his Net, except he can beat them out of their coverts; it is therefore his great deſign, to eſtrange and alienate the Saints from their God, as much as he can, thereby to cut off their retreat to him in times of trouble; a miſchief which the people of God have always vehemently deprecated, *Pſal.* 102. 2. *Jer.* 17. 17. and oh that we would beware of it, and ſhun this miſchief, by our ſeaſonable preventing watchfulneſs. There are, among others, three ſpecial Projects of Satan, whereby he manages this miſchievous deſign againſt the people of God.

1. By drawing their Conſciences under guilt, on purpoſe to deſtroy the liberty, freedom, and child-like confidence of their Souls, in their addreſſes to God. This, if any thing in the World, will do it, *Job* 11. 14, 15. What a loſs will that poor Soul be at, in times of trouble, whoſe grumbling and condemning conſcience will not ſuffer him to look up chearfully and believingly in the face of its God and Father, having loſt its ancient Freedom at the Throne of Grace?

2. By prevailing with them to neglect and intermit the courſe of their daily duties, and thereby to let down their Communion with God, and in a great meaſure loſe their acquaintance with him. This is a dangerous Policy of the Devil, and an unſpeakable prejudice to the Soul. Oh Chriſtian! take heed of a lazy ſlothful ſpirit, or a vain and earthly heart, which will eaſily ſuffer the Duties of Religion to be joſtled aſide, and put by for every trivial occaſion; eſpecially beware of ſlight, formal, ſuperficial, and dead-hearted performances of duty, which is little better than the intermiſſion of them, it may indeed prevent the ſcandal, but can never give thee the comfort of Religion.

3. By beclouding their Intereſt in God, and darkening their titles and evidences, by thick clouds of doubts and fears. This is the ſad caſe of many a poor Chriſtian in a day of trouble with out-fightings, with in-fears. Brethren, I beſeech you, think often what thoſe things are, which uſually put men into ſuch frights and ſtreights, when eminent dangers ſtare them in the face, what it is that daunts and damps the hearts of Chriſtians at ſuch times; and as you value the peace and freedom of your Souls with God, give not matter for your conſciences to reproach you with miſ-ſpent time, indulged ſins, neglected duties, formality or hypocriſie in Duties, ſiniſter, and by-ends in your tranſactions with God or Man: preſerve the purity and peace of your conſciences, as you would preſerve your two eyes; if by ſuch wiles the Devil cannot bar you from your God, or ſhut up your refuge in him, your outward troubles can do you no hurt.

The Second Uſe, of Direction and Advice.

Sect. II. The Providence of God in theſe days, giving us ſuch loud warnings of approaching judgment; how are all that are wiſe in heart, and of underſtanding of the times, now more eſpecially concerned to clear their Intereſt in theſe bleſſed Attributes of God, which have here been opened, as their only refuge in the evil day. Let me therefore perſuade and preſs you to betake your ſelves to God, your Refuge and ſtrong Hold in Trouble, and that more eſpecially in theſe two great Duties, *viz.*

1. Of fervent Supplication.
2. Of univerſal Reſignation.

1. Betake your ſelves to God by fervent Prayer and Supplication. Let me ſay of theſe Times, as holy Mr. *Perkins* did of his, *Non ſunt iſta litigandi, ſed orandi tempora*; Theſe are no times for Chriſtians to contend and ſtrive one with another, but with their united cries to ſtrive with God, and, among other requeſts, ſtrongly to enforce and follow home that of *David*, *Pſal.* 71. 2, 3. *Deliver me in thy righteouſneſs, and cauſe me to eſcape: incline thine ear unto me, and ſave me; be thou my ſtrong habitation, whereunto I may continually reſort.* That's a true and weighty Obſervation of *Auſtin*, *Non facilè inveniuntur præſidia in adverſitate, quæ non fuerint in pace quæſita*; A refuge is not to be found in trouble, except it be provided before-hand in peace. *For this*, ſaith the Pſalmiſt, *ſhall every one that is godly pray unto thee, in a time when thou maiſt be found, ſurely in the floods of great waters they ſhall not come nigh unto him*, Pſal. 32. 6. Had not *Noah* prepared and ſecured himſelf in the Ark, before the floods of great water came, he had not ſate, as he did, *mediis tranquillus in undis*; ſleeping quietly, when others were periſhing in the waters. Gather your ſelves therefore together, before the Decree bring forth; ſeek the Lord, all ye meek of the Earth, be more frequent, and more fervent in Prayer, now than ever; you have all the encouragements in the world to incite you to this Duty: the nature of your God is exceeding pitiful, tender, and compaſſionate, *Jam.* 5. 11. The endeared relations betwixt God and you give ſingular encouragement of ſucceſs: Shall not God hear his own Elect, which cry unto him day and night? *Luke* 18. 7. The ſweet returns and anſwers of former Prayers are ſo many motives and encouragements to follow cloſe that thriving Trade, *Pſal.* 52. 1, 2, 3. And above all, your prevalent Advocate in the Heavens ſhould encourage you to come frequently and boldly to the Throne of Grace, that you may obtain Mercy, and find Grace, to help in the time of need, *Heb.* 4. 16. In two things I ſhall briefly offer a little direction here, *viz.*

1. As to the matter } of Prayer.
2. As to the manner }

1. As to the matter of Prayer, I mean ſuch as the ſtate and condition of the times, now more eſpecially ſuggeſts.

(1.) Unite your Prayers, and cry mightily to the Lord, that if it be his good pleaſure, this cup of wrath which ſeems to be mingled and prepared, may paſs from his People. Now cry to God, as they are directed to do, *Joel* 2. 17. *Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen ſhould rule over them: wherefore ſhould they ſay among the people, Where is their God?* O pray, That *England* may not be delivered into the hands of blood-thirſty Papiſts, that the golden Candleſtick may not be removed, that Idolatry may not return into thoſe places where God hath been ſo ſweetly worſhiped; that a Land ſo peculiarly bleſſed with Goſpel-light, wherein ſo many thouſand Sons, and Daughters, have been born to God, may not at laſt become an *Aceldama*, a great Shambles, to quarter out the Limbs of his dear Saints; that the pleaſant Plant of Reformation, planted with his own right hand, and watered with ſo many Tears, yea with ſo much blood, may not at laſt be rooted up by the wild Boar out of the Foreſt!

(2.) Pray indeſinently, That you may be kept from the ſins and temptations of the times. O watch and pray, that you enter not into temptation; if you cannot prevail with God, to turn away his Anger, yet be importunate with him, that you may be kept from Sin, that if you loſe your outward Peace, you may be able to keep inward Peace, that you may never ſacrifice your Conſciences, to ſave your Fleſh, that you may never fall under the diſpleaſure of God, to avoid the rage of Men. Ah Friends, we little think what a fearful havock an hour of temptation will make in ſuch a profeſſing Nation as this is; then ſhall many be offended, *Matth.* 24. 10. O pray, that you may never give offence to others by ſcandal, or take offence your ſelves at the ways of God, whatever ſufferings and ſharp Tryals ſhall come.

(3.) Pray earneſtly for the ſanctification of all your troubles, to your eternal good; an unſanctified comfort never did any Man good, and a ſanctified trouble never did any Man hurt; be more earneſt therefore with God, rather to have your troubles ſanctified, than prevented; to get the bleſſing, than to avoid the ſmart of them; if they cannot be turned away from you, pray they may be turned to your ſalvation.

2. Betake your ſelves to God your refuge by Faith, reſigning and committing all into his Hands, *Now the juſt ſhall live by faith, Heb.* 10 38. The more you can truſt God, the more you ſecure your ſelves from danger; he that can live by Faith, ſhall never die by Fear, and be ſure to inform your ſelves well in two things, *viz.*

1. What it is to truſt God over all.
2. What grounds you have ſo to do.

1. Be well inſtructed in the Nature of this Duty, there are ſix things imported in ſuch Acts of Reſignation.

1. An awakened ſenſe of our dangers and hazards. *At what time I am afraid* I *will truſt in thee, Pſal.* 56. 3. Suffering times are reſigning times, 1 *Pet.* 4. 19. *Let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well doing; as unto a faithful creator.* And the greater and nearer our dangers are, the more frequent and vigorous ſhould the actings of our faith this way be; Be not far from me, for trouble is near.

2. Reſignation to God neceſſarily implies our renunciation, and diſclaiming of all other refuges. Aſhur *ſhall not ſave us, we will not ride upon horſes, neither will we ſay any more to the work of our hands, ye are our Gods, for in thee the fatherleſs findeth mercy, Hoſ* 14. 3. He that relies upon God, muſt ceaſe from Man; reſignation to God excludes not the uſe of lawful Means, but it doth exclude dependence upon them.

3. Reſignation to God is always grounded upon an intereſt in God, we have no warrant, nor encouragement to expect protection from him in trouble, except we can come to him as Children to a Father: It is the filial relation that gives encouragement to this fiducial reſignation, and the clearer that relation and intereſt is, the more bold and confident thoſe acts of Faith will be, *Pſal.* 86. 2. *Preſerve my ſoul, for I am holy. O thou my God ſave thy ſervant that truſteth in thee.* And again, *Pſal.* 119. 94. *I am thine, ſave me.* I ſpeak not here of the firſt act of Faith, which flows not from an intereſt; but gives the Soul an intereſt in God. Nor do I ſay that poor doubting and timorous Believers whoſe intereſt in him is dark and dubious, have no warrant to reſign themſelves and their concernments into his hands, for it is both their Right and duty to do it: But certainly the clearer our intereſt is, the more facile and comfortable will thoſe Acts be.

4. The committing Acts of Faith imply a full acknowledgment and owning of God's Power to protect us, be the danger never ſo imminent, *Pſal.* 31. 15. *My times are in thy hand, deliver me from the hands of mine enemies, and from them that perſecute me. q. d.* O Lord I am fully ſatisfied, my life is not at the diſpoſe of mine Enemies, 'tis not in their hands, but in thine; all the traps and ſnares they lay for it ſhall not ſhorten one minute of my time, I know thine hand is fully able to protect me, and therefore into thine hands I reſign my ſelf, and all I have.

5. Reſignation involves in it an expectation of help and ſafety from God, when we ſee no way of ſecurity from Men. *O Lord,* ſaith *Jehoſhaphat, We have no might nor no ſtrength, neither know we what to do, but our eyes are unto thee,* 2 *Chron.* 20. 12. So *David, Pſal.* 62. 5, 6. *My ſoul wait thou only upon God, for my expectation is from him, he only is my rock and my ſalvation, he is my defence* I *ſhall not be moved.*

6. Reſignation to God implies the leaving of our ſelves and our concernments with him to be diſpoſed of according to his good pleaſure; the reſigning Soul deſires the Lord to do with him what he will, and is content to take what lot Divine pleaſure ſhall cast for him, 2 *Sam.* 15 25. *And the King ſaid unto* Zadok, *carry back the Ark of God into the city, if I sha find favour in the eyes of the Lord, he will bring me again and ſhew me both it and his habitation; but if h thus ſay, I have no delight in thee, behold, here am let him do to me as ſeemeth good unto him.* And ſ much of the Nature of this Duty, that we may underſtand what to do.

2. Next let me ſhew you what encouragemen you that are the People of God, have to this dut and they will appear to be great and many.

The Sovereignty and abſolute Dominion God over all Creatures, is a ſingular encouragemen ver all, *Pſal.* 59. 9. *Becauſe of his ſtrength will I wait upon thee, for God is my defence.* If a man were in danger amidſt a great Army of rude and inſolent Souldiers, and were to put himſelf under the protection of any one, it ſhould be the *General* of that Army, to chuſe in ſuch a hand he cannot but be ſafe, all the Souldiers being at his beck. Chriſtian, thy God into whoſe hands thou committeſt thy ſelf, is Lord General of all the Hoſts and Armies in Heaven and Earth; how ſafe muſt thou then be in his hands?

2. The unſearchable and perfect Wiſdom of God is a mighty encouragement to commit our ſelves into his hands, *with him is plenteous redemption, Pſal.* 130. *ult. i. e.* Choice and variety of ways and methods to ſave his people; we are, but God never is at a loſs to find a door for our eſcape, 2 *Pet.* 2. 9. *The Lord knoweth how to deliver the godly out of temptation.*

3. The infinite tenderneſs and compaſſionateneſs of our God is a ſweet encouragement to reſign and commit our ſelves and all we have into his hands, his mercy is incomparably tender towards his people, infinitely beyond whatever any creature felt ſtirring in its own bowels towards another that came out of its bowels, *Iſa.* 49. 15. This compaſſion of God engageth the two forementioned Attributes. *viz.* his Power and Wiſdom, for the preſervation and relief of his people, as often as diſtreſſes befall them. Yea,

4. The very diſtreſſes his peopel are in, do, as it were, awake the Almighty power of God for their defence and reſcue; our diſtreſſes are not only proper ſeaſons, but powerful motives to his ſaving power, *Deut.* 36. *For the Lord ſhall judge his people, and repent himſelf for his ſervants, when he ſeeth that their power is gone, and there is none ſhut up or left.* God makes it an argument to himſelf and his people, *Plead it as an argument with him, be not far from me, for trouble is near, for there is none to help.*

5. We have already committed greater and weightier concernments into his hand than the deareſt intereſt we have in this World, we have intruſted our ſouls with him, 1 *Pet.* 4 19. 2 *Tim.* 1. 12. Well therefore may we commit the leſſer, who have intruſted the greater with him; what are our lives, liberties, eſtates, and relations, compared with our Souls, and the eternal ſafety and happineſs of them?

6. The committing act of Faith is the great and only expedient to procure and ſecure the peace and tranquillity of our minds, amidſt the diſtractions and troubles of the preſent World; the greateſt part of our affliction and trouble in ſuch days, is from the working of our own thoughts; theſe torments from within are worſe than any from without; and the reſignation of all to God by Faith is their beſt and only cure, *Proverbs* 16. 3. *Commit thy works unto the Lord, and thy thoughts ſhall be eſtabliſhed.* A bleſſed calmneſs of mind, a ſweet tranquillity and ſettlement of thoughts follows immediately hereupon, *Pſal.* 94. 19. Oh then, leave all with God, and quietly expect a comfortable iſſue; and for the better ſettlement, and ſecurity of thy peace in times of diſtraction and trouble, I beſeech thee, Reader, carefully to watch and guard againſt theſe two evils.

1. *Caution.* Beware of Infidelity and diſtruſtfulneſs of God and his Promiſes, which ſecretly lurks in thy heart, and is hugely apt to bewray it ſelf; when great diſtreſſes and troubles befall thee, thou wilt know it by ſuch Smptomes as theſe. 1. In an over haſty and eager deſire after preſent deliverance, *Iſa.* 51. 14. *The captive exile haſteneth that he may be looſed, and that he ſhould not die in the pit, nor that his bread ſhould fail.* The leſs Faith, always the more impatience, and the more ability to believe, the more patience to wait. 2. It will diſcover it ſelf in our readineſs to cloſe with and catch at ſinful mediums and methods of deliverance, *Iſa.* 30. 15, 16. And this is the handle of temptation and occaſion of Apoſtacy. *But he that believeth will not make haſte, Iſa.* 26. 18. No more haſte than good ſpeed. 3. It will ſhew it ſelf in diſtracting cares and fears about events, which will rack the mind with various and endleſs tortures.

2. *Caution.* Beware of dejection and deſpondency of mind in evil times, take heed of a poor low ſpirit, that will preſently ſink and give up its hopes upon every appearance and face of trouble; it is a promiſe made unto the righteous, *Pſal.* 112. 7. *He ſhall not be afraid of evil tidings, his heart is fixed truſting in the Lord.* The truſting of God fixes the heart, and the fixing of the heart, fortifies it againſt Fear: but I know what many poor Chriſtians will ſay in this caſe, their timorouſneſs and deſpondency ariſes not ſo much from the greatneſs of outward evils, as from the darkneſs and doubtfulneſs of their Spiritual and inward condition, which doubtleſs is the very truth of the caſe, which brings me to the laſt uſe of this point.

Uſe the Third

Search and examine your hearts, Chriſtians, whether thoſe graces and qualifications to which God hath promiſed protection in evil times may not be found upon an impartial ſearch in your hearts amongſt which I will ſingle out three principal ones as the proper matters of your ſelf examination, *viz.*

1. Uprightneſs of Heart and Way.
2. Humiliation for your own and others ſins.
3. Righteouſneſs in doing and meekneſs in ſuffering the Will of God

1. Uprightneſs and Integrity of heart and way. To this qualification belong many ſweet promiſes of protection, ſuch is that *Prov.* 2. 7. *He is a buckler to them that walk uprightly, Pſal.* 7. 10. *My defence is of God, which ſaveth the upright in heart.* If your hearts be true to God, theſe promiſes ſhall be truly performed to you, but beware you deceive not your ſelves in ſo great a point as this is; thy heart cannot be an upright heart, except, 1. It be a renewed heart; the Natural heart is always a falſe heart, 'tis only regeneration that gives the heart a right temper and frame; all the duties and labours in the world can never keep that heart right in its courſe, which is not firſt ſet right for God by a principle of renovation. (2.) We cannot judge our ſelves upright, except uprightneſs be the ſetled frame and ſtanding bent of our hearts, *Pſal.* 119. 112, 117. It is not our integrity in one or two ſingle actions, but in the general courſe, and complex frame of our lives and ways, that will prove our integrity to God. (3.) Then may we reckon our ſelves upright, when the dread and awe of God's all-ſeeing eye keeps our hearts and ſteps from turning aſide to iniquity, *Gen.* 39. 9. 2 *Cor.* 2. 17. That's a ſincere and upright heart indeed, that finds it ſelf at all times, and in all places overawed from ſin, by the eye of God upon him. (4.) That man's heart alſo is upright with God, who purely aims at and deſigns the glory of God, as the ſcope and end of his life and actions,

who lives not to himſelf, neither acts ultimately and principally for himſelf; but lives to God as a perſon dedicated and devoted to him, *Rom.* 14. 7. (5.) That heart alſo is upright with God, which governs it ſelf and its ways by the directions and rules of the Word, *Pſal.* 119. 11, 24, 133. Happy is that Soul that finds ſuch evidences of Integrity in it ſelf, when it is brought to the trial of it at the Bar of the Word, *Heb.* 4. 12. at the Bar of Conſcience, 2 *Cor.* 1. 12. at the Bar of Afflictions, *Pſal.* 119. 87. and at the Bar of ſtrong Temptations, *Gen.* 39. 9. The eyes of the Lord ſhall run to and fro through the whole Earth, to ſhew himſelf ſtrong in the behalf of ſuch whoſe hearts are thus perfect towards him.

2. Another gracious qualification, intitling the Soul to God's ſpecial Protection in the worſt and moſt dangerous times, is the true humiliation for our own and other Mens ſins: *Go, ſet a mark,* ſaith God *upon the foreheads of the men that ſigh and cry for all the abominations that be done in the midſt thereof,* Ezek. 9. 4. Theſe that thus mourn, when others laugh, ſhall laugh when others mourn. *Lot* was the only Mourner in *Sodom,* and he was the only perſon exempted from deſtruction in the ruin and overthrow thereof, 2 *Pet.* 2. 7. That's a ſweet and bleſſed privilege mentioned in *Iſa.* 66. 10. *Rejoice ye with* Jeruſalem, *and be glad with her all ye that love her, rejoyce for joy with her, all ye that mourn for her, that ye may ſuck and be ſatisfied with the breaſts of her conſolations, that ye may milk out, and be delighted with the abundance of her glory.* Be contented, Chriſtians, to bear your part in *Sion's* groans and ſorrows, you may live to bear your part in her triumphs and ſongs of deliverance; it is an Argument of the true publickneſs and tenderneſs of your Spirits for preſent, and as ſweet a ſign as can appear upon your Souls, that you are reſerved for better days.

3. Righteouſneſs in doing, and meekneſs in ſuffering the Will of God, is another Mark or Note, diſtinguiſhing and deſcribing thoſe perſons whom God will preſerve in the evil day. You have both theſe together in *Zeph.* 2. 3. *Seek ye the Lord, all ye the meek of the earth, which have wrought his judgments, ſeek Righteouſneſs, ſeek Meekneſs: it may be ye ſhall be hid in the day of the Lord's anger.* The eyes of the Lord are over the righteous, and his ears are open unto their Prayers, 1 *Pet.* 3. 12. If righteouſneſs bring you into danger, the righteous God will take care of you in that danger, and bring you out of it. Oh! 'tis a ſingular comfort, when a man can ſay, It was not my Sin, but my Duty, that brought me into trouble; this Affliction met me in the path and way of my duty; 'tis for thy ſake, O Lord, that I am in trouble; as the Martyr that held up the Bible at the Stake, ſaying, *This hath brought me hither.*

To conclude, Manage all your Sufferings for Chriſt with Chriſtian Meekneſs: As Righteouſneſs muſt bring you into them, ſo Meekneſs muſt carry you through them; if you avenge your ſelves, you take the Cauſe out of God's hand into your own, but the meek Chriſtian leaves it to the Lord, and ſhall never have cauſe to repent of his ſo doing. If thou have an upright heart with God, a tender and mournful heart for ſin, and thou ſuffer with Meekneſs for Righteouſneſs-ſake, thou art one of theſe Souls to whom that ſweet Voice is directed in my Text,

> *Come, my People, enter thou into thy Chambers, and ſhut thy doors about thee; hide thy ſelf, as it were, for a little moment, until the indignation be over-paſt.*

ΠΛΑΝΗΛΟΓΊΑ.

A
Succinct and Seaſonable
DISCOURSE
OF THE
Occaſions, Cauſes, Nature, Riſe, Growth, and Remedies
OF
MENTAL ERRORS.

THE Reverend Authour of the enſuing Treatiſes, having in them explained and defended ſeveral Goſpel-Truths, unto which divers things in the Writings of the Reverend Dr. *Criſp* deceaſed, do ſeem very oppoſite; Whereas ſome of us who ſubſcribed a Paper, the deſign whereof was only to teſtify, That we believed certain Writings of the Doctor*'s never before publiſhed*, were faithfully tranſcribed by his Son, the Publiſher of them; which Paper is now, by the Bookſeller, prefixed to the whole Volume, containing a large Preface, which we never ſaw till after the Publication, together with all the Doctor's former Works that were *publiſhed many years before*; And are hereupon, by ſome weak People, miſunderſtood, as if by that Certificate, we intended an Approbation of all that is contained in that Volume. We declare, we had no ſuch Intention: As the Paper we ſubſcribed hath no word in it that gives any ſuch intimation: But are well pleaſed theſe latter Writings are Publiſh'd (in reference whereto we only certified our belief, which we fixedly retain, of the Publiſher's fidelity) as they contain many paſſages in them, that may in ſome meaſure remedy the hard and hurtful conſtruction that many expreſſions were more liable to *in the former*; whereof the Doctor ſeem'd apprehenſive himſelf, when in the beginning of his Diſcourſe, on *Tit.* 2. 11, 12. he ſpeaks thus: [*Beloved, I am jealous of you with an holy jealouſie,* 1. Cor. 11. 2, 3. *Leſt after the ſweet wooing of you in Chriſt's* Name, *that ye might be eſpouſed unto him; I ſay, I am jealous, and fear, leſt as the Serpent beguiled* Eve, *through his ſubtilty, namely, bewitching her to a preſumptuous, licentious adventuring on God's gentleneſs, while ſhe taſted the forbidden Fruit; ſo your minds ſhould be corrupted from the ſimplicity that is in him, namely, by preſuming too much upon him, and adventuring to continue in Sin, in hope that Grace may abound. For the preventing of which dangerous miſcarriage, which hath been the dangerous lot of many Thouſands, I thought good to ſtep in with this Text, which I am perſuaded will prove a ſeaſonable warning to ſome at leaſt.*] And this Pious caution of the Authour herein, leſt he ſhould be miſunderſtood, gives us ſome grounds to believe, that he intended them not in the more exceptionable ſenſe. 'Tis beſt, if any unwary Reader receive hurt, that he receive his healing alſo from the ſame hand. And whereas a Paper was printed upon this occaſion, ſoon after the Publication of the Doctor's Works, we willingly adopt ſo much of it as is requiſite to our preſent purpoſe, which is to this effect:

‘ Some who ſubſcribed this Certificate, ſaw only the Paper it ſelf, to which Subſcription was deſired; never having peruſed the Works of Dr. *Criſp*. The Certificate only concerned the Son, not the Father; and certified only concerning the Son, That they who ſhould ſubſcribe it, believed him in this, to deal truly; that he was not a *Falſarius*; that he would not ſay that was his Father's, which was not ſo; a Paper ſo ſober, ſo modeſt, was (*taken by it ſelf*) ſcarce refuſable by a Friend.

‘ The Son's Preface, ſome that ſubſcribed this Certificate, ſaw not, nor had any notice, or the leaſt imagination of its Contents, otherwiſe the part of a Friend had certainly been done, as well in adviſing againſt much of the Preface as in ſubſcribing the Certificate.

‘ For the Works of this Reverend Perſon themſelves, as it no way concern'd the ſubſcribing this Certificate, to know what they were; ſo from the opinion that went of the Authour, among many good Men, That he was a Learned, Pious, Good Man, it was ſuppoſed they were likely to have in them many good and uſeful things; to which it was only needful to think them *his*, not *to think them perfect*.

‘ We may in ſome reſpect judge of Books as of Men, *i. e.* reckon, that though divers very valuable Men, have had remarkable failings; yet that upon the whole, 'tis better they haved lived and been known in the

‘World, than that they ſhould not have lived, or have lived obſcure.

‘The Truth is (which we have often conſidered) that though the great Doctrines of Chriſtian Religion do make a moſt coherent, comely Scheme, which every one ſhould labour to comprehend and digeſt in his mind; yet when the Goſpel firſt becomes effectual for the changing mens hearts, 'tis by God's Bleſſing this or that paſſage which drops; the moſt diſcern not the ſeries and connection of Truths at firſt, and too little afterwards.

‘Upon that view of Dr. *Criſp*'s Writings we have had ſince the Publication, we find there are many things ſaid in them, with that good ſavour, quickneſs, and ſpirit, as to be very apt to make good impreſſions upon mens hearts; and do judge, that being greatly affected with the Grace of God to Sinners himſelf, his Sermons did thereupon run much in that ſtrain. All our minds are little, and incomprehenſive; we cannot receive the weight and impreſſion of all neceſſary things at once, but with ſome inequality; ſo that when the Seal goes deeper in ſome part, 'tis the ſhallower in ſome others.

‘If ſome parts of Dr. *Criſp*'s Works be more liable to exception, the danger of hurt thereby ſeems in ſome meaſure obviated *in ſome other*: As when he ſays, *p.* 46. *Vol.* 1. *Sanctification of Life, is an inſeparable Companion with the Juſtification of a Perſon by the Free-Grace of Chriſt.* And Vol. 4. p. 93. *That in reſpect of the Rules of Righteouſneſs, or the Matter of Obedience, we are under the Law ſtill, or elſe we are Lawleſs, to live every Man as ſeems good in his own eyes, which I know no true Chriſtian does ſo much as think.*

‘In like manner whereas, *Vol.* 2. *Serm.* 15. *and perhaps elſewhere, the Doctor ſeems to be againſt evidenciug our Juſtification and Union to Chriſt, by our Sanctification and new Obedience*; *we have the Truth of God in this matter plainly deliver'd by him.* Vol. 4. p. 36. *when he teacheth, that our Obedience is a comfortable evidence of our being in Chriſt; and on that, as well as on many accounts, neceſſary.*

‘The difference between him and other good men, ſeems to lie not ſo much *in the things*, which the one or other of them believe, as about *their order* and *reference to one another*; where 'tis true, there may be very *material difference*: but we reckon, That notwithſtanding what is more controverſible in theſe Writings, there are much more *material things*, wherein they cannot but agree, and would have come much nearer each other, even in theſe things, if they did take ſome words or terms which come into uſe on the one or the other hand, *in the ſame ſenſe*; but when one uſes a word in *one ſenſe*, another uſes the ſame word (or underſtands it, being uſed) in quite *another ſenſe*, here ſeems a vaſt diſagreement, which proves at length to be verbal only, and really none at all: As let by *Condition*, be meant a *deſerving Cauſe*, (in which aſe 'tis well known *Civilians* are not wont to take it) and the one ſide would never uſe it, concerning any good Act that can be done by us, or good Habit that is wrought in us, in order to our preſent acceptance with God, or final Salvation. Let be meant by it, ſomewhat, that by the conſtitution of the Goſpel-Covenant, and in the nature of the thing is *requiſite* to our preſent and eternal well-being, without the leaſt notion of deſert, but utmoſt abhorrence of any ſuch notion in this caſe, and the other ſide would as little refuſe it. But what need is there for contending at all about a *Law-Term*, about the proper or preſent uſe whereof, there is ſo little agreement between *them it ſeems beſt to ſerve*, and *them it offends*. Let it go, and they will well enough underſtand one another. Again, Let *Juſtification* be taken for that which is compleat, entire, and full, as it reſults at laſt from all its Cauſes and Concurrents, and on the one hand it would never be denied, that Chriſt's Righteouſneſs juſtifies us at the Bar of God in the Day of Judgment, *as the only deſerving Cauſe*; or affirmed, that our Faith, Repentance, Sincerity, do juſtifie us there, *as any Cauſe at all.* Let Juſtification be meant only of being juſtified in *this or that particular reſpect*; As for inſtance againſt *this particular Accuſation*, of never having been a Believer: and the honeſt miſtaken *Prefacer* would never have ſaid, O horrid! upon its being ſaid, Chriſt's Righteouſneſs doth not juſtifie us in this Caſe: For he very well knows Chriſt's Righteouſneſs will juſtifie no man that *never was a Believer*; but that which muſt immediately juſtifie him *againſt this particular Accuſation*, muſt be proving, that he did ſincerely believe, which ſhews his intereſt in Chriſt's Righteouſneſs, which then is the only deſerving Cauſe of his full entire Juſtification.

‘There is an Expreſſion in *Vol.* 1. *p.* 46. *That Salvation is not the end of any good work we do*, which is like that of another; *we are to act from Life, not for Life.* Neither of which are to be *rigidly taken*, as 'tis likely they were never *meant* in the ſtrict ſenſe. For the former, this Reverend Authour gives us himſelf the handle, for a gentle interpretation, in what he preſently ſubjoyns, where he makes the *end of our good works to be the manifeſtation of our Obedience and Subjection*; *the ſetting forth the praiſe of the glory of the Grace of God*; which ſeems to imply, that he meant the foregoing negation in a comparative, not in an abſolute ſenſe; underſtanding the glory of God to be *more principal*; and ſo that *By end*, he meant the very *ultimate end*: ſo for the other 'tis likely it was meant, that we ſhould not act or work *for* life *only*, without aiming and endeavouring, that we might come to work *from* life *alſo*.

‘For it is not with any tolerable Charity ſuppoſable, that one would *deliberately ſay* the *one* or the *other* of theſe in the rigid ſenſe of the words; or that he would not, upon conſideration, preſently unſay it, being calmly reaſoned with. For it were in effect to *abandon Humane Nature*, and to ſin againſt a very Fundamental Law of our Creation, not to intend our own felicity; it were to make our firſt and moſt deeply Fundamental Duty, in one great eſſential branch of it, our ſin, *viz.* To *take the Lord for our God*:

'For *to take him for our God* moſt *eſſentially* includes our taking him for our *ſupream good*; which we all know is included in the notion of the *laſt end*; it were to make it unlawful to ſtrive againſt all Sin, and particularly againſt ſinful averſion from God; wherein lies the very death of the Soul, or the ſum of its miſery; or to ſtrive after perfect conformity to God in holineſs, and the full fruition of him, wherein its final bleſſedneſs doth principally conſiſt.

'It were to teach us to violate the great Precepts of the Goſpel; *Repent, that your ſins may be blotted out--- Strive to enter in at the Strait Gate--- Work out your Salvation with fear and trembling*: To obliterate the Paterns and Precedents ſet before us in the Goſpel. *We have believed in Jeſus Chriſt, that we might be juſtified--- I beat down my body, leſt I ſhould be a caſt-away--- That thou mayeſt ſave thy ſelf, and them that hear thee.*

'It were to ſuppoſe one bound to do more for the Salvation of others, than our own Salvation. We are required to ſave others with Fear, plucking them out of the Fire. Nay, we were not (by this rule ſtrictly underſtood) ſo much as to pray for our own Salvation; (which is a doing of ſomewhat) when no doubt, we are to pray for the ſucceſs of the Goſpel, to this purpoſe, on behalf of other men.

''Twere to make all the Threatnings of Eternal Death, and Promiſes of Eternal Life, we find in the Goſpel of our Bleſſed Lord, unleſs, as motives to ſhun the one, and obtain the other: For they can be motives no way but as the eſcaping of the former, and the attainment of the other have with us the place and conſideration of an end.

'It makes what is mentioned in the Scripture, as the Character and Commendation of the moſt eminent Saints, a fault; as of *Abraham*, *Iſaac* and *Jacob*, &c. That *they ſought the better and Heavenly Countrey; and declared plainly* that they did ſo: which neceſſarily implies their making it their end.

'But let none be ſo harſh as to think of any good man, that he intended any thing of all this; if every paſſage that falls from us be ſtretch'd and tortured with utmoſt ſeverity, we ſhall find little to do beſides accuſing others, and defending our ſelves as long as we live.

A Spirit of Meekneſs and Love, will do more to our Common Peace, than all the Diſputations in the World.

Upon the whole, We are ſo well aſſured of the peaceful healing temper of the preſent Authour of theſe Treatiſes, that we are perſuaded he deſigned ſuch a courſe of managing the Controverſies wherein he hath concerned himſelf, as not on the one hand to injure the memory of the Dead; and on the other to prevent hurt or danger to the Living.

Nor do we ſay thus much of him, as if he ſought, or did need any Letters of Recommendation from us; but as counting this Teſtimony to Truth, and this expreſſion of reſpect to him, a Debt; to the ſpontaneous payment whereof, nothing more was requiſite beſides ſuch a fair occaſion as the Providence of God hath now laid before us, inviting us hereunto.

John Howe,
Vin. Alſop,
Nath. Mather,
Increaſe. Mather,

John Turner,
Rich. Bures,
Tho. Powel

An Epiſtle to the Reader.

Candid Reader,

CEnſure not this Treatiſe of Errors, as an Error in my Prudentials, in ſending it forth at ſuch an improper time as this. I ſhould never ſpontaneouſly have awakened ſleeping Controverſies, after God's ſevere caſtigation of his people for them, and in the moſt proper and hopeful Seaſon for their Redintegration.

And beſide what I have formerly ſaid, I think fit here to add, That if the attaque had been general, and not ſo immediately and particularly upon that Poſt *or* Quarter *I was ſet to defend, I ſhould with* Elihu *have modeſtly waited till ſome abler and more skilful hand had undertaken the defence of this Cauſe.*

If ever I felt a temptation to envy the happineſs of my Brethren, it hath been whilſt I ſaw them quietly feeding their Flocks, and my ſelf forced to ſpend ſome part of my precious and moſt uſeful time (devoted to the ſame Service) in combating with unquiet and erring Brethren: But I ſee I muſt not be my own chuſer. Notwithſtanding, I hope, and am in ſome meaſure perſuaded, that publick benefit will redound to the Church from this irkſome Labour of mine. And that this ſtrife will ſpread no further, but the Malady *be cured by an* Antidote *growing in the very place where it began: And that the Chriſtian* Camp *will not take a general* Alarm *from ſuch a ſingle* Duel.

The Book now in thy Hands conſiſteth of Four parts, viz 1. *A general Diſcourſe of* the Cauſes and Cures of Errors, *very neceſſary at all times (eſpecially at this time) for the reduction and eſtabliſhment of ſeduced and ſtaggering Chriſtians; and nothing of that nature having occurred to my obſervation among the manifold Polemical Tracts that are extant, I thought it might be of ſome uſe to the Churches of Chriſt in ſuch a vertigenous Age as we live in; and the bleſſing of the Lord go forth with it for benefit and eſtabliſhment.*

2. *Next, thou haſt here the Controverſies moved by my Antagoniſt,* firſt *about the* Moſaick Law *complexly taken, which he boldly pronounces to be an* Adam's *Covenant of Works.* And ſecondly *about* God's Covenant with Abraham, Gen 17. *which he alſo makes the ſame with that God made with* Adam *in* Paradiſe; *and affirms Circumciſion (expreſly called a Seal of the Righteouſneſs of Faith) to be the Seal of the ſaid Covenant of Works firſt made with* Adam.

3. *Finding my Adverſary in the purſuit of his deſign, running into many* Antinomian deliralations, *to the reproach and damage of the Cauſe he contends for ; I thought it neceſſary to take the principal Errors of* Antinomianiſm *into examination, eſpecially at ſuch a time as this, when they ſeem to ſpring afreſh, to the hazard of God's Truth, and the Churches Peace ; wherein I have dealt with becoming modeſty and plainneſs, if haply I might be any way inſtrumental in my plain and home way of Argumentation, to detect the falſity and dangerous Nature of thoſe notions which ſome good men have vented ; and preſerve the ſounder part of the Church from ſo dangerous a contagion.*

4. *In the next place I think it neceſſary to advertiſe the Reader, That whereas in my firſt* Appendix *under that head of the* Conditionality *of the* New Covenant, *I have aſſerted Faith to be the Condition of it, and do acknowledge,* p. 246. *that the word* Condition *is variouſly uſed among* Juriſts ; *yet I do not uſe it in any ſenſe, which implies or inſinuates, that there is any ſuch Condition in the New Covenant, as that in* Adam's *Covenant was, conſiſting in perfect, perſonal, and perpetual Obedience , or any thing in its own Nature meritorious of the benefits promiſed, or capable to be performed by us in our own ſtrength; but plainly, that it be an act of ours (tho' done in God's ſtrength) which muſt be neceſſarily done before we can be actually juſtified or ſaved; and ſo there is found in it the true ſuſpending nature of a Condition; which is the thing I contend for, when I affirm, Faith is the condition of the New Covenant.*

How many ſenſes ſoever may be given of this word Condition, *this is the determinate ſenſe in which I uſe it throughout this Controverſie. And whoſoever denies the ſuſpending Nature of Faith, with reſpect to actual Juſtification, pleads (according to my underſtanding) for the actual Juſtification of Infidels. And thus I find a Condition defined by* Navar. Johan. Baptiſt. Petrus de Peruſ. *&c.* Conditio eſt Suſpenſio alicujus diſpoſitionis tantiſper dum aliquid futurum fiat. *And again,* Conditio eſt quidam futurus eventus, in quem diſpoſitio ſuſpenditur.

Once more, My Reader poſſibly may be ſtumbled at my calling Faith ſometimes the Inſtrument, *and ſometimes the* Condition *of our Juſtification, when there is ſo great a Controverſie depending among Learned Men, with reſpect to the uſe of both thoſe terms. I therefore deſire the Reader to take notice, That I* dive *not into that Controverſy here, much leſs preſume to* determine *it ; but finding both thoſe Notions equally oppoſed by our* Antinomians, *who reject our actual Juſtification by Faith either way, and allow to Faith no other uſe in our actual Juſtification, but only to manifeſt to us what was done from Eternity ; I do therefore uſe both thoſe terms,* viz. *the* Conditionality *and* Inſtrumentality *of Faith, with reſpect unto our Juſtification, and ſhew in what ſenſe thoſe terms are uſeful in this Controverſy, and are accommodate enough to the deſign and purpoſe for which I uſe them, how repugnant ſoever they are in that particular, wherein the Learned contend about the Uſe and Application of them.*

To be plain, when I ſay, Faith juſtifieth us as an Organ *or* Inſtrument ; *my only meaning is, that it receives, or apprehends the Righteouſneſs of Chriſt, by which we are juſtified; and ſo ſpeaking to the* Quomodo, *or manner of our Juſtification, I ſay with the general Suffrage of Divines, we are juſtified inſtrumentally by Faith.*

But in our Controverſy with the Antinomians, *where another different Queſtion is moved about the* Quando, *or time of our actual Juſtification ; there I affirm, that we are actually juſtified at the time of our believing, and not before ; and this being the Act upon which our Juſtification is ſuſpended, I call Faith the* Condition *of our Juſtification.*

This, I deſire, may be obſerved, leſt in my uſe of both thoſe terms, my Reader ſhould think, either that I am not aware of the Controverſy depending about thoſe terms ; or, that I do herein manifeſt the vacillancy of my Judgment, as if I leaned ſometime to one ſide, and ſometime to another. I ſpeak not here, ad idem, *as they do in that Conteſt ; but when I call it a* Condition *of Juſtification, my meaning is, that no Man is juſtified until he believe. And when I call it an* Inſtrument, *my meaning is, that it is the Righteouſneſs of Chriſt apprehended by Faith, which doth juſtifie us when we believe. And ſo I find the Generality of our Divines calling Faith ſometimes a Condition, and ſometimes an Inſtrument of our Juſtification, as here I do.*

And if there be any Expreſſion my Reader ſhall meet with, which is leſs accurate, and may be capable of another ſenſe : I crave that Candor from him, that he interpret it according to this my declared Intention

5. Laſtly, *I have added to the former, a ſhort, plain, practical Sermon, to promote the Peace and Unity of the Churches of Chriſt, and to prevent their Relapſe into paſt Follies.*

In all the Parts of this Diſcourſe, I have ſincerely aimed at the Purity and Peace of the Church of God; and he greatly miſtakes, that takes me for a Man of Contention. 'Tis true, I am here contending with my Brethren, but pure neceſſity brought me in ; and an unpleaſing irkſomeneſs hath attended me through it, and an hearty deſire, and ſerious motion for Peace amongſt all the profeſſed Members of Chriſt, ſhall cloſe and finiſh it. Let all Litigations of this nature (at leaſt in this Critical Juncture) be ſuſpended by common Conſent, ſince they waſte our time, hinder our Communion, imbitter our Spirits, impoveriſh practical Godlineſs, grieve the Spirit of God, and good Men, make ſport for our common Enemies, who warm their own Fingers at the Fire of our Contentions ; and place more Truſt in our dividing Luſts, than they do in their own feeble Arguments or caſtrated Penal Laws, to effect our Ruin.

It is my grief (the Lord knows) to ſee the delightful Communion the Saints once enjoyed, whilſt they walked together under the ſame Ordinances of God, now diſſolved in ſuch a ſad and ſcandalous Degree, by the Impreſſions of erroneous Opinions, made both upon their Heads and Hearts. I do therefore heartily joyn with Budæus *in his pious Wiſh,* * *That God would give his People as much Conſtancy in retaining the Truths they once received, as they had Joy and Comfort at their firſt Reception of them. I muſt in this occaſion declare my juſt Jealouſy, that the Non-improvement of our Baptiſmal Covenant unto the great and ſolemn Ends thereof in our Mortification, Vivification, and regular Communion with the Church of Chriſt, into which Society we were matriculated by it ; is at this day puniſhed upon Profeſſors in thoſe fiery Heats, and fierce Oppoſitions unto which God ſeemeth to have penally delivered us at this day.*

* *Utinam tam conſertis manibus compertam comprehenſamque veritatem ſemel retinere poſſemus quàm protinùs agnitam feſtivis oculis hilares exoſculamur.*

Por my own part, it is my fixed Reſolution to provoke no good Man if I can help it. But if their own intemperate Zeal ſhall provoke them, in purſuit

ſuit of their Errors, to deſtroy the very Nature of God's Covenant of Grace with Abraham *and his Seed, and I have a plain call (as here I had) at once to defend God's Truths and Peoples Souls againſt them, I will earneſtly contend in the Cauſe of Truth, whilſt I can move my Tongue, or make uſe of the Pen of the Scribe.*

Reader, I ſhall appeal to thee, if thou be wiſe and impartial, Whether any man that underſtands the Covenant of God renewed with Abraham *(which is the grand Charter, by which we and our Children hold and enjoy the moſt invaluable Previledges) can endure to ſee it diſſolved and utterly deſtroyed, by making it an aboliſhed* Adam's *Covenant of Works; and ſtand by as an unconcerned Spectator, when challenged and provoked to ſpeak in defence thereof.*

Is there any thing found in God's Covenant with Abraham, *Gen.* 17. *to make it an aboliſhed Covenant of Works, which doth not as injuriouſly bear upon, and ſtrike at the very life of the Covenant of Grace in the laſt and beſt Edition of it, under which the whole Church of God now ſtands? What is that thing (I would fain know) in God's Covenant with* Abraham*? It is the Promiſſory part of it,* I will be a God unto thee, and to thy Seed after thee, *Gen* 17. 7. *God forbid: for the eſſential and ſweeteſt part of the New Covenant is contained in that Promiſe,* Jer. 31. 33. Heb. 8. 10. *Yet thou wilt find my* Antagoniſt *here forced to aſſert, God may become a Peoples God in a ſpecial manner by virtue of the aboliſhed Covenant of Works; and ſuch he makes this Covenant to be.*

Or does the Reſtipulation Abraham *and his were here required to make unto God, even* to walk before him, and be perfect; *doth this make it an* Adam's *Covenant of Works? Surely no. For as God there requires perfection of* Abraham, *ſo Chriſt requires the ſame perfection of all New-covenant Fœderates now,* Matth. 5. 48. Be ye perfect, as your Father which is in Heaven is perfect; *which is altogether as much as ever God required of* Abraham *and his, in* Gen. 17. 1. *Take perfection in what ſenſe you will, either for a* poſitive *Perfection, conſiſting in truth and ſincerity; or a* comparative *Perfection, conſiſting in the growth and more eminent degrees of Grace; or a* ſuperlative *Perfection, which all New-covenant Fœderates ſtrive after here,* Phil. 3. 12, 13. *and ſhall certainly attain in Heaven,* Heb. 12. 23. *In this alſo the Covenant with* Abraham, *and with us are truly and ſubſtantially one and the ſame.*

Or doth my miſtaken Friend imagine, that God required this Perfection of Abraham, *and his, as in the Firſt Covenant he required it from* Adam *and all his?* viz. *to be performed and maintained in his own ſtrength, under penalty of the Curſe; but now though Chriſt command perfection, yet what duty lies in any command, anſwerable ſtrength for it lies in the Promiſe? Very well, and was it not ſo then? compare the Command,* Deuter. 10. 16. Circumciſe therefore the fore-skins of your hearts, *with the anſwerable gracious Promiſe to enable them ſo to do,* Deut. 30. 6. The Lord thy God will circumciſe thy heart, and the heart of thy Seed, to love the Lord thy God.

Or Laſtly, Did Circumciſion, the Sign and Seal added to Abraham's *Covenant, make it an* Adam's *Covenant of Works? That's equally impoſſible with the former: for no man, but ſuch a daring Man as I am concerned with, will dare to ſay, that a* Seal of the Righteouſneſs of Faith *(as Circumciſion was,* Rom. 4. 11.*) can make the Covenant, to which it is affixed (and which I have ſhewn in all the other ſubſtantial parts, the very ſame with that we are now under) to become an* Adam's *Covenant of Works.*

Theſe things I have here ſuperadded, to leave as little as is poſſible behind me to be an occaſion of further trouble and contention. Let all ſtrife therefore in ſo plain a caſe be ended: Contentious Spirits are not the moſt excellent Spirits among Chriſtians. Fire (and ſo Contention) is more apt to catch in low-built thatcht Cottages, than in high-built Caſtles and Princely Palaces: the higher we go, ſtill the more peace. The higheſt Region is moſt ſedate and calm. Stars have the ſtrongeſt influence, when in conjunction. Angels (tho' Legions) have no wars among them; and as willingly go down, as up the Ladder, without juſtling each other. And the Moſt High God is the God of Peace; let us alſo be the Children of Peace. And I do aſſure the Perſons with whom I contend, That whilſt they hold the head, and are tender of the Churches Peace, I can live in Charity with them here, and hope to live in glory with them hereafter.

I remain, Reader, thine and
the Truth's Friend.

John Flavell.

The INTRODUCTION.

FINDING by ſad Experience, what I before juſtly feared, that *Errors* would be apt to ſpring up with Liberty (though the reſtraint of juſt Liberty, being a practical Error in Rulers, can never be the cure of *Mental Errors* in the Subjects;) I judged it neceſſary at this Seaſon to give a Succinct Account of the Riſe, Cauſes, and Remedies of ſeveral Miſtakes and Errors, under which even the Reformed Churches among us, as well as others, do groan at this Day.

I will not ſtay my Reader long upon the Etymology and Derivations of the Word. We all know that Etymologies are no Definitions: Yet becauſe they caſt ſome light upon the Nature of the thing we enquire after, it will not be loſt labour to obſerve, that this word *ERROR* derives it ſelf from three Roots in the *Hebrew* Language.

חָטָא Chatta, a Scopo aberravit.

(1.) The firſt word primitively ſignifies to deviate or decline from the true Scope or Path, as Unskilful Marks-men, or Ignorant and Inadvertent Travellers uſe to do. The leaſt variation or turning aſide from the true Rule and Line, tho' it be but an Hairs breadth, preſently becomes an Error. We read, *Judg.* 20. 16. of 700. *Benjamites*, who could every one fling Stones at an Hairs breadth, and not miſs, וְלֹא יַחֲטִא *Heb.* and not err. This by a *Metaphor* is applied to the Mind or Judgment of Man; and denotes the warpings thereof from the Straight, Perfect, Divine Law or Rule, and is uſually tranſlated by the word *Sin*.

שָׁגָה Shaga.

(2.) It is derived from another word alſo, which ſignifies to wander in variable and uncertain Motions: You find it in the Title of the *7th. Pſalm*, *Shiggaion* of *David*, a wandring Song, or a Song of variable Notes and Tunes, higher and lower, ſharper and flatter. In both the former Derivations it ſeems to note ſimple Error, through meer Weakneſs and Ignorance. But then

טָעָה Tagna. in Hiph.

(3.) In its Derivation from a third Root, it ſignifies not only to Err, but to cauſe others to Err alſo; and ſo ſignifies a Seducer, or one that is active in leading others into a wrong way; and is applied in that ſenſe to the *Prophets* in *Iſrael*, who ſeduced the People, *Ezek* 13. 10. The *Greek Verb* πλανάω takes in both theſe ſenſes, both to go aſtray, and when put Tranſitively, to lead or cauſe others to go aſtray with us. Hence is the word πλανήτης, *Planets* or wandring Stars; the Title given by the Apoſtle, *Jude*, *ver.* 13. to the falſe Teachers and Seducers of his Time.

An Error then is any departure or deviation in our Opinions or Judgments from the perfect Rule of the Divine Law: And to this all Men by Nature are not only liable but inclinable. Indeed Man by Nature can do nothing elſe but Err, *Pſal.* 58. 3. *He goeth aſtray as ſoon as born*; makes not one true ſtep till renewed by Grace, and many falſe ones after his Renovation. The Life of the Holieſt Man is a *Book* with many *Errata*'s; but the whole *Edition* of a wicked Man's Life is but one continued Error; he that thinks he cannot Err, manifeſtly Errs in ſo thinking. The *Pope*'s ſuppoſed and pretended *Infallibility* hath made him the great Deceiver of the World. A good Man may Err, but is willing to know his Error, and will not obſtinately maintain it, when he once plainly diſcerns it.

Error and Hereſy among other things differ in this; Hereſy is accompanied with pertinacy; and therefore the Heretick is αὐτοκατάκριτος, ſelf-condemned; his own Conſcience condemns him, whilſt Men labour in vain to convince him. He doth not formally and in terms condemn himſelf, but he doth ſo equivalently, whilſt he continues to own and maintain Doctrines and Opinions which he finds himſelf unable to defend againſt the evidence of Truth. Humane frailty may lead a Man into the firſt, but Deviliſh Pride fixes him in the laſt.

The word of God, which is our Rule, muſt therefore be the only Teſt and Touchſtone to try and diſcover Errors; for *Regula eſt index ſui & obliqui.* 'Tis not enough to convince a Man of Error, that his Judgment differs from other Mens; you muſt bring it to the Word, and try how it agrees or diſagrees therewith; elſe he that charges another with Error, may be found in as great or greater an Error himſelf. None are more diſpoſed eaſily to receive and tenaciouſly to defend Errors, than thoſe who are the *Anteſignani*, Heads or Leaders of Erroneous Sects, eſpecially after they have fought in defence of bad Cauſes, and deeply engaged their Reputation.

The following Diſcourſe juſtly entitles it ſelf, *A BLOW AT THE ROOT*: And though you will here find the Roots of many Errors laid bare and open; which comparatively are of far different degrees of Danger and Malignity; which I here mention together, many of them ſpringing from the ſame Root: Yet I am far from cenſuring them alike; nor would I have any that are concerned in leſſer Errors be exaſperated, becauſe their leſſer Miſtakes are mentioned with greater and more pernicious ones; this Candor I not only intreat, but juſtly challenge from my Reader.

And becauſe there are many general and very uſeful *Obſervations* about Errors, which will not ſo conveniently come under the Laws of that Method which governs the main part of this Diſcourſe, *viz.* the *CAUSES* and *CURES* of *Error*: I have therefore ſorted them by themſelves, and premiſed them to the following Part in Twenty *Obſervations* next enſuing.

Twenty

Twenty general OBSERVATIONS *about the riſe and increaſe of the* Errors *of the Times.*

Firſt Obſervation.

TRuth is the proper Object, the natural and pleaſant Food of the Underſtanding, *Job* 12. 11. *Doth not the Ear* (that is, the Underſtanding by the Ear) *try words, as the Mouth taſteth Meat?* Knowledge is the aſſimilation of the Underſtanding to the Truths received by it. Nothing is more natural to Man, than a deſire to know: Knowledge never cloys the Mind, as Food doth the natural Appetite; but as the one increaſeth, the other is proportionably ſharpened and provoked. The Minds of all (that are not wholly immers'd in Senſuality) ſpend their Strength in the laborious ſearch and purſuit of Truth. Sometimes climbing up from the Effects to the Cauſes, and then deſcending again from the Cauſes to the Effects; and all to diſcover Truth. Fervent Prayer, ſedulous Study, fixed Meditations, are the labours of inquiſitive Souls after Truth. All the Objections and Counter-Arguments the Mind meets in its way, are but the pauſes and heſitations of a bivious Soul, not able to determine whether Truth lies upon this ſide, or upon that.

Anſwerable to the ſharpneſs of the Mind's Appetite, is the fine edge of Pleaſure and Delight it feels in the diſcovery and acquiſition of Truth. When it hath rack'd and tortured it ſelf upon knotty *Problems*, and at laſt diſcovered the Truth it ſought for; with what Joy doth the Soul dilate it ſelf, and run (as it were with open Arms) to claſp and welcome it?

The Underſtanding of Man at firſt was perſpicacious and clear, all Truths lay obvious in their comely order and raviſhing beauty before it: *God made Man upright*, Eccl. 7. 29. this rectitude of his Mind conſiſted in Light and Knowledge, as appears by the preſcribed Method of his Recovery, *Col.* 3. 10. *Renewed in Knowledge, after the Image of him that created him.* Truth in the Mind, or the Minds union with Truth, being part of the Divine Image in Man, diſcovers to us the Sin and Miſchief of Error, which is a defacing (ſo far as it prevails) of the Image of God.

No ſooner was Man created, but by the exerciſe of Knowledge he ſoon diſcovered God's Image in him; and by his Ambition after more, loſt what he had. So that now there is an hazineſs or cloud ſpread over Truth by Ignorance and Error, the ſad effects of the Fall.

Second Obſervation. Of Knowledge there are divers ſorts and kinds; ſome is *Humane*, and ſome *Divine*; ſome *Speculative*, and ſome *Practical*; ſome *Ingrafted*, as the Notions of *Morality*, and ſome *Acquired* by painful ſearch and Study: But of all Knowledge none like that Divine and Supernatural Knowledge of ſaving Truths revealed by Chriſt in the Scriptures; from whence ariſeth the different degrees both of the ſinfulneſs and danger of *Errors*; thoſe Errors being always the worſt, which are committed againſt the moſt important Truths revealed in the Goſpel.

Theſe Truths lie infolded either in the plain words, or evident and neceſſary conſequences from the words of the Holy Scriptures; Scripture-Conſequences are of great uſe for the refutation of Errors; it was by a Scripture-conſequence, that Chriſt ſucceſsfully proved the *Reſurrection* againſt the *Sadduces*, *Matth.* 22. The *Arrians* and other *Hereticks* rejected conſequential Proofs, and required the expreſs words of Scripture only, hoping that way to defend and ſecure their Errors againſt the Arguments and Aſſaults of the *Orthodox*.

Some think that reaſon and natural light is abundantly ſufficient for the direction of Life; but certainly nothing is more neceſſary to us for that end, than the written Word; for though the remains of natural Light have their place and uſe, in directing us about natural and earthly things; yet they are utterly inſufficient to guide us in ſpiritual and heavenly things, 1 Cor. 2. 14. *The natural Man receiveth not the things of God*, &c. Eph. 5. 8. *Once were ye darkneſs.* *νῦν δὲ φῶς ἐν κυρίῳ, now are ye light in the Lord*, i. e. by a beam of heavenly light ſhining from the Spirit of Chriſt, through the written Word, into your Minds or Underſtandings.

'Tis the written word which ſhines upon the path of our Duty, *Pſal.* 119. 105. the Scriptures of the *Old* and *New Teſtament* do jointly make the ſolid Foundation of a Chriſtian's Faith. Hence, *Eph.* 2. 20. we are ſaid to be built upon the Foundation of the *Apoſtles* and *Prophets*. We are bound therefore to honour *Old Teſtament* Scriptures, as well as *New*, they being part of the Divine Canon; and muſt not ſcruple to admit them as ſufficient and authentick Proofs, for the confirmation of Truths, and refutation of Errors. Chriſt referr'd the People to them, *Joh.* 5. 39. and *Paul* Preached and Diſputed from them, *Acts* 26. 22.

Third Obſervation. *Unto the Attainment of Divine Knowledge out of the Scriptures, ſome things are naturally, yet leſs principally requiſite in the Subject; and ſomething abſolutely and principally neceſſary.*

The natural Qualifications deſirable in the Subject, are clearneſs of Apprehenſion, ſolidity of Judgment, and fidelity of Retention. Theſe are deſirable requiſites to make the Underſtanding ſuſceptible of Knowledge; but the irradiation of the Mind, by the Spirit of God, is principally neceſſary, *John* 16. 13. *He ſhall guide you into all Truth*: The cleareſt and moſt comfortable light he giveth to Men, is in the way of Sanctification, called the teachings of the Anointing, 1 *John* 2. 27.

When this ſpiritual ſanctifying light ſhines upon a Mind, naturally enriched and qualified with the three forementioned requiſites, that Mind excels others in the riches of knowledge. And yet the teachings of the Spirit in the way of Sanctification, do very much ſupply and recompence the defects and weakneſſes of the forementioned qualifications. Whence two things are highly remarkable:

1. That men of great abilities of Nature, clear apprehenſions in natural things, ſtrong Judgments, and tenacious Memories, do not only frequently fall into groſs Errrors and damnable *Hereſies* themſelves; but become *Hereſiarchs*, or Heads of erroneous Factions, drawing multitudes into the ſame Sin and Miſery with themſelves; as *Arrius*, *Socinus*, *Pelagius*, *Bellarmin*, and multitudes of others have done.

And ſecondly, It is no leſs remarkable, that men of weaker parts, but Babes in compariſon, through the Sanctification and Direction of the Spirit, for which they have humbly waited at his feet in Prayer, have not only been directed and guided by him into the Truth, but ſo confirmed and fixed therein, that they have been kept ſound in their Judgments in times of abounding Errors, and firm in their adherence to it in days of fierceſt Perſecution. How men of excellent natural Parts have been blinded, and men of weak natural Parts illuminated; ſee 1 *Cor.* 1. 26, 27. *Matth.* 11. 25.

Fourth Obſervation. *Among the manifold impediments to the obtaining of true Knowledge, and ſetling the mind in the Truth and Faith of the Goſpel, theſe Three are of ſpecial remark and conſideration,* viz. *Ignorance*, *Curioſity*, and *Error.*

Ignorance ſlights it, or deſpairs of attaining it. Truth falls into contempt among the ignorant, from ſluggiſhneſs and apprehenſion of the difficulties that lie in the way to it, Prov. 24. 7. *Wiſdom is too high for a fool.* *Curioſity* runs beſide or beyond it. This Pride and Wantonneſs of the mind puffs it up with a vain conceit, that it is not only able to penetrate the deepeſt Myſteries revealed in the Scripture, but even unrevealed ſecrets alſo, *Col.* 2. 18. *intruding into thoſe things which he hath not ſeen, vainly puffed up by his fleſhly mind.* But *Error* militates directly againſt it, contradicts and oppoſeth Truth, eſpecially when an Error is maintained by Pride againſt inward convictions, or means of better information. 'Tis bad to maintain an Error for want of light; but abundantly worſe to maintain it againſt light. This is ſuch an affront to the Spirit of God, as he uſually puniſhes with Penal Ignorance, and gives them up to a Spirit of Error.

Fifth Obſervation. *Error is binding upon the Conſcience, as well as Truth; and altogether as much, and ſometimes more influential upon the Affections and Paſſions, as Truth is.*

For it preſents not it ſelf to the Soul in its own name and nature, as *Error*; but in the name and dreſs of *Truth*; and under that notion binds the Conſcience, and vigorouſly influences the paſſions and affections; and then being more indulgent to Luſt than Truth is, it is for that ſo much the more embraced and hugg'd by the deceived Soul, *Acts* 22, 4, 5. The heat that Error puts the Soul into, differs from Religious Zeal, as a *Feveriſh* doth from a *Natural* heat, which is not indeed ſo benign and agreeable, but much more fervent and ſcorching. A mind under the power of Error, is reſtleſs and impatient to propagate its Errors to others, and theſe heats prey upon, and eat up the vital Spirits and Powers of Religion.

Sixth Obſervation. *'Tis exceeding difficult to get out Error, when once it is imbib'd, and hath rooted it ſelf by an open profeſſion.*

Errors, like ſome ſorts of Weeds, having once ſeeded in a Field or Garden, 'tis ſcarce poſſible to ſubdue and deſtroy them, eſpecially if they be hereditary Errors, or have grown up with us from our youth; *à teneris aſſueſcere multum eſt,* ſaith *Seneca*; 'tis a great advantage to Truth or Error, to have an early and long poſſeſſion of the mind. The *Phariſees* held many erroneous opinions about the *Law*, as appears by their corruptive *Commentaries* upon it, refuted by Chriſt, *Matth.* 5. but did he root them out of their Heads and Hearts thereby? No? no; they ſooner rid him out of the World. The *Sudduces* held a moſt dangerous Error about the *Reſurrection*; Chriſt diſputed with them to the admiration of others; and proved it clearly againſt them; and yet we find the Error remaining long after Chriſt's Death, 2. *Tim.* 2. 18. The *Apoſtles* themſelves had their minds tinctured with this Error, That Chriſt ſhould be outwardly great and magnificent in the World, and raiſe his Followers to great Honours and Preferments amongſt men: Chriſt plainly told them it was their Miſtake and Error; for the Son of man came not to be miniſtred unto, but to miniſter; yet this did not rid their minds of the Error; it ſtuck faſt in them, even till his Aſcenſion to Heaven. Oh how hard is it to clear the heart of a good man once leaven'd with Error! and much more hard to ſeperate it from a wicked man *.

Some have choſe rather to die, than to part with their darling Errors, and Soul-damning Hereſies. I have read (ſaith Mr. *Bridges*) of a great *Atheiſt*, that was burnt at *Paris* for blaſpheming Chriſt, held faſt his Atheiſtical Opinions till he came to the very Stake; boaſted to the *Prieſts* and *Fryars* that followed him, how much more confidently he went to ſacrifice his Life in the ſtrength of reaſon, under which he ſuffered, than Chriſt himſelf did; but when he began to feel Torments indeed, then he roared and raged to the purpoſe. *Vidi ego hominem*, ſaith the *Authour*; in his Life he was Looſe; in his Impriſonments, Sullen; and at his Death, Mad with the Horrors of Conſcience.

Some indeed have recovered the ſoundneſs of their Judgments, after deep corruptions by dangerous Errors. *Auſtin* was a *Manichee*, and fully recovered from it. So have many more; and yet multitudes hold them faſt even to death, and nothing but the Fire can reveal their Work, and diſcover what is Gold, and what is Straw and Stubble.

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* *I am perſuaded* (*ſaith Mr.* Gurnal) *ſome men take more pains to furniſh themſelves with Arguments to defend ſome Error they have taken up, than they do for the moſt ſaving Truths in the Bible.* Auſtin *ſaid, when he was a* Manichean, Non Tu eras, ſed Error meus erat Deus meus; *Thou O Lord, wert not, but my Error was my God.* Gurnal's Chriſtian Armour, *part* 2. *page* 36.

Seventh Obſervation. It deſerves a Remark, *That Men are not ſo circumſpect and jealous of the corruption of their Minds by Errors, as they are of their Bodies in times of Contagion; or of their Lives with reſpect to groſs Immoralities.*

Spiritual dangers affect us leſs than corporeal; and intellectual evils leſs than moral. Whether this be the effect of *Hypocriſie*, the Errors of the Mind being more ſecret and inviſible than thoſe of the Converſation, God only knows, Man cannot poſitively determine.

Or whether it be the effect of *Ignorance*, that Men think there is leſs ſin and danger in the one than in the other; not conſidering, that an *Apoplexy* ſeizing the Head, is every way as mortal, as a *Sword* piercing the Body: And that a *Vertigo* will as much unfit a Man for ſervice, as an *Ague* or *Fever*: The Apoſtle in 2 Pet. 2. 1. calls them αἱρέσεις ἀπωλείας, damnable Hereſies, or Hereſies of Deſtruction. An Error in the Mind may be as damning and deſtructive to the Soul, as an Error of Immorality or Profaneneſs in the Life.

Or whether it may come to paſs from ſome remains of fear and tenderneſs in the Conſcience, which forbids Men to reduce their erroneous Principles into Practice; there lying under many confident Errors in the Mind a ſecret Jealouſie, which we call *formido oppoſiti*, which will not ſuffer them to act to the full height of their profeſſed Opinions. *Auſtin* gives this Character even of *Pelagius* himſelf, *Retract. lib. 2. cap. 33. Nomen Pelagii non ſine laude aliqua poſui, quia vita ejus a multis prædicabatur*: I have not mentioned (*ſaith he*) the name of that Man, without ſome praiſe, becauſe his Life was famed by many. And of *Swinkfeldius* it is ſaid, *Caput regulatum illi defuit, cor bonum non defuit*: His Heart was much more regular than his Head. Yet this falls out but rarely in the World; for looſe Principles naturally run into looſe Practiſes; and the Errors of the Head into the Immoralities of Life.

Eighth Obſervation. *It is a great Judgment of God, to be given over to an erroneous Mind.*

For the Underſtanding being the leading Faculty, as that guides, the other Powers and Affections of the Soul follow, as *Horſes* in a *Teem* follow the *Fore-horſe*. Now how ſad and dangerous a thing is this, for *Satan* to ride the *Fore-horſe*, and guide that that is to guide the Life of Man? That's a dreadful, ſpiritual, judicial ſtroke of God, which we read of, *Rom.* 1.26. παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας; God by a penal Tradition ſuffered them to run into the dregs of Immorality, and pollutions of Life; and that becauſe they abuſed their Light, and became vain in their Imaginations, *ver.* 21.

Wild whimſies and fancies in the Head, uſually miſlead Men into the puddle and mire of Prophaneneſs, and then 'tis commonly obſerved God ſets ſome viſible mark of his Diſpleaſure upon them; eſpecially the *Hereſiarchs*, or Ring-leaders in Error. *Neſtorius* his Tongue was conſumed by Worms. *Cerinthus* his Brains knock'd out by the Fall of an Houſe. *Montanus* hang'd himſelf: It were eaſie to inſtance in multitudes of others, whom the viſible Hand of God hath marked for a warning to others; but uſually the ſpiritual Errors of the Mind are followed with a conſumption and decay of Religion in the Soul. If Grace be in the Heart, where Error ſways its Scepter in the Head, yet uſually there it languiſhes and withers. They may miſtake their *Dropſie* for growth and flouriſhing, and think themſelves to be more ſpiritual, becauſe more airy and notional; but if Men would judge themſelves impartially, they will certainly find that the Seeds of Grace thrive not in the Heart, when ſhaded and over-dropt by an erroneous Head.

Ninth Obſervation. *'Tis a pernicious Evil, to advance a meer Opinion into the place and ſeat of an Article of Faith; and to lay as great a ſtreſs upon it, as they ought to do upon the moſt clear and fundamental Point.* To be as much concerned for a *Tile* upon the Roof, as for the *Corner-ſtone*, which unites the Walls, and ſuſtains the Building.

Opinion (as one truly ſaith) is but Reaſon's Projector, and the Spy of Truth: It makes in its fulleſt diſcovery no more than the dawning and twilight of Knowledge; and yet I know not how it comes to paſs, but ſo it is, that this Idol of the Mind holds ſuch a ſway and Empire over all we hold, as if it were all the Day we had. Matters of meer Opinion, are every where cried up by ſome *Erroiſts*, for *Mathematical* Demonſtration, and Articles of Faith, written with a Sun-beam; worſhipping the Fancies and Creatures of their own Minds, more than God; and putting more truſt in their ill-founded Opinions, than in the ſurer word of Prophecy. Much like that *Humoriſt* that would not truſt day-light, but kept his *Candle* ſtill burning by him; becauſe (*ſaid he*) this is not as ſubject to *Eclipſes*, as the Sun is.

And what more frequent, when Controverſies grow fervent, than for thoſe that maintain the Error, to boaſt every ſilly Argument to be a *Demonſtration*; to upbraid and pity the blindneſs and dulneſs of their Oppoſers, as Men that ſhut their Eyes againſt Sun-beams; yea, ſometimes to draw their preſumptuous Cenſures through the very Hearts of their Oppoſers, and to inſinuate, that they muſt needs hold the Truths of God in Unrighteouſneſs, ſin againſt their Knowledge, and that nothing keeps them from coming over to them, but Pride, Shame, or ſome Worldly Intereſt? What a complicated Evil is here! Here's a proud exalting of our own Opinions, and an immodeſt impoſing on the Minds of others, more clear and ſound than our own, and a dangerous Uſurpation of God's Prerogative in judging the Hearts and Ends of our Brethren.

Tenth Obſervation. *Error being conſcious to it ſelf of its own weakneſs, and the ſtrong aſſaults that will be made upon it, evermore labours to defend and ſecure it ſelf under the wings of Antiquity, Reaſon, Scripture, and high pretenſions to Reformation and Piety.*

Antiquity is a venerable word, but ill uſed, when made a cloak for Error. Truth muſt needs be elder than Error, as the Rule muſt neceſſarily be, before the aberration from it. The gray Hairs of Opinions are then only Beauty, and a Crown, when found in the way of Righteouſneſs. *Copper* (ſaith Learned *Dumoulin*) will never become Gold by Age. A Lye will be a Lye, let it be never ſo ancient. We diſpute not by Years, but by Reaſons drawn from Scripture. That which is now call'd an Ancient Opinion, if it be not a true Opinion, was once but a new Error. When you can tell us, how many Years are required to turn an Error into Truth, then we will give more heed to *Antiquity,* when preſs'd in the ſervice of Error, than we now think due to it.

If *Antiquity* will not do, *Reaſon* ſhall be preſs'd to ſerve Error's turn at a dead lift; and indeed the *Pencil* of Reaſon can lay curious Colours upon rotten *Timber,* and varniſh over erroneous Principles, with fair and plauſible Pretences. What expert Artiſts have the *Socinians* proved themſelves in this matter? But becauſe Men are bound to ſubmit human Authority and Reaſon to Divine Revelation, both muſt give way and ſtrike ſail to the Written Word.

Hence it comes to paſs, that the great *Patrons* and *Factors* for Error, do above all things labour to gain countenance to their Errors from the Written Word; and to this end they manifeſtly wreſt and wrack the Scriptures to make them ſubſervient to their Opinions; not impartially ſtudying the Scriptures firſt, and forming their Notions and Opinions according to them; but they bring their Erroneous Opinions to the Scriptures, and then with all imaginable art and ſophiſtry wire-draw and force the Scriptures to countenance and legitimate their Opinions †.

But becauſe pretences of *Piety* and * *Reformation* are the ſtrokes that give life to the Face of this Idol, and give it the neareſt reſemblance unto Truth, theſe therefore never fail to be made uſe of, and zealouſly profeſſed in the favour of Error, though there be little of either many times to be found in their Perſons, and nothing at all in the Doctrines that lay claim to it.

Eleventh Obſervation. *God in all Ages in his tender care for his Churches and Truths, hath ſtill qualified and excited his Servants for the defence of his precious Truths, againſt the Errors and Hereſies that have ſucceſſively aſſaulted them.*

As Providence is obſerved in every *Climate* and *Iſland* of the World to have provided *Antidotes* againſt the poiſonous *Plants* and *Animals* of the Country; and the one is never far from the other: So is the care of his Providence much more conſpicuous in the caſe now before us. When, or whereſoever venomous *Errors* and deadly *Hereſies* do ariſe, he hath his Servants at hand with *Antidotes* againſt them.

When *Arrius,* that cunning and deadly Enemy to the Deity of Chriſt, ſtruck at the very heart of our Religion, Faith and Comfort; a Man of ſubtil Parts and blameleſs Life, which made his Hereſie much the more ſpreading and taking; the Lord had his well-furniſhed *Athanaſius* in a readineſs to reſiſt and confound him. And as he had his *Athenaſius* to defend the Deity of *Chriſt;* ſo he wanted not his *Baſil* to defend the Doctrine of the Holy Spirit againſt *Macedonius.*

So when *Pelagius* was buſily advancing *Free-will* into the Throne of *Free-grace,* Providence wanted not its Mallet in Learned and Ingenious *Auguſtin,* to break him and his Idol to pieces: And it is highly remarkable (as the Learned Dr. *Hill* obſerves) that *Auguſtin* was born in *Africa* the ſame Day that *Pelagius* was born in *Brittain.*

When *Gotteſchalchus* publiſhed his dangerous Doctrine about *Predeſtination,* the Lord drew forth *Hincmarus* to detect and confute that Error, by evincing clearly, that God's Predeſtination forces no Man to Sin.

So from the beginning and firſt riſe of *Popery,* that center and ſink of Errors, we have a large Catalogue of the Learned and Famous Witneſſes, which in all Ages have faithfully reſiſted and oppoſed it; and when notwithſtanding all, it had even over-run *Europe* like a rapid Torrent, or rather Inundation of the *Ocean:* And *Germany* was brought to that paſs, that if the *Pope* had but commanded it, they would have eaten Graſs or Hay *more pecudum.* Then did the Lord bring forth Invincible *Luther,* and with him a troop of Learned Champions, into the Field againſt him; ſince which time the Cauſe of *Popery* is become deſperate.

Thus the care of Providence in all Ages hath been as much diſplayed in protecting the Church againſt the dangers that aroſe from falſe Brethren within it, as from avowed perſecuting Enemies without it; and had it not been ſo, the rank Weeds of Hereſies and Errors had long ſince overtopt and choaked the Corn, and made the Church a barren Field.

Twelfth Obſervation. *The want of a modeſt Suſpicion, and juſt reflection, gives both confidence and growth to Erroneous Opinions.*

If matters of meer Opinion were kept in their proper place, under the careful guard of Suſpicion; they would not make that buſtle and confuſion in the Churches, they have done, and do at this day.

'Tis confeſſed, that all Truths are not matters of meer Opinion; neither are all Opinions of equal weight and value; and therefore not to be left hanging in an *equipendious Scepticiſme:* And yet it is as true, that matters of Opinion ought carefully to be ſort-

† Cum unaquæque Hæreſis ſui commenti parentem habeat Diabolum, ac pudore tam exoſi nominis tenetur; pulcherrimum, & quod ſuper omnia eſt, nomen Salvatoris profitetur, Scripturarumque dictionibus amicitur. *Athanaſ. contra Arian.*

* *Take heed* (ſaith one) *that when Zeal for Reformation knocks at the door, ſome new Errors ſtep not in with it, which will as much need an after Reformation.*

ed from matters of Faith, and to be kept in their own rank and claſs, as things doubtful, *quibus poteſt ſubeſſe falſum*; whilſt matters of Faith clearly revealed, are to ſtand upon their own ſure and firm *Baſis*. The former, *viz.* matters of meer Opinion, we are ſo to hold, as upon clearer light to be ready to part with them, and give them up into the hands of Truth. The other, *viz* matters of Faith, we are to hold with reſolutions to Live and Dye by them.

What is Opinion, but the wavering of the underſtanding betwixt probable Arguments, for and againſt a point of Doctrine? So that it's rather an inclination, than an aſſertion, as being accompanied with Fear, Floating, an Inconſtancy. In ſuch caſes there ſhould be a due conceſſion and allowance of other mens Opinions to them, and why not, whilſt they offer as fair for the Truth as we? And haply their Parts, Helps, and Induſtries, are not inferiour to ours, it may be beyond them, and we may diſcern in them as much tenderneſs of Conſcience, and fear of Sin as in our ſelves. In this caſe a little more modeſt Suſpicion in our Opinions, would do the Church a great deal of right; and that which ſhould prevail with all modeſt perſons to exerciſe it, is the juſt reflection they may make upon their own former confident miſtakes.

Thirteenth Obſervation. *There is a remarkable involution or concatenation of Errors, one linking in, and drawing another after it.*

Amongſt all Erroneous *Sects*, there is ſtill ſome πρῶτον ψεῦδος, ſome *Helena*, for whoſe ſake the war againſt Truth is commenced; and the other leſſer Errors are preſs'd for the ſake and ſervice of this leading darling Error. As we ſee the whole *Troop of *Indulgences, Bulls, Maſſes, Pilgrimages, Purgatory*, with multitudes more, flow from, and are preſs'd into the Service of the *Pope's Supremacy* and *Infallibility*. So in other *Sects*, men are forced to entertain many other Errors, which in themſelves conſidered, they have no great kindneſs for; but they are neceſſitated to entertain them in defence of that great, leading darling Opinion they firſt eſpouſed.

Thoſe that cry up and trumpet abroad the Soveraign Power of *Free-will*, even without the preventing Grace of God, enabling men to ſupernatural works, as if the *Will* alone had eſcaped all damage by the Fall, and *Adam* had not ſinned in that noble Virgin-faculty. To defend this *Idol*, which is the πρῶτον Ψεῦδος, they are forced to oppugn aad deny ſeveral other great and weighty Truths, as particular eternal Election, the certainty of the Saints Perſeverance, the neceſſity of preventing Grace in Converſion; which Errors are but the Outworks raiſed in defence of that Idol.

So in the *Baptiſmal Controverſie*, men would never have adventured to deny God's *Covenant* with *Abraham*, to be a *Covenant* of Grace; or to aſſert the *Ceremonial Law*, ſo full of Chriſt, to be an *Adam's Covenant* of works; and *Circumciſion*, expreſly called *the ſeal of the Righteouſneſs of Faith*, to be the Condition of *Adam's Covenant*. Much leſs would they place all the elect of God in *Iſrael*, at one and the ſame time, under the ſevereſt Curſe and Rigour of the *Law*, and under the pure *Covenant* of *Grace*, were they not forced into theſe Errors and Abſurdities by dint of Argument, in defence of their darling Opinion.

Fourteenth Obſervation. *Errors abound moſt, and ſpring faſteſt in the times of the Churches Peace, Liberty, and outward Proſperity under Indulgent Rulers.* * *Arrianiſm* ſprang up under *Conſtantine's* mild Government.

Chriſtian benevolent *Rulers* are choice Mercies and Bleſſings to the Church. Such as rule over men in the fear of God, are to the Church, as well as Civil State, *like the light of the morning, when the Sun ariſeth, even a morning without Clouds, as the tender Graſs ſpringing out of the earth by clear ſhining after rain*, 2. Sam. 23. 4.

But this as well as other mercies, is liable to abuſe; and under the influences of indulgent Governours, Error as well as Truth, ſprings up, Flowers, and Seeds. Perſecution gives check to the wantonneſs of mens Opinions, and finds them other and better work to do. *Caterpillars* and *Locuſts* are ſwept away by the bitter *Eaſt*-winds, but ſwarm in *Halcyon* days, and fall upon every green thing. So that the Church rides in this reſpect more ſafely in the ſtormy *Sea*, than in the calm *Harbour*. Peace and Proſperity is apt to caſt its Watchmen into a ſleep, and whilſt they ſleep, the envious one ſoweth *Tares*, Matth. 13. 25.

'Twas under *Conſtantine's* benign Government that Poiſon was poured out into the Churches. The abuſe of ſuch an excellent mercy provokes the Lord to cut it ſhort, and cauſe the Clouds to gather again after the Rain. We have found it ſo once and again (alas! that I muſt ſay again,) in this wanton and fooliſh Nation. Profeſſors could live quietly together, Converſe, Faſt, and Pray in a Chriſtian manner together under common Calamities and Dangers; differences in Opinion were ſuſpended by conſent. But no ſooner do we feel a warm Sun-blaſt of Liberty and Peace, but it revives and heats our dividing Luſts and Corruptions, inſtead of our Graces. The Sheep of Chriſt fight with each other, though their furious puſhing one at another is known to preſage a change of Weather.

Fifteenth Obſervation. *Errors in the tender bud and firſt ſpring of them, are comparatively ſhy and modeſt, to what they prove afterwards, when they have ſpread and rooted themſelves into the minds of Multitudes, and think it time to ſet up and juſtle for themſelves in the World* *.

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* Πρῶτον Ψεῦδος R. Eccleſiæ ſubjicienda eſſe omnia ſummo judicio & tribunali Eccleſiæ, cui præeſt Papa, &c. indè conficitur immotas habendas eſſe traditiones omnes R. Eccleſiæ, dogmata omnia decreta ſeu Pontificum ſeu Conciliorum. *Fred. Spanhem. Elench. Controv.* p. 51.

* *Arrius Alexandrinus* Hæreſin inſanam incipit Alexandriæ ſub annum Domini 324, ut *Euſebius* annotavit. Anno Imperii Conſtantini 15.

* *Eunomius* hæreſin ſuam (communicato Conſilio cum Eudoxio) aliquamdiù occultè & intricatè ac perplexè ſparſit; tandem animo ſumpto, quæ hæreticè ſentiret, in cætibus publicis palam oſtendit. *Theodoret*. lib. 2. cap. 29.

They uſually begin in modeſt Scruples, conſcientious Doubts and Queries. But having once gotten many Abetters, and amongſt them ſome that have ſubtilty and ability to plead and diſpute their Cauſe, they ruffle it out at another rate; glory in their numbers, piety and ability of their Party; boaſt and glory in the conceited Victories they have atchieved over their Oppoſers. The Maſque drops off its Face, and it appears with a brow of Braſs, becomes inſolent and turbulent both in Church and State. Of which it is eaſie to give many pregnant inſtances, in the *Arians* of old, and more recent Errors, which I ſhall not at preſent be concerned with, leſt I exaſperate, whilſt I ſeek to heal the Wound.

* Should a man hear the Sermons, or private Diſcourſes of *Erroriſts*, whilſt the Deſign is but forming and projecting, he ſhould meet with little to raiſe his jealouſie. They ſpeak in Generals, and guard their Diſcourſes with Politick Reſerves. You ſhall not ſee, tho' you ſeem to ſee, the tendency of their Diſcourſes. Hence the Apoſtle ſaith, 2 *Pet.* 2. 1. παρεισάξουσιν, *They ſhall privily* (or covertly) *bring in damnable Hereſies*: As the *Boy* in *Plutarch*, being asked by a Stranger, what is that you carry ſo cloſely under your Cloak? wittily anſwered, You may well know that I intend you ſhall not know it by my ſo carrying it.

Sixteenth Obſervation. *Nothing gives more countenance and increaſe to Error, than a weak and feeble defence of the Truth againſt it* *.

The ſtrength of Error lieth much in the weakneſs of the Advocates and Defendants of Truth. Every Friend of Truth is not fit to make a Champion for it. Many love it, and pray for it, that cannot defend and diſpute for it. *I can dye for the Truth* (ſaid the) *Martyr*) *but I cannot diſpute for it. Zuinglius* blamed *Caroloſtadius* for undertaking the Controverſie of that Age, becauſe (ſaid he *non habuit ſatis humerorum, his Shoulders were too weak for the burthen.*

It can be ſaid of few, as *Cicero* ſpeaks of one, *Nullam unquàm in diſputationibus rem defendit, quam non probarit; nullum oppugnavit, quem non everterit; He undertook no Cauſe in diſputation, which he could not defend; he oppoſed no Adverſary, but could overthrow him.* Here is a rare and happy Diſputant, who can clear and carry every point of Truth, of which he undertakes the defence. 'Twere happy for the Church, if the abilities and prudence of all her Friends were commenſurate and equal to their love and zeal. Every little foyl, every weak or impertinent Anſwer of a Friend to Truth, is quickly turned into a weapon to wound it the deeper.

Seventeenth Obſervation. *Errors of Judgment are not cured by compulſion and external force, but by rational conviction, and proper ſpiritual Remedies.*

Bodily ſufferings rather ſpread than cure intellectual Errors, I deny not but fundamental Hereſies breaking forth into open Blaſphemies againſt God, and Seditions in the Civil State, ought to be reſtrained. 'Tis no way fit men ſhould be permitted to go up and down the World with Plague-ſores running upon them. Nor do I underſtand why men ſhould be more cautious to preſerve their Bodies than their Souls. But I ſpeak here of ſuch Errors as may conſiſt with the foundations of the Chriſtian Faith, and are not deſtructive to Civil Government. They take the ready way to ſpread and perpetuate them, that think to root them out of the World by ſuch improper and unwarrantable means as external force and violence. The Wind never cauſes an *Earthquake*, till it be pent in, and reſtrained from motion.

We neither find, nor can imagine, That thoſe Church or State *Exorciſts* ſhould ever be able to effect their end, who think to confine all the Spirits of Error within the Circle of a ſevere Uniformity. Fires, Priſons, Pillories, Stigmatizings, Mutilations, Whippings, Baniſhments, *&c.* are the *Popiſh Topicks* to confute Errors. 'Tis highly remarkable that the World long ago conſented for the avoiding of diſſent in judgment, to enſlave themſelves and their Poſterity to the moſt fatal and deſtructive Hereſie that ever it groaned under.

'Tis a rational and proper Obſervation long ſince made by *Lactantius*, *Quis mihi imponat neceſſitatem credendi, quod nolim, vel non credendi, quod velim? Who can force me to believe what I will not, or not to believe what I will?* The rational and gentle Spirit of the Goſpel is the only proper and effectual method to cure the Diſeaſes of the Mind.

Eighteenth Obſervation. *Erroneous Doctrines producing Diviſions and fierce Contentions amongſt Chriſtians, prove a fatal Stumbling-block to the World; fix their Prejudices, and obſtruct their converſion to Chriſt* *.

They diſſolve the lovely union of the Saints, and thereby ſcare off the World from coming into the Church. This is evidently implied in that Prayer of Chriſt, *John* 17. That all his People might be one, that the World might believe the Father had ſent him. There is indeed no juſt cauſe for any to take offence at the Chriſtian Reformed Religion, becauſe ſo many Errors and Hereſies ſpring up among the Profeſſors of it, and divide them in:o ſo many Sects and Parties; for in all this we find no more than what was predicted from the be-

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* *The* Donatiſts *in* Auguſtin*'s time modeſtly moved, that men might not be compelled to live holy.* Coacta & in vita pietas, *they mentioned it with diſlike; but when grown in power,* facti inſolentes vim Orthodoxis inferebant, *inſomuch that* Dulcitius *the Tribune was feign to defend the Orthodox againſt them with an Army.*

* Quidam verò non ſatis Cœleſtibus literis eruditi, cùm veritatis accuſatoribus reſpondere non poſſent, objicientibus, vel impoſſibile, vel incongruens eſſe, ut Deus in uterum ſe mulieris includeret, &c. quæ omnia cùm neque ingenio, neque doctrinâ defendere ac refutare poſſent (nec enim vim rationémque penitùs pervidebant) depravati ſunt ab itinere recto, & cœleſtes literas corrupêrunt, & novam ſibi doctrinam ſine ullâ radice ac ſtabilitate componerent. *Lactan.* lib. 4. cap. 30 de Hæreſibus.

* *Many Enemies to Chriſtianity flockt to the* Nicene *Synod*, odio Chriſtianorum, propter abolitam Gentilium ſuperſtitionem, ut haberent in quos illuderent. *Say the Centariſts.*

beginning, 1 *Cor.* 11. 18, 19. *I hear there be diviſions among you, and I partly believe it: for there muſt be alſo Hereſies among you,* &c. And again, Acts 20. 30. *Alſo of your own ſelves ſhall Men ariſe, ſpeaking perverſe things to draw away Diſciples after them.* *

* Ante omnia, ſcire nos convenit, & ipſum, & legatos ejus prædixiſſe, quòd plurimæ Sectæ, & Hæreſes deberent exiſtere, quæ concordiam ſancti corporis rumperent: ac monuiſſe, ut ſummâ prudentiâ caveremus, ne quando in laqueos & fraudes illius adverſarii noſtri cum quo nos Deus luctari voluit, incideremus, *Lactan.* lib. 4. cap. 30.

The very ſame things ſtrongly confirm the Chriſtian Religion, which wicked Men improve to the reproach and prejudice of it. When *Celſus* objected to the Chriſtians the variety and contrariety of their Opinions; ſaying, *Were we willing to turn Chriſtians, we know not of what Party to be, ſeeing you all pretend to Chriſt, and yet differ ſo much from one another. Tertullian,* the Chriſtian *Apologiſt*, made him this wiſe and pertinent Reply, *Hæreſes non dolemus veniſſe, quia novimus eſſe prædictas. We are not troubled that Hereſies are come, ſeeing it was predicted that they muſt come.* Theſe things deſtroy not the credibility of the Chriſtian Religion, but increaſe and confirm it, by evidencing to the World the truth and certainty of Chriſt's Predictions (which were quite beyond all human foreſight) that as ſoon as his Doctrine ſhould be propagated, and a Church raiſed by it, Errors and Hereſies ſhould ſpring up among them, for the tryal of their Faith and Conſtancy.

Nevertheleſs, this no way excuſes the ſinfulneſs of Errors and Diviſions in the Church. Chriſt's Prediction neither infuſes, nor excuſes the Evil predicted by him: for what he elſewhere ſpeaks of Scandals, is as true in this caſe of Errors. *Theſe things muſt come to paſs, but wo be to that Man by whom they come.*

Nineteenth Obſervation. *How ſpecious and taking ſoever the pretences of Error be, and how long ſoever they maintain themſelves in eſteem among Men, they are ſure to end in the loſs and ſhame of their Authors and Abettors at laſt.* *

* Poſt fœdum *Arii* obitum, quamplurimos ex iis, qui ab *Ario* priùs decepti fuerant, ad ſanitatem rediiſſe, ſcribit *Athanaſius*, ad Serapionem.

Truth is a Rock, the waves of Error that daſh againſt, evermore return in froth and foam: yea, they foam out their own ſhame, ſaith the Apoſtle, *Jude* 13. What *Tacitus* ſpake of crafty Counſels, I may as truly apply to crafty Errors, *Conſilia callida primô ſpecie læta, tractatu dura, eventu triſtia. They are pleaſant in their beginnings, difficult in their management, and ſad in their event and iſſue.*

Suppoſe a Man have union with Chriſt, yet his Errors are but ſo much Hay, Wood, Straw, Stubble built, or rather endeavoured to be built upon a foundation of Gold: this the fiery tryal burns up; the Author of them ſuffers loſs; and though himſelf may be ſaved, yet ſo as by fire, 1 *Cor.* 3. 12, 13, 14, 15. the meaning is, he makes a narrow eſcape. As a Man that leaps out of an Houſe on fire, from a Window or Battlement, with great difficulty ſaves his Life; juſt ſo *Erroriſts* ſhall be glad to quit their Erroneous Opinions, which they have taken ſo much pains to build, and draw others into; and then, oh what a ſhame muſt it be for a good Man to think, how many Days and Nights have I worſe than waſted, to defend and propagate an Error, which might have been employed in a cloſer ſtudy of Chriſt, and mine own Heart! *Keckerman* relates a Story of a *vocal Statue*, which was thirty Years a making by a cunning *Artiſt*, which by the motion of its Tongue, with little Wheels, Wires, *&c.* could articulate the Sound, and pronounce an entire Sentence. This *Statue* ſaluting *Aquinas*, ſurprized him, and at one ſtroke he utterly deſtroyed the curious *Machin*, which exceedingly troubled the fond Owner of it, and made him ſay with much concernment, *Uno ictu opus triginta annorum deſtruxiſti, thou haſt at one ſtroke deſtroyed the ſtudy and labour of thirty Years.*

Keck. Phyſ. p. 16. Albertus Magnus.

Beſide, What ſhame and trouble muſt it be to the zealous Promoters of Errors, not only to caſt away ſo vainly and unprofitably their own time and ſtrength, which is bad enough: but alſo to enſnare and allure the Souls of others into the ſame, or worſe Miſchief; for though God may ſave and recover you, thoſe that have been miſled by you may periſh.

Twentieth Obſervation. *If ever Errors be cured, and the Peace and Unity of the Church eſtabliſhed, Men muſt be convinced of, and acquainted with the Occaſions and Cauſes both within and without themſelves, from whence their Errors do proceed; and muſt both know and apply the proper Rules and Remedies for the prevention or cure of them.*

There is much difference betwixt an *Occaſion*, and a proper *Cauſe*; theſe two are heedfully to be diſtinguiſhed. Critical and exact *Hiſtorians*, as *Polybius* and *Tacitus*, diſtinguiſh betwixt the ἀρχὴ, and the αἰτία, the beginning *Occaſions*, and the real *Cauſes* of a *War*; and ſo we ought in this caſe of *Errors* carefully to diſtinguiſh them. The moſt excellent and innocent things in the World, ſuch as the Scriptures of Truth, the Liberty of Chriſtians, the Tranquility and Peace of the Church (as you will hear anon) may, by the Subtilty of *Satan* working in conjunction with the Corruptions of Mens Hearts, become the *Occaſions*, but can never be the proper culpable *Cauſes* of Errors.

Accordingly having made the twenty *Remarks* upon the *Nature* and *Growth* of *Errors* (which cannot ſo well be brought within the following Rules of Method) I ſhall in the next place proceed in the diſcovery both of the meer *Occaſion*, as alſo of the proper culpable *Cauſes* of *Errors*, together with the proper *Preventives* and moſt effectual *Remedies* placed together in the following order.

The Occaſion.

DIVINE PERMISSION.

The holy God, who is a God of Truth, *Deut.* 32. 4. and hateth *Errors*, Rev. 2. 6. the God of Order, and hates Confuſions and Schiſms in his Church, 1 *Cor.* 14. 33. is yet pleaſed to permit *Errors* and *Hereſies* to ariſe, without whoſe permiſſion they could never ſpring. And this he doth for the tryal of his Peoples Faith and Conſtancy, and for a ſpiritual puniſhment upon ſome Men for the abuſe of his known Truths; and by the permiſſion of theſe Evils he advanceth his own Glory, and the good of his Church and People. *Auguſtine* anſwers that Queſtion, Why doth not God, ſince he hates *Errors*, ſweep them out of the World? Becauſe (ſaith he) it is an act of greater Power to bring good out of Evil, than not to ſuffer Evils to be at all.

Satan's Deſign in *Errors* is to cloud and darken God's Name and precious Truths; to deſtroy the Beauty, Strength, and Order of the Church. But God's ends in permitting and ſending *Errors*, are (1.) to plague and puniſh Men for their abuſe of Light, 2 *Theſſ.* 2. 11. *For this cauſe God ſhall ſend them ſtrong Deluſions*, &c. (2.) To prove and try the Sincerity and Conſtancy of our Hearts, *Deut.* 13. 1, 3. 1 *Cor.* 11. 19. And laſtly, By theſe things the Saints are awakened to a more diligent ſearch of the Scriptures, which are the more critically read and examined upon the tryal of Spirits and Doctrines by them, 1 *Joh.* 4. 1. *Believe not every Spirit, but try the Spirits*; And *Rev.* 2. 2. *Thou haſt tried them, that ſay they are Apoſtles*, &c.

The Prevention.

Though *Hereſies* and *Errors* muſt (for the Reaſons aſſigned) break forth into the World, and God will turn them eventually into his own Glory, and the benefit of his Church: yet it is a dreadful Judgment to be delivered over to a ſpirit of Error, to be the Authors and Abettors of them; this is a judicial ſtroke of God: and as ever we hope to eſcape, and ſtand clear out of the way of it, let us carefully ſhun theſe three following Cauſes and Provocations thereof.

(1.) Want of love to the Truth, which God hath made to ſhine *about* us in the means, or *into* us by actual illumination under the means of knowledge. 2 *Theſſ.* 2. 10, 11. Becauſe they received not the love of Truth, God gave them up to ſtrong Deluſions. They are juſtly plagued with Error that ſlight Truth. Falſe Doctrines are fit Plagues for falſe Hearts.

(2.) Beware of Pride and Wantonneſs of Mind. 'Tis not ſo much the *Weakneſs* as the *Wantonneſs* of the Mind, which provokes God to inflict this Judgment. None likelier to make *Seducers* than *Boaſters*, *Jude* 16. *Arrius* gloried, that God had revealed ſome things to him, which were hidden from the Apoſtles themſelves. *Simon Magus* boaſted himſelf to be the mighty Power of God. The erroneous *Phariſees* loved the praiſes of Men. When the *Papiſt* reproached *Luther* that he affected to have his Diſciples called *Lutherans*, he replyed, *Non ſic, ô fatue, non ſic; oro ut nomen meum taceatur*: he diſdain'd that the Children of Chriſt ſhould be called by ſo vile a name as his.

(3.) Beware you neglect not Prayer, to be kept ſound in your Judgments, and guided by the Spirit into all Truth, *Pſal.* 119. 10. *With my whole Heart have I ſought thee: O let me not wander*, or err, *from thy Commandments*. This do, and you are ſafe from ſuch a judicial Tradition.

The Firſt Cauſe.

We ſhall next ſpeak of the Cauſes of Error found in the evil Diſpoſitions of the Subjects, which prepare and incline them to receive Erroneous Doctrine and Opinions, and even catch at the Occaſions and leaſt Sparkles of Temptation, as dry Tinder: and amongſt theſe is found,

(1.) A perverſe wrangling Humour at the pretended OBSCURITY of the Scriptures. The *Romiſh* Party ſnatch at this Occaſion, and make it the proper *Cauſe*, when indeed it is but a pickt *Occaſion* of the *Errors* and Miſtakes among Men. They tell us the Scriptures are ſo difficult, obſcure, and perplext, that if private Men will truſt to them as their only Guide, they will inevitably run into *Errors*, and their only relief is to give up their Souls to the conduct of their Church; whereas indeed the true *Cauſe* of *Error* is not ſo much in the Obſcurity of the Word, as in the corruption of the Mind, 1 *Tim.* 6. 5. 2 *Tim.* 3. 8.

We do acknowledge there are in the Scriptures, τίνα δυσνόητα, ϗ τίνα δυσερμήνευτα, ſome things hard to be underſtood, 2 *Pet.* 3. 16. the ſublime and myſterious nature of the matter rendring it ſo: and ſome things hard to be interpreted from the manner of expreſſion; as indeed all myſtical parts of Scripture, and Prophetical Predictions are, and ought to be delivered. The Spirit of God this way deſignedly caſts a veil over them, till the proper ſeaſon of their revelation and accompliſhment be come. Beſides (as the Learned *Glaſſius* obſerves) in *Paul's* ſtyle there are found ſome peculiar words and forms of Speech, which ordinary Rules of *Grammar* take no notice, nor give any parallel Examples of: as *to be buried with Chriſt*; *to be baptized into his death*; to which I may add, *to be circumciſed in him*, &c. There are alſo multitude of words found in Scripture, of various and vaſtly different Significations: and accordingly there is a diverſity, and ſometimes a contrariety of Senſes given of them by *Expoſitors*; which to an *Humouriſt*, or quarrelſome Wit gives an occaſion to vent his Errors with a plauſible appearance of Scripture-conſent. And indeed *Tertullian* ſaith, *Non periclitor dicere ipſas Scripturas ità diſpoſitas eſſe, ut materiam ſubminiſtrarent Hæreticis*. The Scriptures are ſo diſpoſed, that Hereticks may pick Occaſions; and thoſe that will not be ſatisfied, may be hardened. See *Mark* 4. 11, 12.

But all this notwithſtanding, the great and neceſſary things to our Salvation are ſo perſpicuouſly and plainly revealed in the Scriptures, that even Babes in Chriſt do apprehend and underſtand them, *Matth.* 11. 25. 1 *Cor.* 1. 27, 28, 29. And though there be difficulties in other Points more remote from the foundation; yet the Spirit of God is not to be accuſed, but rather his Wiſdom to be admired herein. For (1.) this ſerves to excite our moſt intenſe ſtudy and diligence, which by this difficulty is made neceſſary, *Prov.* 2. 3, 4, 5. the very *Prophets*, yea the very *Angels* ſearch into theſe things, 1 *Pet.* 1. 11, 12. (2.) Hereby a ſtanding Miniſtry in the Church is made neceſſary, *Nehem.* 8. 8. *Eph.* 4. 11, 12, 13.

So that to pretend *Obſcurity* of Scripture to be the culpable cauſe of *Error*, when indeed the fault is in our ſelves; this is too much like our Father *Adam*, which would implicitly accuſe God, to excuſe himſelf; he laid it upon the *Woman* which God gave him, and we upon the *Scriptures* which God hath given us.

The Remedies.

The proper *Remedies* and *Preventives* in this caſe are an heedful attendance to, and practice of theſe *Rules*.

Rule I. Let all obſcure and difficult Texts of Scripture be conſtantly examined and expounded according to the Analogy or proportion of Faith, which is St. *Paul*'s own Rule, *Rom.* 12. 6. *Let him that propheſieth*, (*i. e.* expoundeth the Scriptures in the Church) *do it according to the proportion of Faith*. The Analogy or proportion of Faith is what is taught plainly and uniformly in the whole Scriptures of Old and New *Teſtament*, as the rule of our Faith and Obedience. Whilſt we carefully and ſincerely attend hereunto, we are ſecured from ſinful corrupting the word of God. Admit of no ſenſe which interfereth with this proportion of Faith. If Men have no regard to this, but take liberty to rend off a ſingle Text from the body of Truth to which it belongs, and put a peculiar interpretation upon it, which is abſonous and diſcordant to other Scriptures, what woful work will they quickly make?

Give but a *Papiſt* liberty to take that Scripture, *Jam.* 2. 24. out of the frame of Scripture, *A Man is juſtified by Works, and not by Faith only*; and expound it without regard to the Tenor of the Goſpel-Doctrine of *Juſtification* in *Paul*'s *Epiſtles* to the *Romans* and *Galatians*, and a groſs Error ſtarts up immediately. Give but a *Socinian* the like liberty to practiſe upon *John* 14. 28. and a groſs Hereſie ſhall preſently look with an Orthodox face.

Rule II. Never put a new ſenſe upon words of Scripture, in favour of your preconceived Notions and Opinions, nor wreſt it from its general and common uſe and ſenſe. This is not to interpret, but to rack the Scriptures, as that word ϛρέϐλȣσιν ſignifies, 2 *Pet.* 3. 16. *Interpretis officium eſt, non quid ipſe velit, ſed quid cenſeat ille, quem interpretatur, exponere*, as *Hieron.* againſt *Ruff.* ſpeaks. We are not to make the Scriptures ſpeak what we think, but what the *Prophet* or *Apoſtle* thought, whom we interpret. In 1 *Cor.* 7. 14. we meet with the word [*holy*] applied to the Children of Believers; that word is above 500 times uſed for a ſtate of ſeparation to God: Therefore to make it ſignify in that place nothing but Legitimacy, is a bold and daring practiſing upon the Scripture.

Rule III. Whenever you meet with an obſcure place of Scripture, let the Context of that Scripture be diligently and throughly ſearched; for 'tis uſual with God to ſet up ſome light there to guide us through the obſcurity of a particular Text. And there is much truth in the Obſervation of the *Rabbines*, *Nulla eſt objectio in Lege, quæ non habet ſolutionem in latere. There's no ſcruple or objection in the Law, but it hath a ſolution at the ſide of it.*

× Holy the same signification as Seperation

Rule IV. Let one Teſtament freely caſt its light upon the other; and let not Men undervalue or reject an *Old Teſtament* Text, as no way uſeful to clear and eſtabliſh a *New-Teſtament* Point of Faith or Duty. Each *Teſtament* reflects light upon the other. The *Jews* reject the *New-Teſtament*, and many among us ſinfully ſlight the *Old*: But without the help of both, we can never underſtand the mind of God in either. 'Tis a good Rule in the *Civil-Law*, *Turpe eſt de Lege judicare, tota lege nondum inſpectâ. We muſt inſpect the whole Law, to know the ſenſe of any particular Law.*

Rule V. Have a due regard to that ſenſe given of obſcure places of Scripture, which hath not only the current ſenſe of Learned *Expoſitors*, but alſo naturally agrees with the ſcope of the place. A careleſs neglect and diſregard to this, is juſtly blamed by the Apoſtle, 1 *Tim.* 1. 7.

Cauſe II.

A Second evil temper in the Subject, diſpoſing and inclining Men to receive and ſuck in erroneous Doctrines and Opinions, is the *ABUSE* of that juſt and due *CHRISTIAN LIBERTY* allowed by Chriſt to all his People to read, examine, and judge the ſenſe of Scriptures with a private judgment of diſcretion.

Controverſiæ Anabaptiſticæ exortæ ſunt ſuperioro ſæculo variis in *Europæ locis*, putâ à *Montzero Saxone* cum Sociis Anno MDXXI. occaſione ſcripti *Lutheri* de libertate Chriſtiadâ *Fred Spanh. Elench. Contr. p.* 95.

This is a glorious acquiſition, and bleſſed fruit of Reformation, to vindicate and recover that juſt Right, and gracious Grant made to us by Chriſt and the Apoſtles, out of the injurious hands of our Popiſh Enemies, who had uſurped and invaded it. The exerciſe of this *Liberty*, is at once a Duty commanded by Chriſt, and commended in Scripture. 'Tis commanded by Chriſt, *John* 5. 39. *Search the Scriptures*, ſaith Chriſt to the People. 1 *Cor.* 10. 15. *I ſpeak as to wiſe men; judge you what I ſay.* And the exerciſe of this private judgment of diſcretion by the People, is highly commended by St. *Paul* in the *Bereans*, Acts 17. 11. *Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the Scriptures daily whether thoſe things were ſo.* This *Liberty* is not allowed in that latitude in any Religion, as it is in the Chriſtian Religion, nor enjoyed in its Fulneſs, as it is in the Reformed Religion, whoſe glory it is that it allows its Principles and Doctrines to be critically examined and tryed of all Men by the Rule of the Word, as well knowing, the more it is ſifted and ſearched by its Profeſſors, the more they will be ſtill confirmed and ſatisfied in the truth of it.

But yet this gracious and juſt liberty of Chriſtians, ſuffers a double abuſe: One from the *Popiſh* Enemies, who injuriouſly reſtrain and deny it to the People. Another, by Proteſtants themſelves, who ſinfully ſtretch and extend it beyond the juſt degree and meaſure in which Chriſt allows it to them.

The *Pope* injuriouſly reſtrains it, diſcerning the danger that muſt neceſſarily follow the conceſſion of ſuch a liberty to the People, to compare his ſuperſtitious and erroneous Doctrines with the Rule of the Word.

St. *Peter*, in 2 *Pet.* 1. 19. tells the People they have a more ſure Word of Prophecy, whereunto they do well that they take heed. Certainly the *Pope* forgot either that he was *Peter's* Succeſſor; or that ever St. *Peter* told the People they did well to make uſe of that liberty which he denies them. Mr. *Pool* tells us of a *Spaniard* that uſed this Expreſſion to an *Engliſh* Merchant, *You People of* England (ſaith he) *are happy, you have liberty to ſee with your own eyes, and to examine the Doctrines delivered to you, upon which your ev.r'aſting Life depends; but we dare not ſay our Souls are our own, but are commanded to believe whatever our Teachers tell us, be it never ſo unreaſonable or ridiculous.* This is a moſt injurious and ſinful reſtraint upon it on the one ſide.

And then Secondly, 'Tis too frequently abuſed, by ſtretching it beyond Chriſt's allowance and intendment upon the other ſide; when every ignorant and confident Perſon ſhall, under pretence of liberty granted by Chriſt, rudely break in upon the Sacred Text, diſtort, violate, and abuſe the Scriptures at pleaſure, by putting ſuch ſtrange and foreign ſenſes upon them, as the Spirit of God never meant or intended *.

How often have I heard that Scripture, *Micha* 4. 10. *They ſhall be brought even to Babylon*, confidently interpreted for *almoſt*, but not full home to *Babylon*, againſt the very *Grammar* of the Text, and the Truth of the *Hiſtory*? And ſo again, that place, *Iſa.* 58. 8. *The glory of the Lord ſhall be thy rereward*, through ignorance of the word, read *re-reward*, that is, a double reward to his People? But theſe are ſmall matters compared with thoſe groſſer abuſes of Scripture by the ignorant and unlearned, which prejudice Truth, and too much countenance Popiſh Reproaches.

The Remedies.

The proper way to prevent and remedy this Miſchief, is not by depriving any Man of his juſt Liberty, either to read or judge for himſelf what God ſpeaks in his Word, and think that way to cure Errors; that were the ſame thing as to cut off the Head to cure an Head-ach. Leave that ſinful Policy with the falſe Religion. Let thoſe only that know they do evil, be afraid of coming to the light. But the proper courſe of preventing the Miſchiefs that come this way, is by labouring to bound and contain Chriſtians within thoſe *limits* Chriſt himſelf hath ſet unto this liberty which he hath granted them. And theſe are ſuch as follow:

Limitation I.

Tho' Chriſt have indulged to the meaneſt and weakeſt Chriſtian a liberty to read and judge of the Scriptures for himſelf; yet he hath neither thereby, nor therewith granted him a liberty publickly to Expound and Preach the Word to others: That's quite another thing. Every Man that can read the Scriptures, and judge of their ſenſe, is not thereby preſently made Chriſt's Commiſſion-Officer, publickly and authoritatively to Preach and Inculcate the ſame to others: Two things are requiſite to ſuch an Employment, *viz. Proper Qualifications*, 1 Tim. 3. *And a ſolemn Call* or *deſignation*, Rom. 10. 14. 15. The Miniſtry is a diſtinct Office, *Acts* 20. 17, 28. 1 *Theſ.* 5. 12. and none but qualified and ordained Perſons can authoritatively preach the Word, 2 *Tim.* 1. 6. 1 *Tim.* 4. 14. 1 *Tim.* 5. 22.

Chriſtians may privately edify one another by reading the Scriptures, communicating their ſenſe one to another of them, admoniſhing, counſelling, reproving one another in a private fraternal way, at ſeaſons wherein they interfere not with more publick Duties: But for every one that hath confidence enough (and the ignorant uſually are beſt ſtock'd with it) to aſſume a liberty without due Qualification or Call, to expound and give the ſenſe of Scriptures, and pour forth his crude and unſtudied Notions, as the pure ſenſe and meaning of God's Spirit in the Scriptures; this is what Chriſt never allowed, and through this Flood-gate Errors have broken in, and overflowed the Church of God, to the great ſcandal of Religion, and confirmation of Popiſh Enemies.

Limitation II.

Though there be no part of Scripture ſhut up or reſtrained from the knowledge or uſe of any Chriſtian; yet Jeſus Chriſt hath recommended to Chriſtians of different Abilities, the ſtudy of ſome parts of Scripture rather than others, as more proper and agreeable to their Age and Stature in Religion.

Chriſtians are by the *Apoſtle* rank'd into three Claſſes, *Fathers*, *Young-men*, and *Little Children*, 1 *John* 2. 13. and accordingly the Wiſdom of Chriſt hath directed to that ſort of Food which is proper to either: For there is in the Word all ſorts of Food ſuitable to all Ages in Chriſt; there's both *Milk* for *Babes*, and *ſtrong Meat* for *grown Chriſtians*, Heb. 5. 13. 14. Thoſe that are unſkilful in the word of Righteouſneſs, ſhould feed upon *Milk*, that is, the eaſie, plain, but moſt nutritive and pleaſant practical Doctrines of the Goſpel. But *ſtrong Meat* (ſaith he) that is, the more abſtruſe, deep, and myſterious Truths, belongeth to them that are of full Age, even thoſe who, by reaſon of uſe, have their Senſes exerciſed to diſcern both good and evil; that is, *Truth* and *Error*. To the ſame purpoſe he ſpeaks, 1 *Cor.* 3. 2. *I have fed you with milk, and not with meat; for hitherto ye were not able to bear it.*

Art thou a weak unſtudied Chriſtian? a Babe in Chriſt? Then the eaſier, and more nutritive Milk of plain Goſpel-Doctrine is fitter for thee, and will do thee more good, than the ſtronger Meat of profound and more myſterious Points; or the Bones of Controverſy, which are too hard for thee to deal with.

God hath bleſſed this Age with great variety of ſound and allowed *Expoſitors* in our own Language, by the diligent ſtudy of which, and prayer for the illumination and guidance of the Spirit, you may not only attain unto the true ſenſe and meaning of the more plain and obvious; but alſo unto greater knowledg, and clearer inſight into the more obſcure and controverted parts of Scripture.

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* *Pro* 8. 22. Quod dictum ſcribit Epiphanius, primam Ario præbuiſſe occaſionem, hæreſin contra filium dei fingendi.

Cauſe III.

There is alſo another evil diſpoſition in the Subject, rendring it eaſily receptive of *Errors,* and that is ſpiritual SLOTHFULNESS and careleſneſs in a due and ſerious ſearch of the whole Scripture, with a ſedate and rational conſideration of every part and particle therein, which may give us any, though the leaſt light to underſtand the mind of God in thoſe obſcure and difficult Points we ſearch after the knowledge of.

Truth lies deep, as the rich Veins of Gold do, *Prov.* 2. If we will get the Treaſure, we muſt not only *beg,* as he directs, *ver.* 3. but *dig* alſo, *ver.* 4. elſe as he ſpeaks, *Prov.* 14. 23. *The talk of the lips tends only to poverty.* We are not to take up with that which lies uppermoſt, and next at hand upon the ſurface of the Text; but to ſearch with the moſt ſedate and conſiderative Mind into all parts of the written Word, examining every Text which hath any reſpect to the Truth we are ſearching for, heedfully to obſerve the Scope, Antecedents, and Conſequents, and to value every *Apex, Tittle,* and *Iota*; for each of theſe are of Divine Authority, *Matt.* 5. 18. and ſometimes greater weight is laid upon a ſmall word, yea, upon the addition or change of a Letter in a word, as appears in the names of *Abram* and *Sarai.*

It will require ſome ſtrength of Mind, and great ſedulity, to lay all parts of Scripture before us, and to compare words with words, and things with things, as the Apoſtle ſpeaks, 1 *Cor.* 2. 13. *comparing ſpiritual things with ſpiritual.* And though it be true that ſome important Doctrines, as that of *Juſtification* by *Faith,* are methodically diſpoſed, and throughly clear'd and ſettled in one and the ſame Context; yet it is as true, that very many other points of Faith and Duty are not ſo digeſted, but are delivered *ſparſim,* here a little, and there a little, as he ſpeaks, *Iſa.* 28. 10. You muſt not think to find all that belongs to one Head or Point of Faith, or Duty, laid together in a *Syſtem,* or common place in Scripture; but ſcattered abroad in ſeveral Pieces, ſome in the *Old Teſtament,* and ſome in the *New,* at a great diſtance one from another.

Now in our ſearches and inquiries after the full and ſatisfying knowledge of the Will of God in ſuch Points, it is neceſſary that the whole Word of God be throughly ſearched, and all thoſe parcels brought together to an interview. *Ex. Gr.*

If a Man would ſee the entire diſcovery that was made of Chriſt, to the Fathers, under the *Old-Teſtament,* he ſhall not find it laid together in any one Prophet; but ſhall find that one ſpeaks to one part of it, and another to another.

Moſes gives the firſt general hint of it, *Gen.* 3. 15, *The ſeed of the Woman ſhall break the Serpent's head.* But then if you would know more particularly of whoſe Seed, according to the Fleſh, he ſhould come, you muſt turn to *Gen.* 22. 18. *In thy ſeed* (ſaith God to *Abraham*) *ſhall all Nations of the Earth be bleſſed.* And if you yet doubt what Seed God means there, you muſt go to the Apoſtle, *Gal.* 3. 16. *To thy ſeed,* which is *Chriſt.* If you would further know the place of his Nativity, the Prophet *Micha* muſt inform you of that, *Mic.* 5. 2. it ſhould be *Bethlehem Ephrata.* If you inquire of the quality of his Parent, another *Prophet* gives you that, *Iſa.* 7. 14. *Behold, a Virgin ſhall conceive, and bear a Son, and call his name Immanuel.* If the time of his Birth be inquired after, *Moſes* and *Daniel* muſt inform you of that, *Gen.* 49. 10. *Dan.* 9. 24.

So under the *New-Teſtament,* If a Man inquire about the change of the *Sabbath,* he muſt not expect to find a formal repeal of the Seventh Day, and an expreſs inſtitution of the firſt Day in its room; but he is to conſider,

Firſt, What the *Evangeliſt* ſpeaks, *Mark* 2. 28. That Chriſt is Lord of the Sabbath, and ſo had power, not only to diſpenſe with it, but to change it.

Secondly, That on the firſt Day of the Week Chriſt roſe from the dead, *Matt.* 28. 1, 2. And that this is that great Day, foretold to be the Day to be ſolemnized upon that account, *Pſal.* 118. 24.

Thirdly, That accordingly the firſt Day of the Week is emphatically ſtiled the Lord's Day, *Rev.* 1. 10. where you find his own Name written upon it.

Fourthly, You ſhall find this was the Day on which the *Apoſtles* and Primitive Chriſtians aſſembled together for the ſtated and ſolemn performance of publick Worſhip, *John* 20. 19. and other publick Church-Acts and Duties, 1 *Cor.* 16. 1, 2. And ſo by putting together, and conſidering all theſe Particulars, we draw a juſt Concluſion, That it is the Will of God, that ſince the Reſurrection of Chriſt, the firſt Day of the Week ſhould be obſerved as the Chriſtian-Sabbath.

In like manner as for the Baptizing of Believers *Infants*; We are not to expect it in the expreſs words of a *New-Teſtament*-Inſtitution or Command, that *Infants* under the Goſpel ſhould be Baptized; but God hath left us to gather ſatisfaction about his Will and our Duty in that point, by comparing and conſidering the ſeveral Scriptures of the *Old* and *New-Teſtament* which relate to that Matter; which if we be impartial and conſiderative, we may do,

Firſt, By conſidering, that by God's expreſs Command, *Gen.* 17. 9, 10. the Infant Seed of his People were taken into Covenant with their Parents, and the then Sign of that Covenant commanded to be applied to them.

Secondly, That though the Sign be altered, the Promiſe and Covenant is ſtill the ſame, and runs as it did before to Believers and their Children, *Acts* 2. 38, 39.

Thirdly, That the fœderal holineſs of our Children is plainly aſſerted under the *New-Teſtament,* 1 *Cor.* 7. 14. *Rom.* 11. 16.

Fourthly, We ſhall further find, that *Baptiſm* ſucceeds in the room of *Circumciſion*, and that by an Argument drawn from the compleatneſs of our Privileges under the *New-Teſtament*, no way inferiour, but rather more extenſive than thoſe of the *Jews*, *Col.* 2. 10, 11, 12.

Fifthly, We ſhall find that upon the Converſion of any *Maſter* or *Parent*, the whole Houſhold were Baptized. By putting all theſe things, with ſome others, together, we may arrive to the deſired ſatisfaction about the Will of God in this matter.

But ſome Men want Abilities, and others are too ſluggiſh and lazy to gather together, compare and weigh all theſe and many more hints and diſcoveries of the Mind of God, which would give much light unto this point; but they take an eaſier and cheaper way to ſatisfy themſelves with what lies uppermoſt upon the ſurface of Scripture, and ſo, as it were by conſent, let go, and loſe their own, and their Childrens bleſſed and invaluable Privileges, for want of a little labour and patience to ſearch the Scriptures; a folly which few would be guilty of, if but a ſmall earthly inheritance were concerned therein.

The Remedies.

To cure this Spiritual ſluggiſhneſs, and awaken us to the moſt ſerious and diligent ſearch after the Will of God in ſuch controverſal and doubtful Points, that we may not neglect the ſmalleſt hint given us about it, the following *Conſiderations* will be found of great uſe and weight.

Conſideration I.

The moſt ſedate, impartial, and diligent inquiries after the Will of God revealed in his Word, is a Duty expreſly enjoyned by his Sovereign Command, which immediately and indiſpenſably binds the Conſcience of every Chriſtian to the practice of it.

Remarkable is that Text to this purpoſe, *Rom.* 12. 2. *And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.* Here you find this Duty, not only aſſociated with, but made the very end of our Non-conformity to the World, and renovation of our Minds, the very things which conſtitute a Chriſtian.

And to ſweeten our pains in this Work, that Will of God, for the diſcovery whereof we ſearch, is preſented to us under three illuſtrious and alluring Properties, *viz.* *Good*, *Acceptable*, and *Perfect*. *Good* it muſt needs be, becauſe the Will and Eſſence of God, the chief Good, are not two things, but one and the ſame. And *Perfect* it muſt needs be, becauſe it is the Beam and Standard, by which the Actions of all reaſonable Creatures ought to be weighed and tryed, as to the moral good or evil of them. And being both good and perfect, how can it chuſe but, upon both accounts, be highly *Acceptable* and grateful to an upright Soul, as that *Epithete* εὐάρεστον there imports. *Search the Scriptures*, ſaith Chriſt, *Joh.* 5. 39. *To the Law and to the Teſtimony*, ſaith the Prophet, *Iſa.* 8. 20. This is not matter of meer Chriſtian Liberty, but commanded Duty; and at our peril be it if we neglect it.

Conſideration II.

No act of ours can be good and acceptable to the Lord, further than it is agreeable to his Will revealed in the Word.

No Man can be a Rule to himſelf. He can be no more his own *Rule* than his own *End*. One Man cannot be a Rule to another. The beſt of Men, and their Actions, and Examples, are only ſo far a Rule of imitation to us, as they themſelves are ruled by the Divine revealed Will, 1 *Cor.* 11. 1. uncommanded acts of Worſhip are abominable to God, and highly dangerous to our ſelves; they kindle the fire of his Jealouſie to the ruin and deſtruction of the preſumptuous Sinner, *Levit.* 10. 1, 2. So that if the beauty and excellency of the Will of God be not enough to allure us, the danger of acting without the knowledge of it may juſtly terrify us.

Conſideration III.

In this Duty we tread in the Footſteps of the wiſeſt and holieſt Men that ever went to Heaven before us.

It is not only the Characteriſtical note of a good Man, *Pſal.* 1. 2. but it has been the conſtant practice of the moſt eminent Believers in all Ages. The greateſt *Prophets*, that had this advantage of us, that they were the Organs or inſpired Inſtruments of diſcovering the Will of God to others, yet were not excuſed from, neither did they neglect to ſearch it diligently themſelves, 1 *Pet.* 1. 10, 11. *Daniel*, that great Favourite of Heaven, who had the Viſions and Revelations of God; yet he himſelf diligently ſearched the written Word, in order to the diſcovery of the Mind of God, *Dan.* 9. 2.

Conſideration IV.

Every diſcovery of the Will of God by fervent Prayer, diligent and impartial ſearch of the Scriptures, and all other allowed helps, gives the higheſt pleaſure the Mind of Man is capable of in this World.

If *Archimedes*, upon the diſcovery of a Mathematical Truth, was ſo tranſported and raviſhed, that he cried out, εὕρηκα, εὕρηκα, *I have found it, I have found it*; what pleaſure then muſt the inveſtigation and diſcovery of a Divine Truth give to a ſanctified Soul! *Thy words were found of me* (ſaith *Jeremiah*) *and I did eat them; and thy word was unto me the joy and rejoycing of my heart*, Jer. 15. 16. as pleaſant Food to a famiſhed Man; for now Conſcience is quieted, comforted, and cheered in the way of Duty. A Man walks not at adventure with God, as that word ſignifies, *Levit.* 26. 40, 41. but hath the pleaſant directive light of the Word and Will of God, ſhining ſweetly upon the path of his Duty.

Conſideration V.

By this means you ſhall find your Faith greatly confirmed in the truth of the Scriptures.

The ſweet conſent, and beautiful harmony of all the parts of the written Word, is a great Argument of its Divinity; and this you will clearly diſcern, when by a due ſearch you ſhall find things that lye at the remoteſt diſtance, to conſpire and conſent in one, and one part caſting light, as well as adding ſtrength, to another. Thus you ſhall find *Vetus Teſtamentum in novo revelatum, & novum in vetere velatum.* The *New Teſtament* veiled in the *Old*, and the *Old* revealed in the *New*: And that ſuch a conſent of things, ſo diſtant in time and place, can never be the project and invention of Man.

Conſideration VI.

The diligent and impartial ſearch and inquiry after the Will of God, out of no other deſign than to pleaſe him in the whole courſe of our Duties, will turn to us for a teſtimony of the integrity and ſincerity of our hearts.

Thy word (ſaid David) *have I hid in my heart, that I might not ſin againſt thee*: And God will not hide his Will from thoſe that thus ſeek to know it. If men would apply themſelves to ſearch the World by fervent Prayer, and fixed Meditations, upon ſo pure a deſign, not bringing their prejudiced or prepoſſeſſed minds unto it; the Spirit of the Lord would guide them into all Truth, and keep them out of dangerous and deſtructive *Errors.*

Fourth Cauſe.

Beſides the ſlothfulneſs of the mind, there is found in many Perſons another evil Diſpoſition preparing them eaſily to receive Erroneous Impreſſions; namely, the *INSTABILITY* and Fickleneſs of the Judgment, and Unſettledneſs of Mind about the Truth of the Goſpel.

Of this the Apoſtle warns us, *Eph.* 4. 14. *That we henceforth be no more Children toſſed to and fro, and carried about with every wind of Doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive.* None are ſo conſtant and ſteddy in the profeſſion of the Truth, as thoſe that are fully convinced of, and well ſatisfied with the Grounds of it. Every Profeſſor, like every Ship at Sea, ſhould have an ἴδιον στήριγμον, a ballaſt and ſteddineſs of his own, 2 *Pet.* 3. 17. ready and prepared to render a reaſon of the hope that is in him, 1 *Pet.* 3. 15. able upon all occaſions to give an account of thoſe inward motives which conſtrained his aſſent to the Truth.

He that profeſſeth a Truth ignorantly, cannot be rationally ſuppoſed to adhere to it conſtantly. He that is but half convinced of a truth, when he engages in the profeſſion of it, muſt needs be δίψυχος ἀνὴρ, a double-minded Man, as the Apoſtle calls him, *Jam.* 1. 8. half the mind hangs one way, and half another, and ſo it is eaſily moveable this way or that, with the leaſt breath of temptation. And hence it comes to paſs they are ſo often at a loſs about their Duty and their Practice; for *Animi volutatio pendentem reddit vitam.* A doubtful Mind muſt needs make a ſtaggering and uncertain Practice.

Erroneous Teachers are called wandring *Stars*, Jude 13. which keep no certain courſe as the fixed *Stars* do, but are ſometimes nearer and ſometimes remoter one from another. Thus *Erroriſts* firſt imbibe unſetling Opinions, and then diſcover them in their inconſtant Practices. *Bertius* wrote a Book *de Apoſtatiâ Sanctorum*, and ſoon after turned *Papiſt.* The *Socinians* and *Libertines* teach, That a Man of any Perſwaſion in Religion may be ſaved, ſo that he walk not contrary to his own Light: Such Doctrine directly tends to *Sceptecism* in Religion.

And this *Inſtability* of the Judgment proceeds either from *Hypocriſie* or *Weakneſs.* Sometimes from *Hypocriſie*; All Hypocrites are δίψυχοι, double-minded Men: *Jam.* 4. 8. *The double-minded man* (that is the *Hypocrite*) *is unſtable in all his ways.* One of that number was not aſhamed to ſay, *Se duas habere animas in eodem corpore, unam Deo dicatam, alteram unicuique illam vellet*: That he had two Souls in one Body, one for God, and another for whoſoever would have it.

Sometimes *Inſtability* of the mind is the effect only of *Weakneſs* in the Judgment, proceeding merely from want of age and growth in Chriſt, not having as yet attained Senſes exerciſed to diſcern both good and evil, *Heb.* 5. 14. they are but Children in Chriſt, and Children are eaſie and credulous Creatures, *Eph.* 4. 14. preſently taken with a new Toy, and as ſoon weary of it; ſuch a wavering and inſtable temper invites temptation, and falls an eaſie prey into its hands.

I confeſs ſome Caſes may happen, where the Pretences on both ſides may be ſo fair, as to put a judicious Chriſtian to a ſtand what to chuſe; but then their deliberation will be anſwerable, and then they will not change their Opinions every Month, as *Scepticks* do. Wherever *Error* finds ſuch a mutable diſpoſition, its work is half done before it make one aſſault. How many wavering Profeſſors at this day lie in Temptation's way? and how great a harveſt have *Erroriſts* and *Hereticks* had among them? There's not a *Mountebank* comes upon the Stage, but he ſhall find ten times more Cuſtomers for his *Druggs*, than the moſt Learned and Experienced *Phyſician.* The giddy-headed Multitude have more regard to Novelty, than Truth.

The Remedies.

How neceſſary and deſirable are ſome effectual *Rules* and *Remedies* in this Caſe! O what a mercy would it be to the Profeſſors of theſe days, to have their Minds fixed, and their Judgments ſetled in the Truths of Chriſt! Happy is that man whoſe Judgment is ſo guarded, that no dangerous Error or Hereſie can commit a *Rape* upon it. To this end I ſhall here commend the four following *Rules* to prevent this vertigenous Malady in the Heads of Chriſtians.

Rule I. Look warily to it that you get a real inward implantation into Chriſt, and lay the foundation deep and firm in a due and ſerious deliberation of Religion whenever you engage in the publick profeſſion of it.

To this ſenſe ſound the Apoſtle's words, *Col.* 2. 6, 7. *As you have therefore received Chriſt Jeſus the Lord, ſo walk ye in him, rooted and built up in him, and ſtabliſhed in the faith, as you have been taught. Fertility and Stability* in Chriſt, a pair of ineſtimable Bleſſings, depend upon a good rooting of the Soul in him at firſt. He that thruſts a dead ſtick into the Ground, may eaſily pull it up again, but ſo he cannot do by a well-rooted Tree. A colour raiſed by violent action, or a great Fire, ſoon dies away; but that which is natural or conſtitutional will hold. Every thing is as its foundation is. 'Twas want of a good root and due depth of earth which ſoon turned the green Corn into dry Stubble, *Matth.* 13. 21.

Rule II. Labour after an inward Experimental taſte of all thoſe Truths which you profeſs.

This will preſerve your minds from wavering and heſitation about the certainty and reality of them. We will not eaſily part with thoſe Truths, which have ſenſibly ſhed down their ſweet influences upon our Hearts, *Heb.* 10. 34. No Sophiſter can eaſily perſwade a Man that hath taſted the ſweetneſs of Honey, that it is a bitter and unpleaſant thing; *Non eſt diſputandum de guſtu*: You cannot eaſily perſwade a man out of his Senſes.

Rule III. Study hard and pray earneſtly for ſatisfaction in the preſent Truths; 2. *Pet.* 1. 12. *That you may be eſtabliſhed* ἐν τῇ παρύσῃ ἀληθείᾳ, *in the Truth that now is under oppoſition and controverſie.* Be not ignorant of the Truths that lie in preſent hazard.

Antiquated Opinions that are more abſtracted from our preſent Intereſt, are no Tryals of the ſoundneſs of our Judgments, and integrity of our Hearts, as the controverſies and conflicts of the preſent Times are. Every Truth hath its time to come upon the Stage, and enter the Liſts; ſome in one Age, and ſome in another; but Providence ſeems to have caſt the Lot of your Nativity for the honour and defence of thoſe Truths, with which Error is ſtruggling and conflicting in your time.

Rule IV. Laſtly, Be throughly ſenſible of the benefit and good of eſtabliſhment, and of the evil and danger of a wavering Mind and Judgment.

Be not carried about with divers and ſtrange Doctrines (ſaith the Apoſtle) *for it is a good thing that the heart be eſtabliſhed, &c.* Heb. 13. 9. Eſtabliſhed Souls are the honour of Truth. It was the honour of Religion in the primitive days, that when the *Heathens* would proverbially expreſs an Impoſſibility, they uſed to ſay, *You may as ſoon turn a Chriſtian from Chriſt, as do it.*

The Fickleneſs of Profeſſors is a ſtumbling-block to the World. They'l ſay as *Cato* of the Civil Wars betwixt *Cæſar* and *Pompey*, *quem fugiam, video, quem ſequar, non video*: They know whom to avoid, but not whom to follow. And as the honour of Truth, ſo the flouriſhing of your own Souls depend on it. A Tree often removed from one Soil to another, can never be expected to be fruitful, 'tis well if it make a ſhift to live.

Fifth Cauſe.

Another inward *Cauſe* diſpoſing men to receive Erroneous Impreſſions, is an unreaſonableth *EAGERNESS* to ſnatch at any Doctrine or Opinion that promiſed eaſe to an anxious Conſcience.

Men that are under the frights and terrors of Conſcience are willing to liſten to any thing that offers preſent relief. Of all the Troubles in the World, thoſe of the Mind and Conſcience are moſt intolerable. And thoſe that are in pain are glad of eaſe, and readily catch at any thing that ſeems to offer it.

This ſeems to be the thing which led thoſe poor diſtreſſed Wretches, intimated *Micah* 6. 6. into their groſs Miſtakes and Errors about the method of the remiſſion of their Sins. *Wherewith ſhall I come before the Lord, and bow my ſelf before the high God? ſhall I come before him with Burnt-offerings, with Calves of a year old? Will the Lord be pleaſed with thouſand of Rams, or with ten thouſand of Rivers of Oyl? Shall I give my Firſt-born for my Tranſgreſſion, the Fruit of my Body for the Sin of my Soul?* They were ready to purchaſe inward peace, and buy out their pardon at any rate. Nothing but the twinges of Conſcience could have extorted theſe things from them Great is the efficacy and torment of a guilty Conſcience.

Satan, who feels more of this in himſelf than any other Creature in the World, and knows how ready poor ignorant, but diſtreſſed Sinners, are to catch at any thing that looks like eaſe or comfort, and being jealous what theſe Troubles of Conſcience may iſſue into, prepares for them ſuch Erroneous Doctrines and Opinions under the names of *Anodines* and quieting *Recipe's*, by ſwallowing of which they feel ſome preſent eaſe; but their Diſeaſe is thereby made ſo much the more incurable.

* 'Tis upon this account he hath found ſuch vent in the World for his *Penances*, *Pilgrimages* and *Indulgences* among the *Papiſts*. But ſeeing this Ware will not go off among the Reformed and more enlightned Profeſſors of Chriſtianity, he changeth his hand, and fitteth other Doſes under other Names to quiet ſick and diſtreſſed Souls, before ever their frights of Conſcience come to ſettle into true Repentance and Faith in the Blood of Chriſt, by dreſſing up, and preſenting to them ſuch Opinions as theſe, *viz.*

That they may boldly apply to themſelves all the Promiſes of Pardon and Peace, without any reſpect at all to Repentance or Faith in themſelves; that it is not at all needful, nay, that it is illegal and ſinful to have any reſpect to theſe things, foraſmuch as their Sins were pardoned, and they juſtified from Eternity; and that the Covenant of Grace is in all Reſpects abſolute, and is made to Sinners, as Sinners, without any regard to their Faith or Repentance; and whatever Sins there be in them, God ſees them not. †

To ſuch a Charm of Troubles as this, how earneſtly doth the Ear of a diſtreſſed Conſcience liſten! how greedily doth it ſuck in ſuch pleaſing words? Are all Sins that are pardoned, pardoned before they are committed? and does the Covenant of Grace require neither

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* *Mr.* Gataker, *in his Book againſt* Saltmarſh, *p.* 27. *tells us of one that had taken ill Courſes, and being under much trouble of mind, could not be quiet till he turned* Papiſt, *and had been ſhrieved and abſolved by a Prieſt.*

† Salt-marſh, i *the Title-page of his Book called* Free-grace, *ſhews you the Sovereig Virtue of* Antinomian *Principles, to quiet Troubles of Conſcience of* 1 *years growth.*

ther Repentance nor Faith antecedently to the application of the Promiſes? how groundleſs then are all my Fears and Troubles? This, like a Doſe of *Opium*, quiets, or rather ſtupifies the raging Conſcience: for even an Error in Judgment, till it be detected and diſcovered to be ſo, quiets and comforts the Heart, as well as principles of Truth; but whenever the fallacy ſhall be detected, whether here or hereafter, the anguiſh of Conſcience muſt be increaſed, or (which is worſe) left deſperate.

The Remedies.

To prevent and cure this Miſtake and Error in the Soul, by which it is fitted and prepared to catch any Erroneous Principle (which is but plauſible) for its preſent relief and eaſe, I ſhall deſire my Reader ſeriouſly to ponder and conſider the following *Queries* upon this Caſe.

Query I. Whether by the vote of the whole Rational World, a good Trouble be not better than a falſe Peace? Preſent eaſe is deſirable, but eternal ſafety is much more ſo: and if theſe two cannot conſiſt under the preſent Circumſtances of the Soul, Whether it be not better to endure for a time theſe painful pangs, than feel more acute and eternal ones, by quieting Conſcience with falſe Remedies before the time?

'Tis bad to lie toſſing a few Days under a laborious *Fever*; but far worſe to have that Fever turned into a *Lethargy* or fatal *Apoplexy*. Erroneous Principles may rid the Soul of its preſent Pain, and eternal hopes and ſafety together. Acute Pains are better than a ſenſleſs Stupidity. Though the preſent rage of Conſcience be not a right and kindly conviction, yet it may lead to it, and terminate in faith and union with Chriſt at laſt, if Satan do not this way practiſe upon it, and quench it before its time.

Query II. Bethink your ſelves ſeriouſly, Whether Troubles ſo quieted and laid aſleep, will not revive and turn again upon thee with a double force, as ſoon as the vertue of the Drug (I mean the Erroneous Principle) hath ſpent it ſelf?

The efficacy of Truth is eternal, and will maintain the peace it gives, for ever; but all deluſions muſt vaniſh, and the Troubles which they damm'd up for a time, break out with a greater force. Satan employs two ſorts of *Witches*. Some to torment the Bodies of Men with grievous pain and anguiſh: but then he hath his *White-Witches* at hand to relieve and eaſe them. And have theſe poor Wretches any great cauſe (think you) to boaſt of the Cure, who are eaſed of their Pains at the price of their Souls?

Much like unto this, are the cures of inward Troubles by Erroneous Principles. I lament the Caſe of blinded *Papiſts*, who by *Pilgrimages*, and *Offerings* to the *Shrines* of Titular *Saints*, attempt the cure of a leſſer Sin, by committing a greater. Is it becauſe there is not a God in *Iſrael*, who is able in due ſeaſon to pacify Conſcience with proper and durable Goſpel-Remedies, that we ſuffer our Troubles thus to precipitate us into the Snares of Satan for the ſake of preſent eaſe?

Query III. Read the Scriptures, and inquire whether God's People, who have lain long under ſharp inward Terrors, have not at laſt found ſettlement and inward peace by thoſe very Methods, which the Principles that quiet you, do utterly exclude?

If you will fetch your Peace from a groundleſs Notion, that your Sins were pardoned, and your Perſons juſtified from all Eternity, and therefore you may apply boldly and confidently to your ſelves the choiceſt Promiſes and Privileges in the Goſpel, without any regard to Faith or Repentance wrought by the Spirit in your Souls: I am ſure holy *David* took another courſe for the ſettlement of his Conſcience, *Pſal.* 51. 6, 7, 8, 9, 10. And it hath been the conſtant practice of the *Saints* in all Ages, to clear their Title to the Righteouſneſs of Chriſt wrought without them, by the Works of his Spirit wrought within them.

Sixth Cauſe.

The next Evil Temper in the Subject, preparing and diſpoſing it for Error, is an eaſie *CREDULITY*, or ſequacious humour in Men, rendring them apt to receive things upon truſt from others, without due and thorough examination of the Grounds and Reaſons of them, themſelves.

This is a diſpoſition fitted to receive any impreſſion Seducers pleaſe to make upon them: they are ſaid to deceive the Hearts of the ſimple, ἀκακῶν. *i. e.* credulous, but well-meaning People that ſuſpect no harm. 'Tis ſaid, *Prov.* 14. 15. *the ſimple believeth every word.* Through this Sluce or Flood-gate, what a multitude of *Errors* in *Popery* have overflowed the People! They are told, they are not able to judge for themſelves, but muſt take the matters of their Salvation upon truſt from their Spiritual Guides; and ſo the ſilly People are eaſily ſeduced, and made eaſily receptive of the groſſeſt Abſurdities their ignorant Leaders pleaſe to impoſe upon them.

And it were to be wiſhed, That thoſe two Points, *viz. Miniſtrorum muta officia, & populi cæca obſequia*, the dumb Services of their Miniſters, and the blind Obedience of the People had ſtay'd within the *Popiſh* Confines. But alas, alas! how many ſimple *Proteſtants* be there, who may be ſaid to carry their Brains in other Mens Heads? and like ſilly Sheep follow the next in the tract before them; eſpecially if their Leaders have but wit and art enough to hide their *Errors* under ſpecious and plauſible Pretences. How many poiſonous Drugs hath Satan put off under the gilded Titles of *Antiquity, Zeal for God, higher attainments in godlineſs, new Lights*? &c. How natural is it for Men to follow in the Tract, and be tenacious of the Principles and Practices of their Progenitors? Multitudes ſeem to hold their Opinions *Jure Hæreditario*, by an Hereditary Right, as if their Faith deſcended to them the ſame way their Eſtates do.

The Emperor of *Morocco* told King *John's* Ambaſſador, That he had read St. *Paul's* Epiſtles; *And truly* (ſaid he) *were I now to chuſe my Religion, I would embrace Chriſtianity before* *any Religion in the World: but every Man ought to dye in that Religion he received from his Anceſtors.*

Many honeſt, well-meaning, but weak Chriſtians, are alſo eaſily beguiled by ſpecious pretences of new Light, and higher attainments in Reformation. This makes the weaker ſort of Chriſtians pliable to many dangerous *Errors* cunningly inſinuated under ſuch taking Titles. What are moſt of the Erroneous Opinions now vogued in the World, but old *Errors* under new Names and Titles?

The Remedies.

The *Remedies* and *Preventions* in this Caſe are ſuch as follow.

Remedy I. 'Tis beneath a Man to profeſs any Opinion to be his own, whilſt the grounds and reaſons of it are in other Mens keeping, and wholly unknown to himſelf.

If a Man may tell Gold after his Father, then ſure he may and ought to try and examine Doctrines and Points of Faith after him. We are commanded to be ready to give an account of the hope that is in us, and not to ſay, this or that is my Judgment or Opinion, but let others give an account of the ground and reaſon of it.

I confeſs, if he that leads me into an *Error* were alone expoſed to the hazard, and I quit and free, whatever become of him; it were quite another thing. But when our Saviour tells us, *Matth.* 15. 14. that *both* (that is, the Follower as well as the Leader) *fall into the ditch*; at my peril be it if I follow without Eyes of my own. That's but a weak building that is ſhored up by a prop from a Neighbour's Wall. How many Men have ruined their Eſtates by Suretiſhip for others? but of all Suretiſhip none ſo dangerous as ſpiritual Suretiſhip. *We neither ought* (as a late Worthy ſpeaks) *to* deſy *the Judgment of the weakeſt, nor yet on the other ſide to* deify *the Judgment of the ſtrongeſt Chriſtian.* He that pins his Faith upon another Man's Sleeve, knows not whither he will carry it.

Remedy II. As you ought not to abuſe your Chriſtian Privilege and Liberty to try all things, 1 *Theſſ.* 5. 21. ſo neither on the other ſide to undervalue or part with it. See the things that ſo much concern your eternal peace with your own Eyes.

I ſhewed you before, this Liberty is abuſed by extending it too far; and under the notion of proving all things, many embolden themſelves to innovate and entertain any thing: yet beware of bartering ſuch a precious Privilege for the faireſt Promiſes others can make in lieu of it. I would not ſlight nor undervalue the Piety and Learning of others, nor yet put out my own Eyes to ſee by theirs.

Remedy III. Before you adventure to eſpouſe the Opinions of others, diligently obſerve and mark the fruits and conſequences of thoſe Opinions in the Lives of the zealous Abettors and Propagators of them: *By their fruits* (ſaith Chriſt) *ye ſhall know them.*

When the Opinion or Doctrine naturally tends to looſeneſs, or when it ſucks and draws away all a Man's Zeal to maintain and diffuſe it, and practical Religion thereby viſibly languiſhes in their Converſations, 'tis time for you to make a pauſe, before you advance one ſtep farther towards it.

Seventh Cauſe.

The next Evil Diſpoſition that I ſhall note in the Subject, is a vain CURIOSITY of Mind, or an itching deſire to pry into things unrevealed, at leaſt above our ability to ſearch out and diſcover.

'Tis an Obſervation as true as ancient, *Pruritus aurium ſcabies Eccleſiæ*, itching Ears come to a Scab upon the face of the Church. The *Itch* of *Novelty* produceth the *Scab* of *Error*. Of this Diſeaſe the *Apoſtle* warns us, 2 *Tim.* 4. 3. *For the time will come, when they will not endure ſound Doctrine; but after their own luſts ſhall they heap to themſelves Teachers, having itching Ears.* Nothing will pleaſe them but new Notions, and new modes of Language and Method, Tone and Geſture.

Sound Doctrine is the only ſubſtantial and ſolid Food that nouriſhes and ſtrengthens the Heart of the new Creature: but vain *Scepticks* nauſeate and deſpiſe this as trite, vulgar, cheap and low. Nothing humours them but Novelties and Rarities: their unſettled Brains muſt be wheel'd about, διδαχᾶις ποικίλαις ϗ ξέναις, with *divers and ſtrange Doctrines, Heb.* 13. 9. Novelty and Variety are the only Properties that commend Doctrines to wanton Palats. Hence it is they ſo boldly intrude into things they have not ſeen, *Col.* 2. 18. Theſe *Cyril* fitly calls τῶν τολμηρῶν κυριότητα, the domineerings, or darings of bold Spirits.

The *Schoolmen* have filled the World with a thouſand ungrounded Fancies, as the diſtinct Offices and Orders of *Angels*; and higher flights of fancy than theſe, which ſeem to be invented for no other end or uſe, but to pleaſe the itching Ears of the Curious.

There is not only a *veſana temeritas Genethliacorum*, a wild and daring raſhneſs of *Aſtrologers*, preſuming to foretel Futurities, and the Fates of *Kingdoms*, as well as particular Perſons, from the conjunctions and influences of the *Stars*; but there is alſo found as high a preſumption and boldneſs among Men in matters of Religion.

Satan is well aware of this humour in Men, and how exceeding ſerviceable it is to his Deſign; and therefore having the very knack of clawing and pleaſing itching Ears with taking Novelties, he is never wanting to feed their Minds with a pleaſing variety, and freſh ſucceſſion of them: new Opinions are ſtill invented and minted, in which the dangerous Hooks of *Error* are hid. If Men were once cured of this ſpiritual itch, and their Minds reduced to that temper and ſobriety, as to be pleaſed with, and bleſs God for the plain revealed Truths of the Goſpel; *Satan* would drive but a poor Trade, and find but few Cuſtomers for his Erroneous Novelties.

The Remedies.

The proper *Remedies* to cure this itch after Novelty, or dangerous *Curioſity* of the Mind, are

Remedy I. Due reflection upon the manifold Miſchiefs that have entred into the World this way.

It was this Curioſity and deſire to know, that overthrew our firſt Parents, *Gen.* 3. 6. *When the Woman ſaw that the Tree was good for food, and that it was pleaſant to the eyes, and a Tree to be deſired to make one wiſe; ſhe took of the fruit thereof.* The very ſame way by which he let in the firſt Error, he hath let thouſands into the World ſince that Day. Nothing is more common in the World, than for an old Error to obtain afreſh under the name of new Light. Satan hath the very art of turkening ſtale Errors after the mode of the preſent times, and make them current and paſſable, as new Diſcoveries and rare Novelties.

Thus he puts off *Libertiniſm*, the old Sin of the World, under the Title of *Chriſtian Liberty*. What a troop of *Pagan* Idolatrous Rites were by this means introduced among the *Papiſts?* A great part of *Popery* is but *Ethniciſmus redivivus*, Heatheniſm revived. The Pagans *Pontifex Maximus* was revived under the new Title of *Pope*. The *Gentiles Luſtrations* in the *Popiſh Holy-Water*. Their *Novendiale ſacrum*, or *Sacrifice* nine Days after the burial of the Party, in the *Popiſh Maſſes* for the dead. Their *Alvarium Fratrum*, in Cloiſters of *Monks* and *Fryars*. Their *Enchanters*, in *Popiſh Exorciſts*. Their *Aſyla*, in *Popiſh Sanctuaries*. With multitudes more of *Pagan* Rites quite out of date in *Chriſtendom*, introduced again under new names in Popery; as was intimated, *Rev.* 11. 2. and *Rev.* 13. 15.

Quod neſciatur ſine crimine, ne diſcutiatur cum diſcrimine.

Remedy II. Be ſatisfied that God hath not left his People to ſeek their Salvation, or ſpiritual ſubſiſtance among curious, abſtruſe and doubtful Notions; but in the great, ſolid, and plainly revealed Truths of the Goſpel, *John* 17. 3. *This is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent. In facili & abſoluto ſtat æternitas:* the great concerns of our Salvation are plain and eaſie to be underſtood.

Remedy III. Vain *Curioſity* is a dangerous Snare of *Satan*. By ſuch Trifles as theſe, he devours our time, eats up our ſtrength, and diverts our Minds from the neceſſary and moſt important buſineſs of Religion. Whilſt we immerſe our Thoughts in theſe pleaſing, but barren Contemplations, Heart-work, Cloſet-work, Family-work, lie by neglected. Whilſt we are employed in garniſhing the Diſh with Flowers, and curious Figures, the cunning Cheat takes away the Meat our Souls ſhould ſubſiſt by.

Eighth Cauſe.

Pride and *Arrogancy* of *HUMANE REASON*, is another Evil Diſpoſition, molding and preparing the Mind for *Errors*. When Men are once conceited of the ſtrength and perſpicacity of their own carnal Reaſons and Apprehenſions, nothing is more uſual than for ſuch Men to run mad with Reaſon into a thouſand Miſtakes and Errors. To this cauſe *Eccleſiaſtical Hiſtorians* aſcribe the Errors that infeſt the Church.[*]

Reaſon indeed is the higheſt natural excellency of Man: it exalts him above all Earthly Creatures, and in its primitive Perfection almoſt equalized him with Angels, *Heb.* 2. 7. The Pleaſures which reſult from its exerciſes and experiments, tranſcend all the delights and pleaſures of ſenſe. How common is it for Men to dote upon their own intellectual Beauty, and glory in their Victories over weaker Underſtandings? And tho' the reaſon of fallen Man is greatly wounded and weakened by Sin; yet it conceits it ſelf to be as ſtrong and clear as ever; and with *Sampſon*, when his Locks were ſhorn, goes forth as before time, being neither ſenſible of its own weakneſs, or of the myſterious and unſearchable depths of Scripture.

Reaſon is our *Arbiter* and Guide by the inſtitution and Law of Nature, in civil and natural Affairs: 'tis the beam and ſtandard at which we weigh them. It is an home-born Judge and King in the Soul: Faith comes in as a ſtranger to Nature, and ſo it is dealt with, even as an Intruder into Reaſon's Province, juſt as the *Sodomites* dealt with *Lot*. It refuſeth to be an Underling to Faith. Out of this Arrogancy of carnal *Reaſon*, as from *Pandora's Box*, ſwarms of *Errors* are flown abroad into the World.

By this means *Socinianiſm* firſt ſtarted, and hath ſince propagated it ſelf. They look upon it as a ridiculous and unaccountable thing to reaſon, that the *Son* ſhould be co-equal and co-eternal with the *Father:* that God ſhould forgive ſins freely, and yet forgive none but upon full ſatisfaction. That Chriſt ſhould make that ſatisfaction by his Sufferings, and yet be *pars læſa*, the Party offended, and ſo make ſatisfaction to himſelf: with many more of the like ſtamp.

Yea, *Atheiſm*, as well as *Socinianiſm*, are births from this Womb. 'Tis proud and carnal Reaſon which quarrels at the Creation of the World, and ſeems to triumph in its uncontrolable *Maxim*, *Ex nihilo nihil fit, out of nothing comes nothing.* It looks upon the Doctrine of the *Reſurrection* with a deriding ſmile, as a thing incredible. It thinks it hard and harſh that God ſhould command Men to turn themſelves to him, and threaten them with damnation in caſe of refuſal; and yet at the ſame time Man ſhould not have in himſelf a ſufficient Power, and a free will to do this, without the ſupernatural and preventing Grace of God. It thinks it a ridiculous thing for ſuch a great and ſolemn Ordinance of God as *Baptiſm* is, to paſs upon ſuch a Subject as an *Infant* of a Week old, which is not capable to underſtand the Ends and Uſes of it. Hence it is ſome over-heated Zealots have not ſtuck to ſay, That we have as good warrant and reaſon to baptize *Cats, Dogs*, and *Horſes*, as we have

Mr. *Samuel Clark's* Golden Apples. p. 149.

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[*] Deindè, & humanæ rationis ſapientia quæ religioni plurimùm ſemper nocuit, ſeu Philoſophia, non paucas ex ſeſe produxit hæreſes. Námque eo tempore Philoſophica ſtudia maximè vigebant; & ſuis argutiis, ſeu (ut ipſi putabant) demonſtrationibus, in ſuâ ſententiâ ità confirmati erant: ut nihil verum exiſtimarent, quod ab eorum conceptis jamdudum opinionibus diſcreparet. *Magdeb. in Cent.* 2. *cap.* 5. *pag.* 56.

have to baptize Infants. Oh the madneſs of Carnal Reaſon!

The Remedies.

To take down the Arrogance, and prevent the miſchief of Carnal Reaſonings, let us be convinced,

Remedy I. That it is the Will of God, that *Reaſon* in all Believers ſhould reſign to *Faith*, and all *Ratiocination* ſubmit to *Revelation.*

Reaſon is no better than an Uſurper, when it preſumes to arbitrate matters belonging to Faith and Revelation. * *Reaſon*'s proper place is to ſit at the feet of Faith, and inſtead of ſearching the ſecret grounds and reaſons, to adore and admire the great and unſearchable Myſteries of the Goſpel. None of God's Works are *unreaſonable*, but many of them are *above Reaſon*. It was as truly, as ingenuouſly ſaid by one; *Never doth Reaſon ſhew it ſelf more reaſonable, than when it ceaſeth to reaſon about things that are above Reaſon. Where is the Wiſe? Where is the Scribe? Where is the Diſputer of this World? Hath not God made fooliſh the wiſdom of this World? For after that, in the wiſdom of God, the World by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe*, 1 *Cor.* 1. 20, 21. 'Tis not Reaſon, but Faith that muſt ſave us.

* *Man having ſinned by Pride, the Wiſdom of God humbles him at the very root of the Tree of Knowledge, and makes him deny his own Underſtanding, and ſubmit to Faith; or elſe for ever to loſe his deſired Felicity.* Laud *againſt* Fiſher, *p.* 5.

The Wiſdom of God in the Goſpel, is wiſdom in a Myſtery, even hidden wiſdom, which God ordained before the World unto our glory, 1 *Cor.* 2. 7. Such wiſdom as the moſt Eagle-eyed *Rationaliſts* and famed *Philoſophers* of the World underſtood not. *Eye hath not ſeen, nor ear heard, neither have entred into the heart of Man the things which God hath prepared for them that love him. But God hath revealed them to us by his ſpirit*, ibid. *ver.* 9, 10.

Remedy II. Be convinced of the weakneſs and deep corruption of natural Reaſon, and this will reſtrain its Arrogance, and make it modeſt and wary.

A convinced and renewed Soul is conſcious to it ſelf of its own weakneſs and blindneſs, and therefore dares not pry audaciouſly into the *Arcana Cœli*, nor ſummon the great God to its Bar. It finds it ſelf poſed by the Myſteries of Nature, and therefore concludes it ſelf an incompetent Judge of the Myſteries of Faith.

The Arrogancy of *Reaſon* is the reigning Sin of the Unregenerate, though it be a Diſeaſe with which the Regenerate themſelves are infected. When Conviction ſhall do its work upon the Soul, the Plumes of ſpiritual Pride quickly fall; and it ſaith with *Job*: *Once have I ſpoken, but I will ſpeak no more; yea, twice, but I will proceed no further.* q. d. I have done, Father, I have done; *I have uttered things that I underſtood not*, Job 42. 3. Spiritual Illumination cures this Ambition.

Remedy III. Conſider the manifold Miſchiefs and Evils flowing from the pride of *Reaſon.*

It doth not only fill the World with Errors and Diſtractions; but it alſo invades the Rights of Heaven, and caſts a vile reflection upon the *Wiſdom*, *Sovereignty*, and *Veracity* of God. It lifts up it ſelf againſt his *Wiſdom*, not conſidering that *the fooliſhneſs of God is wiſer than men*, 1 *Cor.* 1. 25. It ſpurns at his glorious *Sovereignty*, not conſidering that *he giveth no account of his matters*, Job 33. 13. It queſtions his *Veracity*, in ſaying with *Nicodemus*, *How can theſe things be?* Joh. 3. 9.

Cauſe IX.

The laſt Evil Diſpoſition I ſhall here take notice of in the *Subject*, is raſh and ignorant ZEAL; a Temper preparing the Mind both to propagate furiouſly, and receive eaſily Erroneous Doctrines and Opinions.

When there is in the Soul more heat than light; when a fervent Spirit is governed by a weak Head, ſuch a temper of Spirit *Satan* deſires, and ſingles out as fitteſt for his purpoſe, eſpecially when the Heart is graceleſs, as well as the Underſtanding weak. A blind *Horſe* of an high Mettle will carry the Rider into any Pit, and venture over the moſt dangerous Precipices.

Such were the Superſtitious *Jewiſh Zealots*: they had a Zeal for God, but not according to knowledge. This κακοζηλία *blind Zeal*, St. *Paul* charges juſtly upon the *Jewiſh Bigots*, Rom. 10. 2. as the proper cauſe of their dangerous Errors about the great point of *Juſtification*: and ſurely no Man underſtood the evil of it more than he, who in his unregenerate ſtate was tranſported by it to the moſt furious perſecution of the *Saints*, *Acts* 26. 11. and even to dotage, and extreme fondneſs upon the Erroneous Traditions of his Fathers, *Gal.* 1. 14.

Blind *Zeal* is a Sword in a Mad-man's hand. No Perſecutor to a Conſcientious one, whoſe Erroneous Conſcience offers up the blood of the Saints to the glory of God, *Joh.* 16. 2. The blind, but zealous *Phariſees* would compaſs Sea and Land to make one Proſelyte, *Matth.* 23. 15 as our *Modern Phariſees*, the *Jeſuits*, have ſince done, who have mingled themſelves with the remoteſt and moſt barbarous *Nations*, to draw them to the *Romiſh Error.* Of the ſame temper were the falſe Teachers taxed by the Apoſtle, *Gal.* 4. 17. they zealouſly affect you, but not well: yea, they would exclude you (*viz.* from our Society and Ordinances) that you might affect them.

And as it is the great Inſtrument by which *Satan* propagates *Errors*, ſo it makes a fit temper in the Souls of the People to receive them. For by this means *Error* gains the poſſeſſion of the Affections, without paſſing a previous and due teſt by the Underſtanding, and ſo gains the Soul by the advantage of a Surprize. Every thing, by how much the more weak and ignoble it is, by ſo much the more it watcheth upon Surpriſals and Advantages. *Error* cares not to endure the due examination and teſt of Reaſon; and therefore ſeeks to gain by ſurpriſal, what it deſpairs of ever gaining by a plain and fair tryal.

There be few *Erroriſts* in the World of *Alexander*'s Mind, who would *rather loſe the day*, *than ſteal the Victory.* Hence it comes to paſs, that the greateſt number of thoſe they lead Captives are ſilly *Women*, as the *Apoſtle* ſpeaks, who are the moſt affectionate, but leaſt judicious *Sex*.

From this *blind Zeal* it is, that they cunningly wind their Erroneous Opinions into all their Diſcourſes, where they have any hope to prevail. A rational and modeſt Contradiction puts them into a Flame, it breaks the neareſt bonds of Friendſhip and Society.

Rabſhekah in 2 *King* 18. would not treat with *Hezekiah's Counſellors* of State, but with the common People upon the Wall: And Error cares not to treat with ſound Reaſon, able to ſift it through the Scripture-ſearch, but with the Affections; as well knowing, it is in vain to make War in Reaſon's Territories without firſt gaining a Party among the Affections.

The Remedies.

The beſt *Defenſatives* againſt Erroneous Contagions in this caſe, are to be found in the following Particulars.

Defenſative I.

Reflect ſeriouſly and ſadly upon the manifold Miſchiefs occaſioned every-where, and in all Ages of the World, by raſh Zeal.

Revolve Church-Hiſtories, and you ſhall find, that ſcarce any cruel Perſecution hath flamed in the World, which hath not been kindled by blind Zeal. Turn over all the Records, both of *Pagan* and *Popiſh* Perſecutions, and you ſhall ſtill find theſe two Obſervations confirmed and verified.

Firſt, That ignorant Zeal hath kindled the Fires of Perſecution; and *Secondly*, That the more zealous any have been for the ways of *Error* and Falſhood, ſtill the more implacably fierce and cruel they have been to the ſincere Servants of God. None like a Superſtitious *Devoto* to manage the Devil's work of Perſecution throughly and to purpoſe. They'l ruſh violently and head-long into the blood of their deareſt Relations, or moſt eminent Saints, to whoſe ſides the Devil ſets this ſharp Spur. Superſtitious Zeal draws all the Strength and Power of the Soul into that one Deſign; and wo to him that ſtands in the way of ſuch a man, if God interpoſe not betwixt him and the Stroak. It was a rational wiſh of him that ſaid, *Liberet me Deus ab homine unius tantum negotii*, God deliver me from a man of one only Deſign.

Now conſider, Reader, if thy judgment be *weak*, and thy affections *warm*, how much thou lieſt expoſed, not only to *Errors* which may ruine thy ſelf, but alſo to Tongue and Hand-perſecution, wherein *Satan* may manage thy Zeal for the Injury or Ruine of thoſe that are better than thy ſelf: And withal conſider, how many dreadful threatnings are found in Scripture againſt the Inſtruments of Perſecution, ſo employed and managed by Satan.

Certainly, Reader, it were better for thee to ſtand with thy naked Breaſt before the mouth of a diſcharging *Canon*, than that thy Soul ſhould ſtand under this guilt, before ſuch a Scripture-threatning as that, *Pſal.* 7. 13. *He hath alſo prepared for him the inſtruments of death; he ordaineth his Arrows againſt the Perſecutors.* And none more likely to become ſuch, than thoſe of thine own temper and complexion; eſpecially if Grace be wanting in the Heart, whilſt Zeal for erroneous Principles eats up the Affections.

Second Defenſative.

Conſider what Miſchief zeal for an *Error* will do thine own Soul, as well as others.

It will wholly ingroſs thy Time, Thoughts, and Strength; ſo that if there be any gracious Principle in thee, it ſhall not be able to thrive and proſper: For look, as a *Fever* takes off the natural Appetite from Food, ſo will erroneous Zeal take off thy Spiritual Appetite from Meditation, Prayer, Heart-examination, and all other the moſt neceſſary and nouriſhing Duties of Religion, by reaſon whereof thy Grace muſt languiſh.

When thy Soul, with *David's*, ſhould be filled and feaſted, as with Marrow and Fatneſs, by delightful Meditations of God upon thy Bed, thou wilt be rolling in thy Mind thy barren and inſipid Notions, which yield no Food or Spiritual Strength to thy Soul; thou wilt lye muſing how to diſſolve the Arguments and Objections againſt thine Errors, when thou ſhouldeſt rather be employed in ſolving the juſt and weighty Objections that lye againſt thy ſincerity and intereſt in Chriſt, which were time far better improved.

Third Defenſative.

Conſider how baneful this inordinate Zeal hath been to Chriſtian Society, lamentably defacing, and almoſt diſſolving it every where, to the unſpeakable detriment of the Churches.

We read, *Mal.* 3. 16. of a bleſſed time, when they that feared the Lord ſpake often one to another, and the Lord hearkened and heard it, and a Book of remembrance was written before him, for them that feared the Lord, and thought upon his Name. Oh happy time! *Halcion* days! I, my ſelf, remember the time, when the Zeal of the Saints ſpent it ſelf in provoking one another to Love and Good Works, in joint and fervent Prayer, in inward, experimental, and edifying Communion; my Soul hath them ſtill in remembrance, and is caſt down within me: For alas! alas! how do I ſee every where Chriſtian Communion turned into vain janglings? Churches and Families into meer Cock-pits? Mens Diſcourſings falling as naturally into Contentions about Trifles, as they were wont to do into Heavenly and Experimental Subjects, to the unſpeakable diſgrace and damage of Religion.

Fourth Defenſative.

That Opinion is juſtly to be ſuſpected for erroneous, which comes in at the Poſtern-door of the Affections; and not openly and fairly at the right Gate of an enlightned and well-ſatisfied Judgment. 'Tis a Thief that cometh in at the Back-door, at leaſt ſtrongly to be ſuſpected for one. *Truth* Courts the *Miſtreſs*, makes its firſt and faireſt Addreſſes to the Underſtanding. *Error* bribes the *Handmaid*, and labours firſt to win the Affections, that by their influence it may corrupt the Judgment.

And thus you ſee, beſides the innocent *Occaſion*, viz. *God's Permiſſion* of *Errors* in the World, for the tryal of his People, Nine proper *Cauſes* of *Errors* found in the evil diſpoſitions of the Minds of Men, which prepare them to receive erroneous Doctrines and Impreſſions, *viz.*

1. A wrangling humour at the pretended *Obſcurity* of Scripture.
2. The Abuſe of that *Chriſtian Liberty* purchaſed by Chriſt.
3. *Slothfulneſs* in ſearching the whole Word of God.
4. *Fickleneſs* and *Inſtability* of Judgment.
5. *Eagerneſs* after *Anodines* to eaſe a diſtreſſed *Conſcience.*
6. An eaſy *Credulity* in following the Judgments and Examples of others.
7. Vain *Curioſity*, and prying into unrevealed Secrets.
8. The *Pride* and *Arrogancy* of *Human Reaſon.*
9. *Blind Zeal*, which ſpurs on the Soul, and runs it upon dangerous Precipices.

We next come to conſider the principal Impulſive *Cauſe*, by which *Errors* are propagated and diſſeminated in the World.

Cauſe X.

Come we next in the proper order to conſider the Principal *Impulſive Cauſe* of *Errors* ; which is *SATAN* working upon the prediſpoſed Matter he finds in the corrupt Nature of Man. * The Centuriſts ſpeaking of the ſtrange and ſudden growth of Errors and Hereſies, immediately after the planting of the Goſpel by Chriſt, and the Apoſtles aſcribe it to Satan.

* Quæ quidem res abundè docet diram eſſe Diaboli malitiam : qui victus, atq; proſtratus à Chriſto, nihilominus auſus eſt ejus Verbum ac totam religionis formam, tetris opinionibus ac blaſphemiis conſpurcare, lacerare, & propemodum evertere. Ut autem portenta hujus maligni ſpiritus in conſpectu ſint & quaſi primæ ſcaturigines plurimarum hæreſium, quæ poſtea, veluti aliis in ſe receptis rivis in mirum in modum excreverunt, &c. *Hiſt. Magdeb. Gent.* 1 *Lib.* 2. *Cap.* 5. *p.* 368.

Satan is a Lyar from the beginning, and abode not in the Truth : He hates it with a deadly hatred, and all the Children and Friends of Truth. And this hatred he maniſeſteth ſometimes by raiſing furious ſtorms of Perſecution againſt the ſincere Profeſſors of it, *Rev.* 3. 10. and ſometimes by Clouds of *Hereſies* and *Errors*, with deſign to darken it. In the former he acts as a roaring *Lyon* ; in the latter as a ſubtil *Serpent*, 2 *Cor.* 11. 5. *I fear leſt as the ſerpent beguiled Eve through his ſubtilty ; ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.*

When Swinkfeld *ſent his Books to* Luther, *he told the Meſſenger, the Devil was the Author of them ; and the Lord rebuke thee* Satan, *was the Anſwer he returned to them.*

He is exceeding skilful and dexterous in citing and wreſting the Scriptures to ſerve. his vile Deſigns and Purpoſes; and as impudently daring, as he is crafty and cunning ; as appears in the Hiſtory of Chriſt's temptation in the Deſart, *Matt.* 4. 6. where he cites one part of that Promiſe, *Pſal.* 91. 11. and ſuppreſſeth the reſt ; ſhews the encouragement, *viz. He ſhall give his Angels charge over thee* ; but clips off the limitation of it, *viz. to keep thee in all thy ways : In viis, non in præcipitiis*, In our lawful ways, not in raſh and dangerous Precipices ; as *Bernard* well gloſſeth.

And 'tis worth obſervation, that he introduceth multitudes of Errors into the World, under the unſuſpected notions of admirable *Prophylacticks*, and approved Preſervatives from all miſchiefs and dangers from himſelf. Under this notion, he hath neatly and covertly ſlided into the World, *Holy-water*, *Croſſings*, *Reliques* of *Saints*, and almoſt innumerable other ſuperſtitious Rites.

Erroneous Teachers are the Miniſters of Satan, however they transform themſelves into Miniſters of Righteouſneſs, 2 *Cor.* 11. 15. and the ſubtil dangerous Errors they broach, are fitly ſtiled by the Spirit of God, *τὰ βάθη τȣ̃ Σατανȣ̃, the depths of Satan*, Rev. 2. 24 The corrupt Teachers, the *Gnoſticks*, &c. called them Depths, *i. e.* great Myſteries, high and marvellous attainments in Knowledge ; but the Spirit of God fits a very proper *Epithete* to them, They are Satanical depths, and Myſteries of Iniquity. Now the level and deſign of Satan herein is double.

Firſt, He aims at the ruin and damnation of thoſe that vent and propagate them ; upon which account the Apoſtle calls them *αἱρέσεις ἀπωλείας*, 2 *Pet.* 2. 1. deſtructive or (as we render it) damnable Hereſies. And becauſe God will preſerve the Souls of his own from this mortal Contagion, therefore,

Secondly, He endeavours by leſſer Errors to buſy the Minds, and check the growth of Grace in the Souls of the Saints, by employing them about things ſo foreign to true godlineſs, and the power thereof, *Heb.* 13. 9.

The Remedies.

The *Rules* for prevention and recovery, are theſe that follow :

Rule I. Pray earneſtly for a thorow change of the ſtate and temper of thy Soul, by ſound *Converſion* and *Regeneration.*

Converſion turns us from darkneſs to light, and from the power of Satan to God, *Acts* 26. 18. They are his own ſlaves and vaſſals that are taken captive by him at his will, 2 *Tim.* 2. 16. A Sanctified Heart is a Sovereign defenſative againſt Erroneous Doctrines ; it furniſhes the Soul with ſpiritual Eyes, judicious Ears, and a diſtinguiſhing Taſte, by which it may diſcern both Good and Evil, Truth and Error, *Heb.* 5. 14. yea, it puts the Soul at once under the conduct of the Spirit, and protection of the Promiſe, *John* 16. 13. and though this doth not ſecure a Man from all leſſer Miſtakes, yet it effectually ſecures him from greater ones, which are inconſiſtent with Chriſt and Salvation.

Rule II. Acquaint your ſelves with the *wiles* and *methods* of Satan, and be not ignorant of his *devices*, 2 *Cor.* 2. 11.

When once you underſtand the waſh and paint with which he ſets off the ugly face of Error, you will not eaſily be enamoured with it. Pretences of Devotion upon one ſide, and of Purity, Zeal, and Reformation upon the other ; though they be pleaſant ſounds to both Ears, yet the wary Soul will examine, before it receive and admit Doctrinal Points under theſe gilded Titles. Thoſe that have made their Obſervations upon the ſtratagems of Satan, will heedfully obſerve both the tendency of Doctrines, and the Lives of their Teachers; and if they find looſeneſs, pride, wantonneſs in them, it is not a glorious Title, or magnificent name that ſhall charm them. They know Satan can transform himſelf into an Angel of Light; and no wonder if his Miniſters alſo be transformed into Miniſters of Righteouſneſs, 2 *Cor.* 11. 14, 15.

Rule III. Reſign your Minds and Judgments in fervent Prayer to the Government of Chriſt, and Conduct of the Spirit; and in all your addreſſes to God, pray that he would keep them chaſte and pure, and not ſuffer Satan to commit a Rape upon them. Plead with God that part of Chriſt's Prayer, *John* 17. 17. *Sanctify them through thy truth: thy word is truth.*

Rule IV. Live in the conſcientious and conſtant practice of all thoſe Truths and Duties God hath already manifeſted to you.

This will bring you under that bleſſed Promiſe of Chriſt, *John* 7. 17. *If any man will do his will, he ſhall know of the doctrine, whether it be of God.* Satan's greateſt Succeſſes are amongſt idle, notional, and vain Profeſſors; not humble, ſerious, and practical Chriſtians.

Cauſe XI.

Having conſidered and diſpatched the ſeveral internal *Cauſes* of Error, found in the evil diſpoſitions of the ſeduced, as alſo the *Impulſive Cauſe*, viz. *Satan*, who fits ſuitable baits to all theſe ſinful Humours and evil Tempers of the Heart; we come next to conſider the *Inſtrumental Cauſe* employed by Satan in this work, *viz.* the *FALSE TEACHER*, whom Satan makes uſe of as his Seeds-man, to diſſeminate and ſcatter erroneous Doctrines and Principles into the Minds of Men, ploughed up and prepared by thoſe evil Tempers forementioned, as a fit Soil to receive them.

The choice of Inſtruments is a principal part of Satan's Policy. Every one is not fit to be employed in ſuch a Service as this. All are not fit to be of the Council of War, who yet take their places of Service in the Field. A *Ruſtick* carried out of the Field, on Board a Ship at Sea, though he never learned his Compaſs, nor ſaw a Ship before, can by another's direction, tug luſtily at a Rope; but he had need be an expert *Artiſt*, that ſits at the *Helm*, and ſteers the courſe. The worſt Cauſes need the ſmootheſt *Orators*; and bad *Ware* a cunning *Merchant* to put it off [*].

Deep-pated Men are coveted by Satan to manage this Deſign. None like an eloquent *Tertullus* to confront a *Paul*, *Act.* 24. 1. A ſubtil *Eccius* to enter the Liſt in defence of the Popiſh Cauſe, againſt the Learned and Zealous Reformers. When the Duke of *Buckingham* undertook to plead the bad Cauſe of *Richard* the Third, the *Londoners* ſaid, *They never thought it had been poſſible for any Man to deliver ſo much bad Matter, in ſuch good Words and quaint Phraſes.*

The firſt Inſtrument choſen by Satan to deceive Man, was the Serpent; becauſe that Creature was more ſubtil than any Beaſt of the Field. There is not a Man of eminent Parts, but *Satan* courts and ſollicits him for this Service. St. *Auſtin* told an ingenious, but unſanctified *Scholar*, *Cupit abs te ornari Diabolus*, The Devil covets thy Parts to adorn his Cauſe. He ſurveys the World, and where-ever he finds more than ordinary ſtrength of Reaſon, pregnancy of Wit, depth of Learning, and elegancy of Language, that is the Man he looks for.

Theſe are the Men that can almoſt indiſcernably ſprinkle their Errors among many precious Truths, and wrap up their poiſonous Drugs in Leaf-gold or Sugar. *Mareſius* notes of *Crellius* and his Accomplices, That by the power of their Eloquence, and ſophiſtry of their Arguments, they were able artificially to cloath horrible Blaſphemies to allure the ſimple [*].

And like the *Hyæna*, they can counterfeit the Voices of the Shepherds, to deceive and deſtroy the Sheep. There is (ſaith a late [*] Worthy) an *erudita nequitia*, a Learned kind of wickedneſs, a ſubtil art of deceiving the Minds of others. Upon which account the Spirit of God ſometimes compares them, 2 *Pet.* 2. 3. to cunning and cheating *Tradeſmen*, who have the very art to ſet a gloſs upon their bad Wares with fine words, πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται, they buy and ſell the People with their enſnaring and feigned words. And ſometimes he compares them to cunning *Gameſters*, that have the art and ſleight of hand to Cog the *Die*, to deceive the unſkilful, and win their Game, *Eph.* 4. 14. ἐν τῇ κυβείᾳ, &c.

And ſometimes the Spirit of God compares them to *Witches* themſelves, *Gal.* 3. 1. τίς ὑμᾶς ἐβάσκανε; *fooliſh Galatians, who hath bewitched you?* How many ſtrange feats have been done upon the Bodies of Men and Women by *Witchcraft*? But far more and ſtranger upon the Souls of Men by the *Magick* of *Error*. *Jannes* and *Jambres* perform'd wonderful things in the ſight of *Pharoah*, by which they deceived and hardened him; and unto theſe, falſe Teachers are compared.

Such a Man was *Elymas* the Sorcerer, who laboured to ſeduce the Deputy, *Sergius Paulus*, though a prudent Man, *Acts* 13. 7, 8, 9, 10. *Oh full of all ſubtilty, and all miſchief, thou Child of the Devil!* ſaith *Paul* unto him. The Art of ſeduction from the ways of truth and holineſs, diſcovers a Man to be both the *Child* and *Scholar* of the Devil.

But as the wiſe and painful Miniſters of

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[*] Subtiles & aſtutas fuiſſe Montani fraudes, & quæ blandâ ſpecie quibuſvis imponere facilè potuerint; indè liquet quòd totam propemodùm Scripturam ſuſcepit; ac de Deo Patre, Filio, & Spiritu ſancto, (ut *Epiphanius* ſcribit) eadem docuit quæ Eccleſia Chriſti. *Magdeb. Cent.* 2. *Cap.* 5. p. 77. De Hæreſibus ſub *Commodo*.

Continuation of Daniel's Hiſtory, p. 233.

[*] Tectorio fucatæ eloquentiæ, argutiiſq; Sophiſticis è Scripturâ pernicioſè detortâ, ac fallaci fallentéq; ratione horrendæ blaſphemiæ artificioſè circumveſtiuntur ad ineſcandos ſimpliciores. *Præfatio ad Hydr. Socin.*

[*] *Mr.* W. Gurnal, *Chriſtian Armour, Part* 2. *p.* 33.

Sunt quidam vaniloqui, & mentis ſeductores, non Chriſtiani, ſed Chriſtum mercantes & cauponantes verbum Evangelii, qui venenum Erroris commiſcentes dulci blandimento ſicut œnomeli ut qui biberit illius potus guſtabilem ſenſum, dulcedine captus, inobſervanter morti addicatur. *Ignatius Epiſt. ad Trallianos, p.* 68.

Chriſt, who turn many to Righteouſneſs, ſhall have double Glory in Heaven; ſo theſe ſubtil and moſt active Agents for the Devil, who turn many from the ways of Righteouſneſs, will have a double portion of miſery in Hell.

The Remedies.

The proper *Remedies* in this Caſe are principally two.

Remedy I. Pray fervently, and labour diligently in the uſe of all God's appointed means, to get more ſolidity of Judgment, and ſtrength of Grace to eſtabliſh you in the Truth, and ſecure your Souls againſt the cunning craftineſs of Men that lye in wait to deceive.

'Tis the ignorance and weakneſs of the People, which makes the Factors for Error ſo ſucceſsful as they are. Conſult the Scriptures, and you ſhall find theſe cunning Merchants drive the quickeſt and gainfulleſt trade among the weak and injudicious. So ſpeaks the Apoſtle, *With good words and fair ſpeeches, they deceive the hearts of the ſimple*; ἀκακῶν, harmleſs, weak, eaſie Souls, who have a deſire to do well, but want wiſdom to diſcern the ſubtilties of them that mean ill; who are void both of fraud in themſelves, and ſuſpicion of others. Oh! what ſucceſs have the Deceivers, χρηστολογία ϗ εὐλογία, their fair words and ſugared ſpeeches, ſweet and taking expreſſions, among ſuch innocent ones!

And who are they among whom Satan's cunning Gameſters commonly win the Game, and ſweep the Stakes, but weak Chriſtians, credulous Souls, whom for that reaſon the Apoſtle calls νήπιοι, Children. The word properly ſignifies an Infant, when 'tis referred to the Age; but unskilful and unlearned, when referred (as it is here) to the Mind. So again, 2 *Pet.* 2. 14. They (that is, the Falſe Teachers there ſpoken of) beguile ψυχὰς ἀστηρίκτους, unſtable Souls, Souls that are not confirmed and grounded in the Principles of Religion. Whence by the way, take notice of the unſpeakable advantage and neceſſity of being well Catechized in our Youth: the more judicious, the more ſecure.

Remedy II. Labour to acquaint your ſelves with the ſleights and artifices Satan's Factors and Inſtruments generally make uſe of, to ſeduce and draw Men from the Truth. The knowledge of them is a good defenſative againſt them. Now there are two common Artifices of Seducers, which it is not ſafe for Chriſtians to be ignorant of.

Firſt, They uſually ſeek to diſgrace and blaſt the reputations of thoſe Truths and Miniſters ſet for their defence, which they deſign afterwards to overthrow and ruin; and to beget credit and reputation to thoſe Errors which they have a mind to introduce. How many precious truths of God are this Day, and with this deſign, defamed as legal and carnal Doctrines; and thoſe that defend them, as Men of an *Old Teſtament* Spirit?

Humiliation for Sin, Contrition of Spirit, *&c.* fall under diſgrace with many, and indeed all qualifications and pre-requiſites unto coming to Chriſt, as things not only needleſs, but pernicious unto the Souls of Men, although they have not the leaſt dependance upon them: Yea, Faith it ſelf, as a pre-requiſite unto Juſtification, as no better than a Condition pertaining to *Adam's Covenant.*

And ſo for the Perſons of Orthodox Miniſters; you ſee into what contempt the falſe Teachers would have brought both the Perſon and Preaching of *Paul* himſelf, 2 *Cor.* 10. 10. *His bodily preſence* (ſay they) *is weak, and his ſpeech contemptible.*

Secondly, Their other common Artifice is, to inſinuate their falſe Doctrines among many acknowledged and precious Truths, which only ſerve for a convenient Vehicle to them; and beſides that, to make their Errors as palatable and guſtful as they can to the vitiated Appetite of corrupt Nature. The forementioned Worthy hath judiciouſly obſerved how artificially *Satan* hath blended his baneful Doſes, to pleaſe the Palate of *Carnal Reaſon, Spiritual Pride*, and the deſire of *Fleſhly Liberty.*

Mr. W. G.

Carnal Reaſon is that great Idol, which the more intelligent part of the carnal World worſhips. And are not the *Socinian* Hereſies as pleaſant to it, as a well-mixt *Julep* to a *feveriſh Stomach.*

Spiritual Pride is another *Diana*, which obtains greatly in the World; and no Doctrine like the *Pelagian* and *Semipelagian* Errors, gratify it. A Doctrine that ſets fallen Nature upon its Legs again, and perſuades it, it can go alone to Chriſt; at leaſt, with a little external help of Moral ſuaſion, without any preventing or creating work in the Soul. This goes down glib and grateful.

And then for *Fleſhly Liberty*, How do thoſe that are fond of it rejoice in that Doctrine or Opinion, which looſes Nature from the yoke of reſtraint? How does the poor deluded *Papiſt* hug himſelf, to think he hath liberty by his Religion, to let looſe the reins of his Luſt to all Senſualities, and quit himſelf from all that guilt, by Auricular Confeſſion to the Prieſt once a Year? How doth the *Familiſt* ſmile upon that Principle of his, which tells him, the Goſpel allows more Liberty than ſevere Legal Teachers think fit to tell them of: They preſs Repentance and Faith; but Chriſt hath done all this to thy hands.

Cauſe XII.

Having conſidered the ſeveral *Cauſes* of *Errors*, found in the evil diſpoſitions of the ſeduced, as alſo the *impulſive* and *inſtrumental Cauſes*, namely *Satan* and *falſe Teachers* employed by him; I ſhall next proceed to diſcover ſome ſpecial, and moſt ſucceſsful Methods frequently uſed by them, to draw the Minds of Men from the Truth. Amongſt which, that which comes firſt to conſideration, is the great skill they have in repreſenting the *ABUSES* of the Ordinances of God, and Duties of Religion, by wicked Men, to ſcare tender and weak Conſciences from the due uſe of them, and all further attendance upon them.

The abuſe of Chriſt's holy Appointments are ſo cunningly improved to ſerve this deſign, that the Minds of many well-meaning

Perſons receive ſuch deep diſguſt at them, that they are ſcarce ever to be reconciled to them again. A ſtrong prejudice is apt to drive Men from one extream upon another, as thinking they can never get far enough off from that which hath been ſo ſcaringly repreſented to them. Thus making good the old Obſervation, *Dum vitant ſtulti vitia, in contraria currunt*; they run from the troubleſome ſmoak of Superſtition, into the fire of an irreligious contempt of God's Ordinances, ſplit themſelves upon *Charybdis* to avoid *Scylla. Ex. gra.*

The *Papiſts* having deeply abuſed the Ordinance of *Baptiſm*, by their corruptive mixtures and additions of the ſuperſtitious *Croſs*, *Chriſm*, &c. part whereof is not ſufficiently purged to this Day by the Reformation; and finding alſo multitudes of carnal *Proteſtants* dangerouſly reſting upon their ſuppoſed baptiſmal Regeneration, to the great hazard of their Salvation; which Miſtake is but too much countenanced by ſome of its Adminiſtrators: They take from hence ſuch deep offence at the adminiſtration of it to any Infants at all (though the Seed of God's Covenanted People) that they think they can never be ſharp enough in their Invectives againſt it; nor have they patience to hear the moſt rational defences of that Practice.

So, for that Scriptural Heavenly Duty of *Singing*: What more commonly alledged againſt it, than the abuſe and ill effects of that precious Ordinance? How often is the Nonſenſe and Error of the common Tranſlation, the rudeneſs and dulneſs of the Metre of ſome *Pſalms*, as *Pſal.* 7. 13. as alſo the cold formality, with which that Ordinance is performed by many who do but Parrotize? I ſay, How often are theſe things buz'd into the Ears of the People, to alienate their Hearts from ſo ſweet and beneficial a Duty?

And very often we find it urged to the ſame end, how unwarrantable and dangerous a thing it is for carnal and unregenerated Perſons to appropriate to themſelves in Singing, thoſe Praiſes and Experiences which are peculiar to the Saints; not underſtanding or conſidering, that the ſinging of *Pſalms* is an Ordinance of Chriſt, appointed for teaching and admonition, as well as praiſing, *Col.* 3. 16. *Teaching and admoniſhing one another in Pſalms and Hymns*, &c. * Thus *Antinomianiſm* took, if not its riſe, yet its encouragement from the too rigorous preſſing of the Law upon convinced ſinners.

If Satan can prevail firſt with wicked Men, to corrupt and abuſe God's Ordinances by the ſurperſtitious mixtures and additions; and then with good Men, to renounce and ſlight them for the ſake of thoſe abuſes; he fully obtains his deſign, and gives Chriſt a double wound at once; one by the hand of his avowed Enemies, the other by the hands of his Friends, no leſs grievous than the firſt. Firſt, wicked Men corrupt Chriſt's Ordinances; and then good Men nauſeate them.

The Remedies.

The proper Remedies againſt *Errors*, inſinuated by the abuſes of Duties and Ordinances, are ſuch as follow:

Remedy I. Let Men conſider, that there is nothing in Religion ſo great, ſo ſacred and excellent, but ſome or other have greatly corrupted or vilely abuſed them.

What is there in the whole World more precious and excellent than the Free-grace of God? and yet you read, *Jude* 4. of ſome that turned the Grace of our Lord into Laſciviouſneſs. What more deſirable to Chriſtians, than the glorious Liberty Chriſt hath purchaſed for them by his Blood, and ſettled upon them in the Goſpel-Charter? A Liberty from Satan, Sin, and the rigour and curſe of the Law; and yet you read, 1 *Pet.* 2. 16. of them that uſed this Liberty for a cloak of maliciouſneſs. 'Tis true, Chriſt came to be a Sacrifice for Sin, but not a Cloak for Sin; to ſet us at Liberty from the Bondage of our Luſts, not from the Ties and Duties of our Obedience. Under the pretence of this Liberty it was, that the *Gnoſticks*, *Carpocrations*, and the *Menandrians* of old, did not only connive at, but openly taught and practiſed all manner of lewdneſs and uncleanneſs.

St. *Auguſtin*, in his Book of *Hereſy*, makes this ſad complaint, *The* Menandrians (ſaith he) *do willingly embrace all uncleanneſs as the fruit of the Grace of God towards Men.* And not only the Liberty purchaſed by Chriſt, but the very Perſon and Goſpel of Chriſt are liable to abuſes; and oftentimes through the corruptions of Mens Hearts become Stones of ſtumbling, and Rocks of offence. What then? Shall we renounce the Grace of God, our Chriſtian Liberty, the very Goſpel, yea, and Perſon of Chriſt himſelf, becauſe each of them have been thus vilely abuſed by wicked wretches? At the peril of our eternal damnation be it, if we do ſo. *Bleſſed is he* (ſaith our Lord) *that is not offended in me.* Beware, leſt by this means Satan at once wound the Lord Jeſus Chriſt by ſcandal, and thy Soul by prejudice.

Menandriani omnem turpitudinem libentèr amplexi ſunt, tanquàm gratiæ Dei erga homines fructum. *Auguſt.* Lib. *de Hæreſ.*

Remedy II. Conſider alſo, that it is the nature and temper of a gracious Soul, to raiſe his eſteem, and heighten his love to thoſe Ordinances which are moſt abuſed and diſgraced by Men.

The more they are abuſed and oppoſed by others, the higher they ſhould be valued and honoured by us; *Pſal.* 119. 126, 127. *It is time for thee, Lord, to work; for they have made void thy Law; therefore I love thy Commandments above gold, yea, above fine gold, q. d.* The more they are diſgraced and abuſed by wicked Men, the more do I honour and prize them. A like Spirit, with *David*'s was found in *Elijah*, 1 King. 19. 14. *I have been very jealous for the Lord God of Hoſts; becauſe the Children of Iſrael have forſaken thy Covenant, thrown down thine Altars, and ſlain thy Prophets with the Sword.*

A good Man will ſtrive to honour and ſecure thoſe Truths and Duties moſt, which he finds under moſt diſgrace or danger. He loves the Truth ſincerely, who cleaves to it, and ſtands by it under all oppoſition. This is a good Tryal of the ſoundneſs of thy Heart and purity of thine ends in Religion : Such a proof, as the Honour and Reputation of Religion in the World can never give thee.

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* *The Divinity of former ages* (*ſaith Mr.* Saltmarſh) *put but a Grain, or Drachm of Goſpel to a Pound of Law, in their Receipts for diſtemper'd Souls.* Vide Saltmarſh *of Free-grace, p.* 40.

In *Solomon*'s time the *Jews* were very cautious how they admitted and received *Proſelytes*, ſuſpecting that by-ends and worldly reſpects may draw men to it; but they were not ſo cautelous in times of Diſgrace and Perſecution.

Remedy III. Before you part with any Ordinance or Practice in Religion, bethink your ſelves whether you never found any Spiritual Bleſſings or Advantages in that Path which you are now tempted to forſake.

Had you never any Spritual Meltings of your Hearts and Affections in that Heavenly Ordinance of *Singing*? And may there not be now Thouſands of Mercies in your poſſeſſion in conſequence to, and as the Fruit of your ſolemn Dedication to God in *Baptiſm* by your Covenanted Parents? For my own part, I do heartily and ſolemny bleſs God for it upon this account; and ſo I hope Thouſands beſides my ſelf have cauſe to do. However, ſuch a Practice may by no means be deſerted by you, becauſe abuſed by others.

Cauſe XIII.

Another Method and Artifice, by which *falſe Teachers* draw multitudes of Diſciples after them, is, by granting to their Ignorant and Ambitious Followers the *LIBERTY* of *PROPHESYING*; flattering them into a conceit of their excellent Gifts and Attainments, when God knows they had more need to be Catechiſed and taught the Principles of Chriſtianity, than undertake to expound and apply thoſe profound Myſteries unto others.

Satan hath filled the Church and World with Errors and Troubles this way. * When ignorant and unexperienced Perſons begin to think it a low and dull thing to ſit from year to year under other mens teachings, and to fancy that they are wiſer than their Teachers; their Pride will quickly tempt them to ſhew their Ignorance, and that miſchievous Ignorance will prove dangerous to the Truth, and troubleſome to the Church. The Apoſtle forbids the Ordination of a *Novice*, leſt he be puffed up, and fall into the condemnation of the Devil : and in 1 *Tim.* 1. 7. he ſhews us the reaſon why ſome ſwerved and turned aſide unto vain jangling; and it was this, That *they deſired to be Teachers of the Law, neither underſtanding what they ſaid, nor whereof they affirmed.* That is, They affected to be Preachers, though not able to ſpeak congruouſly, with tolerable ſenſe and reaſon.

I do not here cenſure and condemn the uſe and exerciſe of the Gifts of all private Chriſtians. There are to be found amongſt them ſome Perſons of raiſed Parts, and anſwerable Modeſty and Humility, who may be very uſeful, when called to Service, in extraordinary Caſes, by the voice of Providence; or exerciſe their Gifts in a probationary way, or in due ſubordination unto Chriſt's publick Officers and Ordinances, by, and with the conſent of the *Paſtor*, and Congregation.

But when unqualified and uncalled Perſons undertake ſuch a work out of the Conceit and Pride of their own Hearts, or are allured to it by the crafty Deſigns of Erroneous Teachers, partly to overthrow a publick, regular, and ſtanding Miniſtry in the Church, to which end the Scriptures are manifeſtly abuſed, ſuch as *Jer.* 31. 34. *Rom.* 12. 6. 1 *Cor.* 14. 1 *Pet.* 4. 10. with many others; This is the practice I here cenſure, which like a *Trojan Horſe*, hath ſent forth multitudes of Erroneous Perſons into the City of God to infeſt and defile it.

I cannot doubt but many a ſincere Chriſtian may be drawn into ſuch employment which puts him into a capacity of honouring God in a more eminent way, which is a thing deſirable to an honeſt and zealous Heart: And that the temptation may be greatly ſtrengthened upon them by the plauſible ſuggeſtions of cunning Seducers, who tell them, That thoſe *Miniſters* who oppoſe and condemn this practice, do it as men concerned for their own Intereſt, as deſirous to monopolize the work to themſelves, and as envying the Lord's People : And that Chriſt hath given them a greater Liberty in this caſe, than thoſe men will allow them. By this means they draw many after them, and fix them in their Erroneous ways.

I have no mind at all here to expoſe the Follies and Miſchiefs introduced this way, as neither being willing to grieve the Hearts of the Sincere on one ſide, nor gratify ſcoffing *Atheiſts*, and prophane Enemies to Religion, upon the other ſide : only this I will, and muſt ſay, That by this means the Sacred Scriptures are moſt injuriouſly wreſted, the Peace and Order of the Church diſturbed, and a great many Miſtakes and Errors introduced.

The Remedies.

The prevention and cure of Errors this way introduced, or likely to be introduced into the Church, is by pondering and applying the following *Conſiderations*.

Conſideration. I. Let all that encourage others, or undertake by others encouragement ſuch a Work as this, for which they are not competently qualified, and unto which they are not regularly called, conſider ſeriouſly with themſelves what danger they caſt their own, and other mens Souls upon.

The Apoſtle tells us, 2 *Pet.* 3. 16. *That the unlearned and unſtable do wreſt the Scriptures to their own deſtruction.* Danger enough, one would think, to ſcare them from it, did not the ſame Sin of Ignorance, which makes them wreſt the Scriptures, cauſe them alſo to ſlight and overlook the danger of ſo doing. *

Certainly, my Friends, it is a great deal ſafer, and more excuſable, to put an ignorant *Ruſtick* into an *Apothecary's Shop* to compound a Medicine of Drugs and Spirits, which he underſtands not, and confidently adminiſter the ſame to the Bodies of Men; than for ſuch Perſons as are led by ignorance and confidence, to intermeddle with the Miniſterial Employment: The one, perhaps, by miſtake, may poiſon mens Bodies; but the other their Souls. An ignorant *Maſter*, or *Pilot*, that never learned the *Compaſs*, are rather to be truſted among Rocks and Quick-ſands, than a proud ignorant *Perſon* with the conduct of *Souls*.

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* Stultiſſimi atque impiiſſimi homines, non intelligentes nihil contrarium in rebus iiſdem ab eodem dictum fuiſſe, verbis tantùm inhærentes. Cauſas ipſas dictorum reliquêrunt. Et diverſa quidem Scripturæ dicta videntes, ad impietatem reciderunt, divinorum dictorum incapaces. *Hilarius*, Lib. 1. de Trinit.

* *Athanaſius* indicat Scripturas malitioſè intellectas & detortas, errores parere *Athanaſius contra Apollinar.*

Conſideration II. What daring Preſumption is it to intrude our ſelves into ſo great and weighty an Employment without any Call or Warrant of Chriſt! *Rom.* 10. 14. *How ſhall they call upon him of whom they have not heard? and how ſhall they hear without a Preacher? and how ſhall they preach except they be ſent.*

Theſe Myſteries muſt be committed to faithful Men, who ſhall be able to teach others. Thoſe Abilities muſt be examined, 1 *Tim.* 3. 10. and the Exerciſe of them warranted by a due and orderly appointment thereunto, 1 *Tim.* 4. 14. elſe (as one well obſerves) *In tàm præpoſterâ diſciplinæ ruinâ tot eſſent ſenſus, quot capita; tot diſſenſus, quot ſenſus*; we ſhall have as many ſenſes of Scripture, as we have Preachers, *&c.*

If every *Phaeton*, that thinks himſelf able, ſhall undertake to drive the *Chariot* of the *Sun*, no wonder if the World be ſet on Fire. Gifts and Abilities of Mind are not of themſelves ſufficient to make a *Preacher*. Some *Lawyers* at the *Bar* may be as ſkilful as the *Judge* upon the *Bench*, but without a Commiſſion they dare not ſit there.

Conſideration III. The Honour you affect, to vent your unſound Notions with liberty, is in Scripture-account your greateſt diſhonour.

The Scripture reckons falſe Teachers among the baſeſt of the People: *The Prophet that teacheth lyes, he is the Tayl*, i. e. the baſeſt part of the whole body of the People, *Iſ.* 9. 15. And ſo far is due Goſpel-Liberty from countenancing ſuch dangerous Irregularities, that we find in a clear Prophecy of Goſpel-times, what ſhame God will pour upon them, *Zech.* 13. 4, 5. *They ſhall be brought with ſhame enough to confeſs, I am no Prophet, I am an Husbandman; for man taught me to keep Cattle from my youth.*

Conſideration IV. How much more ſafe, regular, and advantageous were it for ſuch as you, to fill your own proper Places under able and faithful Goſpel-Miniſters, and to ſuck the Breaſts of fruitful Ordinances, than to conſume and pine away by ſucking your own Breaſts? I mean, living upon your own weak and inſufficient Gifts, in the ſinful neglect of Chriſt's Appointments?

Cauſe XIV.

Falſe Teachers alſo propagate their Errors by a Spirit of *ENTHUSIASM*, the uſual concomitant of Erroneous Doctrine; and draw away multitudes after them, by pretending to extraordinary Revelations, Viſions, and Voices from Heaven, which ſeem to give great credit to their Way and Party. *

This was an old trick and practice of Deceivers, *Deut.* 13. 1. to give Signs and wonders in confirmation of their Way, which Signs the Lord may permit to fall out to prove his People, *verſ.* 2. 3. tho', for the moſt part, they are confuted by their unanſwerable Events.

In the beginning of our *Reformation* by *Luther*, *Calvin*, &c. there ſprung up a Generation of Men, called *Swenk-feldians*, great Pretenders to Revelations and Viſions, who were always ſpeaking of *Deifications*; and an higher ſtrain of Language they commonly uſed among themſelves, than other ſerious Chriſtians underſtood, and therefore ſcornfully entitled Orthodox and humble Chriſtians, who ſtuck to the Scripture-phraſe, and wholſome form of ſound words, *Grammatiſts*, *Vocabuliſts*, *Literaliſts*, &c. Theſe Men (as *Scultetus* in his *Annals*, *ad annum* 1525. obſerves of them) were ſo entangled in certain Enthuſiaſtick Snares, that they thought it the higheſt impiety to renounce them: And they had befooled multitudes with their magnificent words of *Illumination*, *Revelation*, *Deification*.

Much of the ſame Spirit was *Thomas Muntzer*, *John* of *Leyden*, *David George*, *Jacob Behmen*, &c. whoſe cloudy Nonſence, ænigmatical Expreſſions, and wilful Obſcurity, drew many into a ſtrange admiration of them: They all pretend to an higher knowledge of Myſteries than what the Goſpel is acquainted with; and yet give us (as Mr. *Baxter* well obſerves) neither *Reaſons* with *Ariſtotle*, nor *Miracles* with Chriſt, and his Apoſtles, to cauſe us to believe any of their new Revelations, *Vid.* Baxter *of the Sin againſt the Holy Ghoſt*, p. 148.

Of the ſame Bran were our late *Familiſts* in *England*, of whom *Henry Nichols* was the chief Leader, who decried the written Word as a dead Letter; and ſet up their own fond Conceits and Fancies under the notion of the Spirit; againſt whom that Heavenly and Learned Man, Mr. *Samuel Rutherford*, ſeaſonably and ſucceſsfully appeared. *Hacket*, *Coppinger* and *Arthington*, were of the ſame Tribe; who lived a-while wrapt up in *Antinomian* Fancies, which at laſt brake forth into the higheſt and moſt horrid Blaſphemies.

Another Art they make uſe of to ſeduce the Credulous, is a pretence unto the Spirit of Prophecy; and great ſucceſs they promiſe themſelves this way among the weak, but curious Vulgar. And to this end Satan hath inſpired and employed ſome cunninger Heads to invent very pleaſing Predictions and Prophecies, in favour of that Party whom he deſigns to deceive. And how catching and bewitching theſe things are, gaining more reſpect among theſe vain Spirits, than the divine unqueſtionable Prophecies of Scripture, this Age hath had full and ſad experience.

Now the Deſign of Satan in theſe things, is to gain Credit to thoſe *Sects*, as People peculiarly favoured and beloved of God above others; as if they were the particular Favourites of Heaven, as *Daniel* was; and ſo to draw the Multitude to admire their Perſons, and eſpouſe their Errors.

The

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* Nonnulli autem falſorum Prophetarum vaticinio illecti, de quibus & veri Prophetæ, & ipſe prædixerat, exciderunt à Doctrinâ Dei, & traditionem veram reliquerunt. Sed illi omnes dæmoniacis fraudibus irretiti, quas proſpicere & cavere debuerant, divinum nomen & cultum per imprudentiam perdiderunt. *Lact.* lib. 4. cap. 30. *de Hæreſibus.*

* Irretiti ſuis quibuſdam Enthuſiaſticis laqueis, unde ſe extricari ſummam putant impietatem: dementabant multos magnificis iſtis verbis, *Illuminatio*, *Revelatio*, *Deificatio*, &c.

The Remedies.

Now the *Remedies* in this Caſe are ſuch as follow.

Remedy I. Whatever Doctrine or Practice ſeeks credit to it ſelf this way, falls juſtly thereby under ſuſpicion, that it wants a ſolid Scripture-foundation.

God hath not left his People to ſeek ſatiſfaction in ſuch uncertain ways as theſe; but hath given them a ſurer word of Prophecy, to which they do well to take heed, 2 *Pet.* 1. 19. He hath tyed us to the ſtanding Rule of the Word, forbidding us to give heed to any other Voice, or Spirit, leading us another way, *Iſa.* 8. 19. 2 *Theſſ.* 2. 1, 2. *Gal.* 1. 8. Scripture-light is a ſafe and ſure Light, a pleaſant and ſufficient Light.

The Scripture (ſaith *Luther*) is ſo full, that as for Viſions and Revelations, *Nec curo, nec deſidero*, I neither regard, nor deſire them. And when he himſelf had a Viſion of Chriſt, after a day of Faſting and Prayer, he cried out, *Avoid Satan, I know no Image of Chriſt, but the Scripture.* An hankering Mind after theſe things, ſpeaks a ſickly and diſtempered ſtate of Soul, as longing after Traſh in young diſtempered Perſons, doth a diſtempered ſtate, or ill habit of Body.

Mr. *William Bridges* ſomewhere tells us of a Religious *Lady* of the *Empreſſes* Bed-chamber, whoſe Name was *Gregoria*, who being greatly troubled about her Salvation, wrote to *Gregory*, That ſhe would never ceaſe importuning him, 'till he had ſent her word, that he had obtained a Revelation from Heaven, that ſhe ſhould be ſaved: to whom he returned this Anſwer; *Rem difficilem poſtulas & inutilem*, Thou requireſt of me that which is difficult to me, and unprofitable for thee.

Remedy II. Conſider how often the World hath been abuſed by the Tricks and Cheats of that officious Spirit, the Devil, in ſuch ways as theſe.

What hath propagated Idolatry among *Heathens* and *Chriſtians* more than this? *Hinc fluxerunt multæ peregrinationes, Monaſteria, delubra, dies feſti & alia*, ſaith *Lavater*, in *Job* 33. *Pilgrimages*, *Monaſteries*, *Shrines* of *Saints*, *Holydays*, &c. have been introduced by this Trick. 'Twere endleſs to give Inſtances of it in the Hiſtories of former Ages *.

We have a notable late Account of it among our ſelves, in a *Book*, entitled, [*A Diſcovery of the notorious Falſehood and Diſſimulation contained in a Book, ſtiled*, The Goſpel-way confirmed by Miracles] Licenſed and publiſhed 1649. wherein is laid open to the World, the free Confeſſion of *Ann Wells*, *Matthew Hall*, &c. deluding the People of *Whatfield* in *Suffolk* with ſuch pretended Voices, Viſions, Propheſies and Revelations, the like have ſcarcely been heard of in *England* ſince the Reformation. Multitudes of People were deluded by them.

At length the Lord extorted from this Woman a full Confeſſion of the notorious falſeneſs of theſe things, by a terrible Viſion of Hell: her Partizans laboured four days to ſuppreſs and ſtifle it, but to no purpoſe: for the Horrors of Conſcience prevailed with her to confeſs the notorious Diſſimulations contained in that Book, before the People of *Whatfield*, and a Juſtice of the Peace. And thus the Lord out-ſhot Satan in his own Bow.

Remedy III. Conſider how difficult, yea, and impoſſible it is for a Man to determine, that ſuch a Voice, Viſion, or Revelation is of God; and that Satan cannot feign or counterfeit it; ſeeing he hath left no certain Marks by which we may diſtinguiſh one Spirit from another: *an albus? an ater?*

Sure we are, Satan can transform himſelf into an Angel of Light; and therefore abandoning all thoſe unſafe and uncertain ways, whereby ſwarms of Errors have been conveyed into the World, let us cleave inſeparably to the ſure word of Prophecy, the Rule and Standard of our Faith and Duty.

Cauſe XV.

Another way in which Falſe Teachers diſcover their Subtilty with great ſucceſs is, in *TIMING* their Aſſaults, and nicking the proper Seaſon, when the Minds of Men are moſt apt and eaſie to be drawn away by their fair and ſpecious Pretences.

Such a Seaſon as this, they find about the time of Mens firſt Converſion, or ſoon after their Implantation into Chriſt. Now it is that their Affections are moſt lively and vigorous, though their Judgments be but weak. They have now ſuch ſtrong and deep apprehenſions of the Grace and Love of Chriſt, and ſuch tranſcendent zeal for him, that they eaſily embrace any thing whereby they conceive he may be honoured and exalted. They have alſo ſuch deep Apprehenſions and powerful Averſations as to Sin, that they are in danger to fly even from Truth and Duty it ſelf, when it ſhall be artificially repreſented to them as Sin. For not only that which is *malum per ſe*, Sin indeed; but that which is *malè coloratum*, painted with Sin's Colours, is apt to ſcare and fright them.

Beſides, Theſe young Converts or Novices have not had time to confirm and root themſelves in the Truth; and Trees newly planted are much more eaſily drawn up, than thoſe that have ſpread and faſtened their Roots in the Earth. 'Tis obſervable what a ſwarm of falſe Teachers troubled the Churches of *Corinth*, *Galatia*, and *Philippi*, at, and newly after their firſt planting: and what danger thoſe young Chriſtians were in, abundantly appears in the Apoſtle's frequent Cautions, and holy Jealouſy over them: he bids them *beware of Dogs, beware of Evil Workers, beware of the Conciſion*, Phil. 3. 2. *I fear leſt by any means as the Serpent beguiled Eve through his ſubtilty, ſo your minds be corrupted from the ſimplicity that is in Chriſt*, 2 Cor. 11. 3. he was afraid of the *Galatians*, leſt he had beſtowed upon them labour in vain, *Gal.* 4. 11. he would not give place to falſe Brethren, no not for an hour, *Gal.* 2. 5. charges the *Romans* to receive them that were weak in the Faith, but not to doubtful Diſputations, *Rom.* 14. 1. All which, and many more Expreſſions, diſcover his grounded Jealouſy, and their extraordinary danger of ſeduction at their firſt plantation. A Novice in Chriſtianity is the Perſon Satan ſeeks for: ſtrong Believers are not in ſuch apparent danger as little ones in Chriſt, 1 *John* 5. 21. *Little Children, keep your ſelves from Idols.*

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* *Of the Propheſies, Viſions, and pretended Inſpirations of* Storke, Pfeiffer, Becold, Warendorp, *&c. with the efficacy of them on the deluded People, and fatal conſequences of them both to the Deceived, and Deceivers: See Mr.* Samuel Rutherford's *Survey of the Spiritual Antichriſt*, p. 7, 8, 9, 10, 11.

And the reaſon is, becauſe keen Affections, match'd with weak Judgments, give a mighty advantage to Seducers. Children are apt to be taken with beautiful Appearances and fine ſhews; and Erroneous Teachers have the very knack to ſet a gloſs of extraordinary ſanctity upon their dangerous Opinions. Hence thoſe Perſons that promoted the Sect of the *Nicolaitans,* made uſe of a cunning Woman, who for her ſkill in painting Errors with the colours of Truth, got the name of *Jezebel,* Rev. 2. 20. That *Queen* was famous for the art of Painting, 1 *Kings* 16. and ſo was this falſe *Propheteſs*: indeed there was ſcarce any eminent *Sect* of Erroriſts or Hereticks mentioned in Church-Hiſtory, but ſome curious feminine Artiſt hath been employed to lay the beautiful Colours upon it. So we find *Simon Magus* had his *Helena. Carpocrates* his *Marcellina. Montanus* his *Priſcilla* and *Maximilla.* And the curious Colours of Holineſs, Zeal, and Free-grace, artificially laid upon the face of Error, how wrinkled and ugly ſoever in it ſelf, ſets it off temptingly and takingly to weak and injudicious Minds.

Moreover, Erroneous Teachers are great Boaſters: They uſually give out to the World, what extraordinary Comforts they meet with in their way, which proves a ſtrong temptation to young Converts, who have been ſo lately in the depths of ſpiritual Trouble, to try at leaſt, if not to embrace it, for the expected Comforts ſake.

Ah, how many pious Miniſters in *England,* upon ſuch Grounds and Pretences as theſe, have had their ſpiritual Children rent from them as ſoon as born! they have travelled as in birth for them; and no ſooner did they begin to take comfort in the ſucceſs of their Labours, but to the great grief and diſcouragement of their Hearts, they have been this way bereaved of them. Thoſe that have owned them as their ſpiritual Fathers one Month, would ſcarce vouchſafe to own them, when they have met them in the Streets, another Month. Many ſad Inſtances I could give of this, and ſome as remarkable as they are freſh and recent: but I ſilence particulars. Oh ſee the advantage Satan and his Inſtruments gain by nicking ſuch a critical Seaſon as this is.

The Cure, or Remedy.

The *Remedies* in this caſe are twofold: the firſt reſpects the ſpiritual Fathers; and the ſecond the ſpiritual Children: both are concerned in the danger, and the Lord help both to attend to their duty.

Remedy I. Let all thoſe whoſe Miniſtry God bleſſes with the deſirable fruits of Converſion, look carefully after the Souls of young Converts.

No *Nurſe* ſhould be more tender and careful of her Charge, than a Miniſter ſhould be: and unto the care of a tender *Nurſe, Paul* compareth his care over the young Converts in *Theſſalonica,* 1 *Theſſ.* 2. 7. for alas, they lie expoſed to all dangers, they are credulous, and Seducers cunning: they want judgment to diſcern Truth from Error; have not yet attained unto Senſes exerciſed, and Age in Chriſt to diſcern Good from Evil: when Errors are made palatable, Children will be hankering after them, and Seducers have the very art to make them ſo.

——Veluti pueris abſynthia tetra medentes
Cum dare conantur, prius oras pocula circum
Contingunt dulci Mellis, flavóque liquore.

Shepherds look to your Flocks; imitate the great Shepherd of the Sheep, who gathereth the Lambs with his Arms, and carries them in his Boſom; viſit them frequently, exhort and warn them diligently, and uſe all means to eſtabliſh them in the preſent Truths.

Remedy II. Let young Converts and weak Chriſtians look carefully to themſelves by an heedful attendance unto the following Truths.

Firſt, It is not ſafe to try, nor upon trial likely that you ſhould find Chriſt in one way, and comfort in another. God doth not uſually bleſs thoſe ways to Mens comfort and edification, into which they turn aſide from that good way wherein they firſt met with Chriſt and Converſion. The ſame Miniſtry and Ordinances which are appointed and bleſſed for the one, are likewiſe appointed, and commonly bleſſed for the other, *Eph.* 4. 11, 12, 13.

Secondly, 'Tis a manifeſt Snare of the Devil (and you may eaſily diſcern it) to take you off from the great Work you are newly engaged in, by entangling your Minds in Notions that are foreign to it. Your Hearts are now warm with God, Satan labours this way to cool and quench them: the cunning Cheat labours to ſteal away the ſweet and nutritive Food which is before you, and lay the hard and dry Bones of barren Controverſies and inſipid Notions in their room. Your buſineſs is not to frame *Syllogiſms,* or ſtudy Solutions to cunning Arguments about lower and leſſer Matters, ſo much as it is by Prayer and Self-examination, to clear your Intereſt in Chriſt, and to ſolve thoſe doubts that lie with weight upon your Spirits, with reference to that great Concern.

Thirdly, 'Tis a ſad thing to grieve the Hearts of thoſe faithful Miniſters that have travelled in pain for us, and rejoyced in our Converſion as the Seal of their Miniſtry. Oh, ſerve not your godly Miniſters, as the *Hen* is ſometimes ſerved, that hath long brooded, brought forth, and with much care and ſelf-denial nouriſhed up young Partridges, which, as ſoon as fledged, take the wing, and return no more to her.

Cauſe XVI.

There is yet another Artifice of falſe Teachers to draw Men into Errors, and that is, by preſſing the Conſciences of thoſe they have made ſome impreſſions upon, unto all *HASTE* and *SPEED*, openly to declare their new Opinions, and avow and own them before the World; as knowing that this will rivet and fix them to all Intents and Purpoſes.

When they find Men under half Convictions, and ſtrong Inclinations to their way, they are ſure then to ply them with a thick ſucceſſion of Motives and Arguments, to joyn themſelves by a free and open Profeſſion, to that erroneous Party which are headed by themſelves.

And the Arguments uſually preſſed to this purpoſe are,

1. The danger of delay.
2. The comfort of declaring themſelves.

Firſt, They preſs them with the danger of the leaſt delay, by telling them, That now they muſt live every Day and Hour in known Sin, and hold the truth of God in Unrighteouſneſs, the evil whereof they skilfully aggravate; and the more tender and ſenſible the Conſcience is, the deeper Impreſſions ſuch Diſcourſes make, although the Caſe, indeed, will not bear the weight they lay upon it, as having not that due allowance God gives of time and means of full information in matters of this nature; yea, poſſibly driving them into as great a Snare by Precipitation, and too haſty engagements under a Doubting Conſcience.

Secondly, They preſs them to a quick reſolution, with the expectations of abundance of Comfort, inward Peace and Joy, which will reſult from a full engagement of themſelves, and open declaration of their Judgment; proſeliting to a Party, being the main deſign they drive at.

This was the very Art and Method by which Satan prevailed with *Eve* to ſwallow the bait, *Gen.* 3. 5. *For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened, and ye ſhall be as Gods, knowing good and evil. q. d.* The ſooner thou taſteſt, the better; for the firſt taſte will give thee a God-like knowledge, and marvellous advancement of thy underſtanding: Didſt thou but know the benefit that would accrue to thee thereby, thou would'ſt not delay one moment. And thus by ſetting before her the ſpeedy and immediate benefits of eating, he prevailed, and drew her into the fatal ſnare.

In this the Miniſters of Satan imitate the Miniſters of Chriſt: As theſe preſs Men to make haſte to Chriſt, leſt by conſulting with Fleſh and Blood, and liſtening to the temptations of Satan, hopeful Inclinations ſhould be blaſted in the bud; ſo the others puſh Men on to haſty Reſolutions, leſt by hearkening to the voice of God's Spirit, and their own Conſciences, the deſign they have ſo far advanced ſhould be loſt and diſappointed. The Miniſters of Chriſt urge Men to a ſpeedy change of their Company, and to aſſociate themſelves with ſpiritual and profitable Chriſtians, as well knowing of what great uſe this will be to confirm and ſtrengthen them in the ways of God. So Erroriſts in like manner vehemently urge them to aſſociate with their Party, as knowing how one wedges in and fixes another in the ways of Error; for ſuch Cauſes Satan puſhes on half-convictions into haſty reſolutions, quick diſpatch being his great advantage. This the Apoſtle intimates, *Gal.* 1. 6. *I marvel* (ſaith he) *that ye are ſo ſoon removed*, &c. οὕτω ταχέως, what ſo ſoon! yes, if it had not been ſo ſoon, it might never have been at all; for *Errors* (as one ingeniouſly obſerves) like Fiſh, muſt be eaten freſh and new, or they'll quickly ſtink.

The Cure, or Remedy.

The *Remedies* and *Preventives* in this Caſe, are ſuch as follow:

Remedy I. Conſider, that haſty engagements in weighty and diſputable Matters have coſt many Souls dear.

As haſty *Marriages* have produced long and late repentance; ſo hath the clapping up of an haſty Match betwixt the Mind and Error. By entertaining ſtrange Perſons, Men ſometimes entertain *Angels* unaware; but by entertaining of ſtrange Doctrines, many have entertained Devils unawares. 'Tis not ſafe to open the door of the Soul to let in Strangers in the Night; let them wait till a clear Daylight of Information ſhew you what they are.

Remedy II. Weighty Actions require anſwerable Deliberations. It was the worthy ſaying of *Auguſtus Cæſar* *, *That's ſoon enough, that's well enough.* There be many things to be conſidered, and throughly weighed, before a Man change his Judgment, and embrace a new Doctrine or Opinion. *Luther* in his Epiſtle to the Miniſters of *Norimberg*, cites an excellent paſſage out of *Baſil* *, He that is about to ſeparate himſelf from the ſociety of his Brethren, had need to conſider many things even unto anxiety; to beg of God the demonſtration of Truth with many Tears, and to paſs many ſolitary Nights with waking Eyes, before he attempt, or put ſuch a matter in execution. By the vote of the whole rational World, Time and Conſideration ought to be proportionate to the weight of an Undertakement.

*Satis celeritèr fieri, quicquid commodè geritur.

* Multa anxiè conſiderare eum oportet & multas noctes abſumere inſomnes, & cum multis lachrymis petere à Deo veritatis demonſtrationem, qui ſe à fratribus ſeparari vult.

Remedy III. The only ſeaſon Men have to weigh things judiciouſly and impartially, is before their Affections be too far engaged, and their Credit and Reputation too much concerned.

Men are better able to weigh Doctrines and Opinions, whilſt they are other Mens, than when they have eſpouſed them and made them their own. Before an Opinion be eſpouſed, the Affections do not blind and pervert the Judgment, as they do afterward. Self-love pulls down the ballance at that end which is next us. If therefore by haſty reſolution, you loſe this only proper and advantagious ſeaſon of deliberation, you are not like to find ſuch another.

Perit omne judicium, cum res tranſit in affectum.

Remedy IV. Truſt not to the clearneſs of your own unaſſiſted Eyes, nor to the ſtrength of your ſingle reaſon; but conſult in ſuch caſes, with others that are pious and judicious, eſpecially your godly and faithful Miniſters; and hearken to the Counſels they give you. *Paul*

Paul juſtly wondered that the *Galatians* were ſo ſoon removed; and well he might: For had they not a *Paul* to conſult with, before they gave their conſent to falſe Teachers? Or if he was at a diſtance from them about the work of the Lord in remote places, had they no godly and judicious Friends near them, whoſe Prayers and Aſſiſtances they might call in, as *Daniel* did? *Dan.* 2. 17. Wo unto him that is alone in a time of temptation, except the Lord be with him by extraordinary aſſiſtance and direction.

Remedy V. *Laſtly*, Suſpect that Opinion (as juſtly you may) for erroneous, that's too importunate and preſſing upon you, and will not allow you due time of conſideration, and means of information. That which is a truth to Day, will be a truth to Morrow: But that which looks like a truth to Day, may be detected, and look like it ſelf, an odious Error to Morrow. And this is the reaſon of that poſt-haſte that Satan and his Factors make to gain our preſent conſent, leſt a ſpeedy detection fruſtrate the ſuit, and ſpoil the deſign. The *Uſes* follow in Six *Conſectaries*

Conſectary I. From all that hath been ſaid about *Errors*, we ſee in the firſt place, the great uſefulneſs and plain neceſſity of an able, faithful, ſtanding *Miniſtry* in the Church.

One ſpecial end of the Miniſtry, is the eſtabliſhment of the Peoples Souls againſt the Errors of the Times, *Eph.* 4. 11, 14. *He gave ſome Apoſtles*, &c. *that we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine by the ſleight of Men*, &c. Miniſters are Shepherds, and without a Shepherd, how ſoon will the Flock go aſtray? *Moſes* was abſent but a few Days from the *Iſraelites*, and at his return found them all run into the ſnares of Idolatry. A Sheep is *animal ſequax*, a Creature that follows a Leader. One ſtragler may miſlead a whole flock. A Miniſter's work is not only to feed, but to defend the Flock. I am ſet (ſaith *Paul*) for the defence of the Goſpel, *Phil.* 1. 17. An Orthodox and Faithful Miniſter, is a double Bleſſing to the People; but wo to that People, whoſe Miniſters, inſtead of ſecuring them againſt Errors, do cauſe them to err, *Iſa.* 9. 16. they are the Dogs of the Flock. Some in Scripture are called dumb Dogs, who, inſtead of barking at the Thief, bite the Children: But faithful Miniſters give warning of ſpiritual dangers. So did the worthy Miniſters of *London*, *Worceſter-ſhire*, *Devon*, &c. in their Teſtimonies againſt Errors.

Conſectory II. This Diſcourſe ſhews us alſo how little quietneſs and peace the Church may expect, till a greater degree of light and unity be poured out upon it; what by Perſecutions from without it, and Troubles from within, little tranquility is to be expected. 'Tis a Note of St. *Bernard*'s, that the Church hath ſometimes had *Pacem à Paganis, ſed rarò aut nunquam à filiis*, Peace ſometimes from *Pagan* Perſecutors, but ſeldom or never any peace from her own Children.

We read, *Zech.* 14. 7. the whole ſtate of the Chriſtian Church, from the primitive Days, to the end of the World, ſet forth under the notion of one Day, and that a ſtrange Day too, the light of it ſhall *neither be clear nor dark, nor day nor night, but at evening time it ſhall be light*; *i. e.* a Day full of interchangeable and alternate Providences. Sometimes Perſecutions, Hereſies, and Errors prevail, and theſe make that part of the Day dark and gloomy; and then Truth and Peace break forth again, and clear up the Day. Thus it hath been, and thus it will be until the evening of it, and at even-time it ſhall be light; then light and love ſhall get the aſcendant of Error and Diviſions. Moſt of our Scuffles and Contentions are for want of greater meaſures of both theſe.

Conſectory III. From the manifold Cauſes and Miſchiefs of Errors before-mentioned, we may alſo ſee what a choice Mercy it is to be kept ſound in Judgment, ſtedfaſt and unmovable in the Truths and Ways of Chriſt. A ſound and ſtedfaſt Chriſtian is a bleſſing in his Generation, and a glory to his Profeſſion. 'Twas an high *Encomium* of *Athanaſius*, *Sedem maluit mutare, quam ſyllabam*: He would rather loſe his Seat, than a ſyllable of God's Truth. Soundneſs of Judgment muſt needs be a choice Bleſſing; becauſe the Underſtanding is the τὸ ἡγημόνικον, that leading-faculty which directs the Will and Conſcience of Man, and they his whole Life and Practice. How often and how earneſtly doth Chriſt pray for his People, that they may be kept in the Truth? 'Tis true, Orthodoxy in it ſelf is not ſufficient to any Man's Salvation; but the conjunction of an Orthodox Head, with an honeſt ſincere Heart, does always conſtitute an excellent Chriſtian, *Phil.* 1. 10. Happy is the Man that hath an Head ſo hearted, and an Heart ſo headed.

Conſectary IV. By this Diſcourſe we may further diſcover one great and ſpecial Cauſe and reaſon of the lamentable decay of the ſpirit and power of Religion, amongſt the Profeſſors of the preſent Age.

'Tis a complaint more juſt than common, That *we do all fade as a leaf*. And what may be the Cauſe? Nothing more probable than the waſting of our Time and Spirits in vain Janglings, and fruitleſs Controverſies, which the Apoſtle tells us, *Heb.* 13. 9. have not profited, *i. e.* they have greatly damnified and injured them that have been occupied therein. Many Controverſies of theſe Times grew up about Religion, as Suckers from the Root and Limbs of a Fruit-Tree, which ſpend the vital Sap that ſhould make it fruitful.

* 'Tis a great and ſad Obſervation made upon the ſtate of *England* by ſome judicious Perſons, That after the greateſt increaſe of Religion, both intenſively in the power of it, and extenſively in the number of Converts, what a remarkable decay it ſuffered both ways, when about the Year Forty-four, Controverſies and Diſputations grew fervent among Profeſſors. Since that time our Strength and Glory have very much abated.

* Anglia 4. annis facta eſt colluvies, & lerna omnium errorum, & ſectarum Nulla à condito orbe provincia tam parvo ſpatio tot monſtroſas hæreſes protulit atque hæc. *Honor. Reg.* de Statu Eccleſ. Brittan. p. 1.

Conſectary V. From this Diſcourſe we may alſo gather, the true Grounds and Reaſons of thoſe frequent Perſecutions which God lets in upon his Churches and People: Theſe rank Weeds call for Snowy and Froſty Weather to ſubdue and kill them.

I know the Enemies of God's People aim at ſomething elſe: They ſtrike at Profeſſion, yea, at Religion it ſelf; and according to their wicked Intention, without timely Repentance, will their Reward be. But whatever the intention of the Agents be, the iſſues of Perſecution are upon this account greatly beneficial to the Church; the Wiſdom of God makes them excellently uſeful, both to prevent and cure the Miſchiefs and Dangers of Errors. If Enemies were not, Friends and Brethren would be injurious to each other. Perſecution, if it kills not, yet at leaſt it gives check to the riſe and growth of Errors: And if it do not perfectly redintigrate and unite the Hearts of Chriſtians, yet to be ſure it cools and allays their ſinful Heats; and that two ways: (1.) By cutting out for them far better and more neceſſary work. Now, inſtead of racking their Brains about unneceſſary Controverſies, they find it high time to be ſearching their Hearts, and examining the foundations of their Faith and Hope, with reſpect of the other World. (2.) Moreover, ſuch Times and Streights, diſcover the Sincerity, Zeal, and Conſtancy of them we were jealous of, or prejudiced againſt before, becauſe they followed not us.

Conſectary VI. *Laſtly*, Let us learn hence, both the Duty and Neceſſity of Charity and mutual Forbearance; We have all our Miſtakes and Errors one way or other, and therefore muſt maintain mutual Charity under diſſents in Judgment.

I do not ſay, but an erring Brother muſt be reduced if poſſible, and that by ſharp rebukes too, if gentler eſſays be ineffectual, *Tit.* 1. 13. and the wounds of a Friend have more faithful love in them, than the kiſſes of an Enemy: And if God make us inſtrumental by that or any other Method, to recover a Brother from the Error of his way, he will have great cauſe, both to bleſs God, and thank the Inſtrument, who thereby ſaves a Soul from death, and hides a multitude of ſins, *Jam.* 5. 20. 'Tis our Duty, if we meet an Enemy's Ox or Aſs going aſtray, to bring him back again; *Exod.* 23. 4. much more the Soul of a Friend. Indeed, we muſt not make thoſe Errors that are none, nor ſtretch every innocent expreſſion to that purpoſe; nor yet be too haſty in medling with Contention, till we cannot be both ſilent and innocent; and then whatever the expence be, Truth will repay it.

AN
APPENDIX:
Containing a Full and. Modeſt Reply to Mr. *Philip Cary's* Rejoinder to my *Vindiciæ Legis & Fœderis.*

Manifeſting the badneſs of his Cauſe, in the feebleneſs and impertinency of his Defence. And adding farther light and ſtrength to the Arguments formerly produced in defence of God's Gracious Covenant *with* Abraham, Gen. 17. *and the right of Believers Infants to* Baptiſm, *grounded thereupon.*

SIR,

NEXT to the not deſerving a Reproof, is the due reception and improvement of it. You deſerve a ſharper reprehenſion for your temerity and obſtinacy, than I am willing to give you from the *Preſs.* Yet in love to the Truth, and your own Soul, reprove you I muſt, and I hope God will enable me to be both mild in the manner, and convincingly clear in the matter and cauſe thereof. 'Tis better to loſe the *Smiles,* than the *Souls* of Men. I dare not neglect the duty of a Friend, for fear of incurring the ſuſpicion of an Enemy. Several Learned and Eminent Divines who have ſeen what hath publickly paſſed betwixt you and me, have returned me their Thanks, and think you ought to thank me too for the pains I have taken to ſet you right, hoping you will evidence your ſelf-denial and repentance by an ingenuous retraction of your Errors.

But how will you deceive their Expectations, and unbecome the Character given you by your Friends, when they ſhall find the true meaſure both of your ability and humility drawn by your own Pen in the following Rejoinder?

I have throughly conſidered your Reply in the Manuſcript you ſent me, which I hear is now in the *Preſs*; and in the following Sheets have given a full, and (I think) a final Anſwer to whatſoever is material therein. And it ſo falling out, that my Diſcourſe of *Errors* was juſt going under the *Preſs,* whilſt your Rejoinder was there alſo, I thought it not convenient to delay my Reply any longer, but to have my Antidote in as great readineſs as might be to meet it.

One Inconvenience I eaſily foreſee, that the Pages of your Manuſcript, which I follow, may not throughout exactly anſwer to the Print: But every intelligent Reader will eaſily diſcern and rectify That, if my Bookſeller ſave him not that trouble, as I have deſired him to do.

As to the Controverſy about the Right of Believers Infant-ſeed to *Baptiſm,* you have altogether adventured it the ſecond time with the conſent of your Partizans, upon the three *Hypotheſes,* which (if I miſtake not) I have fully confuted and baffled in my firſt Anſwer. But if my brevity occaſioned any obſcurity in that, I hope you ſhall find it ſufficiently done here. Mean time you have given, and I accordingly take it for granted, that our Arguments for *Infants Baptiſm* ſtand in their full ſtrength againſt you, 'till you can better diſcharge and free your dangerous Aſſertions from the Errors and Abſurdities in which they are now more involved and intricated than before.

The weaker any thing is, the more querulous it is. If Scripture-Argument, and clear Reaſon, will not ſupport the Cauſe I undertake, I am reſolved never to call in paſſionate Invectives and weak Evaſions for my Auxiliaries, as you have here done. The Lord give us all clearer Light, tenderer Conſciences, exemplary Humility and Ingenuity.

Vindiciarum Vindex :

OR, A

REFUTATION

OF THE

Weak and Impertinent Rejoinder

OF

Mr. *PHILIP CARY:*

Wherein he vainly attempts the defence of his Abſurd *Theſis*, to the great abuſe and injury of the Laws and Covenants of GOD.

AND muſt I be dipt once more in the Water-Controverſy? 'tis time for me to think of undreſſing my ſelf, and making ready for my approaching Reſt, and employ thoſe few Moments I have to ſpend, in more practical and beneficial Studies, for my own, and the Churches greater advantage. And 'tis time for Mr. *C.* to reflect upon his paſt Follies, which have conſumed too much of his own, and others time, without any advantage; yea, to the apparent loſs and injury of the Cauſe he undertakes to defend.

When I received theſe Sheets from him, in vindication of his *Solmn Call*, I was at a ſtand in my own Reſolutions, whether to let it paſs (without any Animadverſions upon it) as a paſſionate Clamour for a deſperate Cauſe; or give a ſhort and full Anſwer to his confuſed and impertinent Rejoinder. But conſidering that I had under-hand at the ſame time the foregoing *Treatiſe of the Cauſes and Cures of Mental Errors*; and that though my honeſt Neighbour diſcovers much weakneſs in his way of Argumentation, yet it was like to meet with ſome intereſted Readers, to whom, for that reaſon, it would be the more ſuitable; and how apt ſuch Perſons are to glory in the laſt word; but eſpecially conſidering that a little time and pains would ſuffice (as the Caſe ſtands) to end the unſeaſonable Controverſy betwixt us, and both clear and confirm many great and weighty Points of Religion: I was upon theſe Conſiderations prevailed with, againſt my own Inclination, to caſt in theſe few Sheets as a *Mantiſſa* to the former ſeaſonable and neceſſary Diſcourſe of *Errors*, reſolving to fill them with what ſhould be worth the Reader's Time and Pains.

As for the rude Inſults, uncomely Reflections, and paſſionate Expreſſions of my diſcontented Friend, I ſhall not throw back the dirt upon him, when I wipe it off from my ſelf: I can eaſily forgive and forget them too. The beſt Men have their Paſſions, *Jam.* 5. 17. even *Sweet-Briers* and *Holy-Thiſtles* have their offenſive Prickles. I conſider my honeſt Neighbour under the ſtrength of a Temptation. It diſquiets him to ſee the Labours of many Years, and the raiſed Expectations of ſo great a Conqueſt and Triumph over Men of Renown, all fruſtrated by his Friend and Neighbour, who had done his utmoſt to prevent it; and often foretold him of the folly and vanity of his Attempt. Every thing will live as long as it can, and *natura vexata prodit ſeipſam.* But certainly it had been more for Truth's Honour, and Mr. *C*'s Comfort, to have confeſſed his Follies humbly to God, and have laid his hand upon his Mouth.

The things in controverſy betwixt us, are great and weighty, *viz.* The true nature of the *Sinai Laws*, in their complex Body; the quality of God's *Covenant* with *Abraham*; and the diſpenſation of the New *Covenant* we are now under. Theſe are things of great weight in themſelves; and their due Reſolutions are at this time ſomewhat the more weighty, becauſe my *Antagoniſt* hath adventured the whole Controverſy of Infants Baptiſm upon them.

I have in my *Vindiciæ Legis*, *&c.* ſtated the ſeveral Queſtions clearly and diſtinctly. Shewn Mr. *C.* what is no part of the Controverſy, and what is the very hinge upon which it turns; deſired him, if he made any Reply, to keep cloſe to the juſt and neceſſary Rules of Diſputation, by diſtinguiſhing, limiting, or denying any of my Propoſitions; that the Matters in Controverſy might be put to a fair and ſpeedy iſſue. But inſtead of that, I meet with a flood of words rolling ſometimes to this part, and then to another part of my Anſwer, and ſo back again, without the ſteddy direction of Art or Reaſon. There may, for ought I know, be ſome things of weight in Mr. *Cary*'s Reply, if a Man could ſee them for words: but without ſcoff or vanity I muſt ſay of the rational part of it, as the *Poet* ſaid of the over-dreſſed Woman,——*Pars minima eſt ipſa Puella ſui*, 'tis the leaſt part of it. To follow him in his irregular and extravagant way of writing, were to make my ſelf guilty of the ſame folly I blame him for. I am therefore neceſſitated to perſtringe them, and reduce all I have to ſay, under three general Heads.

I. I ſhall clearly evince to the World, That Mr. *Cary* hath not been able to diſcharge and free his own *Theſes* from the horrid Conſequents, and groſs Abſurdities which I laid to their Charge in my firſt Reply; but inſtead thereof, in this feeble and unſucceſsful attempt to free the former, he hath entangled himſelf in more and greater ones.

II. That he hath left my *Arguments* ſtanding in their full ſtrength againſt him.

III. And then I ſhall confirm and ſtrengthen my three *Poſitions*, which deſtroy the Cauſe he manages, by ſome further Additions of Scripture, Reaſon, and Authorities, which I hope will fully end this Matter betwixt us.

But before I touch the Particulars, two things muſt be premiſed for the Reader's due information.

1. That the Controverſie about the true nature of the *Sinai Laws*, both Moral and Ceremonial, complexly conſidered, is not that very Hinge upon which the Right of Believers Infants to Baptiſm depends: that ſtands as it did before, be the *Sinai Laws* what they will. We do not derive the Right of Infants from any other Law or Covenant, but that gracious Covenant which God made with *Abraham*, which was in being 430 Years before *Moſes* his Law; and was no way injured, much leſs diſannulled, by the addition of it. If *Abraham*'s Covenant be the ſame Covenant of Grace we are now under, the Right of Believers Infants to Baptiſm, is ſecured, whatever the *Sinai* Covenant prove to be. Which I ſpeak not out of the leaſt jealouſie that Mr. *Cary* hath, or ever ſhall be able to prove it to be a pure *Adam*'s Covenant of Works; but to prevent Miſtakes in the Reader.

Gal. 3.17.

2. It muſt be heedfully obſerved alſo, that how free, gracious and abſolute ſoever the New Covenant be, (for God forbid that I ſhould go about to eclipſe the glory of Free-grace, on which my Soul depends for Salvation) yet that will never prove *Abraham*'s Covenant to be an aboliſhed *Adam*'s Covenant of Works, unleſs two things more be proved, which I never expect to ſee, *viz.*

Firſt, That *Abraham* and his believing Poſterity, were bound by the very nature and act of Circumciſion to keep the whole Law in their own Perſons, in order to their Juſtification and Salvation, as perfectly and perpetually, and under the ſame penalty for the leaſt failure, as *Adam* was to keep the Law in *Paradiſe*.

Secondly, It muſt be further proved, That *Abraham*, and all his believing Offspring, who ſtood with him under that Covenant, whereof Circumciſion was the initiating Sign, were all ſaved in a different way from that in which Believers are now ſaved under the Goſpel: for ſo it muſt be, if the addition of Circumciſion made it unto them an *Adam*'s Covenant of Works. But this would be a direct contradiction to the words of the *Apoſtle*, ſpeaking of them who were under the Covenant of Circumciſion, *Acts* 15. 11. *But we believe, that through the grace of our Lord Jeſus Chriſt, we ſhall be ſaved even as they.* If he ſay, they ſtood indeed under that Covenant, as a pure Covenant of Works, but were ſaved by another Covenant; and ſo for many Ages the Church of God ſtood abſolutely under the Covenant of Works, and at the ſame time under the pure Covenant of Grace; the one altogether abſolute and free, the other wholly conditional: and though theſe two be in their own Natures inconſiſtent and deſtructive of each other, yet ſo it was, that all the Saints for many Ages were abſolutely under the one, and yet purely under the other: ſhall I be then cenſured for ſaying he ſpeaks pure contradiction?

Poſſibly my Reader will be tempted to think I abuſe him, and that no Man of common ſenſe can be guilty of ſuch an horrid Abſurdity. I muſt, whatever reſpect I have for Mr. C. once more tell him before the World, that this is not only his own Doctrine, but that very Doctrine upon which he hath adventured the whole Cauſe and Controverſy of Infant's Baptiſm, which I therefore ſay is hereby become a deſperate Cauſe.

And this brings me to my firſt general Head, *viz.*

I. Firſt, *That Mr.* Cary *hath not been able to free his Theſis from this horrid Abſurdity; but by ſtrugling to do it, hath (according to the nature of Errors) entangled himſelf in more and greater ones.*

Mr. *Cary*, in *p.* 174, 175. of his *Solemn Call*, was by me reduced to this Abſurdity, which he there owns in expreſs words, "*That* Moſes, *and the whole body of the* People *of* Iſrael, *were abſolutely under (without the exception of any) the ſevereſt penalties of a dreadful Curſe; and that the* Sinai *Covenant could be no other than a Covenant of Works, a miniſtration of death and condemnation; and yet at the ſame time, both* Moſes, *and all the Elect, were under a pure Covenant of Goſpel-grace: And if theſe were two contrary Covenants in themſelves, and juſt oppoſite the one to the other, as indeed they were, we have nothing to ſay, but with the Apoſtle,* O the depth, *&c.*

This, Reader, is the Poſition which muſt be made good by Mr. *Cary*, or his Cauſe is loſt. Deformed Iſſues do not look as if they had beautiful Truth for their Mother. No falſe or abſurd Concluſion can regularly follow from true Premiſſes: But hence naturally and neceſſarily follows this

Abſurdity I.

That *Abraham*, *Moſes*, and all the Believers under the *Old Teſtament*, by ſtanding abſolutely under *Adam*'s Covenant of Works, as a miniſtration of death and condemnation; and at the ſame time purely under the Covenant of Grace (as Mr. *C.* affirms they did) muſt neceſſarily, during their Lives, hang midway betwixt Life and Death, Juſtification and Condemnation; and after Death, midway betwixt Heaven and Hell. During life, they could neither be juſtified nor condemned. Juſtified they could not be, for Juſtification is the Soul's paſſing from Death to Life, 1 *John* 3. 14. *John* 5. 24. Upon a Man's Juſtification his Covenant and State are changed; but the Covenant and State of no Man can be ſo changed as long as he remains abſolutely under the ſevereſt Penalties and condemnation of the Law, as Mr. *C.* affirms they did.

Again, Condemned they could not be, ſeeing all that are under the pure Covenant of Grace (as he ſaith they were at the ſame time) are certainly in Chriſt, and to ſuch there is no condemnation, *Rom.* 8. 1. nor ever ſhall be: *John* 5. 24. *He that believeth, ſhall not come into condemnation, but is paſſed from death unto life.* What remains then, but that during Life, they could neither be perfectly juſtified, nor perfectly condemned; and yet being abſolutely under the ſevereſt Penalties of *Adam*'s Covenant, they were perfectly condemned; and again, being under the pure Covenant of Grace, they muſt be perfectly juſtified?

And then after Death, they muſt neither go to Heaven, nor Hell; but either be annihilated, or ſtick mid-way in *Limbo Patrum* (as the *Papiſts* fancy) betwixt both. No condemned Perſon goes to Heaven, nor any juſtified Perſon to Hell. His *Poſition* therefore, which neceſſarily infers this groſs Abſurdity, is juſtly renounced and deteſted by Learned and Orthodox Divines.

Turret. pars 2da pag. 290.

The Learned and Acute *Turrettine*, the late famous Profeſſor of Divinity at *Geneva*, proving that the *Sinai* Law could not be a pure Covenant of Works, brings this very *Medium* to prove it, as a known Truth, allowed by all Men. "The *Iſraelites* (ſaith he) with whom "God covenanted, were already under *Abraham*'s Covenant, which was a Covenant of "Grace; and were ſaved in Chriſt by it; "therefore they could not be under the Legal Covenant. *Nemo enim ſimul poteſt duobus* "*fœderibus totâ ſpecie diſtinctis ſubeſſe*; becauſe "no Man can be under two Covenants ſpecifically different at the ſame time, as theſe "two are.

Mr. Strong *on the Covenant*, p. 66, 67.

That Great and Renowned Divine Mr. *William Strong*, gives four irrefragable Arguments to prove, that no Man can ſtand under both theſe Covenants at the ſame time, which in co-ordination actually deſtroy and make void each other. "If the Firſt Covenant ſtand, "there is no place for the Second; and if the "Second ſtand, the Firſt is made void. And "this (ſaith he) will fully appear, if we conſider the direct contrariety in the Terms of "thoſe two Covenants. For (1.) the Righteouſneſs of the Firſt Covenant is in our "ſelves; but the Righteouſneſs of the Second "is the Righteouſneſs of another, 1 *Joh.* 5. 11, "12. (2.) In the Covenant of Works, acceptation is firſt of the Works, and afterwards of the Perſon; *Gen.* 4. 7. but in the "Covenant of Grace, the acceptation is firſt "of the Perſon, and then of the Work, "*Gen.* 4. 4. (3.) The Firſt Covenant was a "Covenant without a *Prieſt*, but the Second "is a Covenant with a *Prieſt*. (4.) In the "Firſt Covenant there is matter of glorying, "but in the Second there is none, *Rom.* 3. 27. "So that theſe two can never conſiſt, except "you can compound, or reconcile theſe four "Oppoſites in the juſtification of the ſame "Perſon.

Bolton's *Bounds*, p. 133.

To the ſame purpoſe, ſaith that Excellent Mr. *Samuel Bolton.* "If the Law were a Covenant of Works, then were the *Jews* under a different Covenant from us, and ſo "none of them were ſaved, which the Apoſtle gainſays, *Acts* 15. 11. or elſe they were "both under a Covenant of Works, and a "Covenant of Grace. But that they could "not be; they are utterly inconſiſtent. *Ergo.* And thus all ſound Divines ſpeak. I may therefore ſay of Mr. *Cary's Poſition*, as *Ruveus* before me did, *omnem abſurditatem excedere videtur*, it ſeemeth to exceed all Abſurdities. A Man may more rationally ſuppoſe two Natures and eſſential Forms in one Body, and place the ſame thing under divers *Species* in the *predicament* of *ſubſtance*: yea, 'twere more tolerable to affirm, That *ex duobus entibus per ſe fit unum ens per ſe*, than to place any (as Mr. *C.* places all) of God's People under two oppoſite Covenants. If Mr. *C.* were abſolutely under the condemnation of the Law, would he not be purely juſtified, think you? Yet he places *Abraham*, *Moſes*, and all Believers with them, abſolutely under the ſevereſt condemnation of the Law, and the pure Goſpel-Covenant at once.

But to cover the ſhame and nakedneſs of his Aſſertion, which places Believers abſolutely under *Adam*'s Covenant, he is fain to make uſe of two *Fig-leaves*, as *Adam* did.

(1.) And the firſt attempt he now makes, *p.* 4, 5, 6, 7. of his *Reply*, is by way of Retortion, by telling us, "*That the ſame pretended Abſurdities do fall as heavily, and a* "*great deal more, on our Doctrine, who affirm the* "Sinai *Law (complexly taken) to be a Covenant* "*of Faith, or Grace, than upon his who makes* "*them two eſſentially different Covenants: becauſe* "*we are forced to comprize perfect doing, with* "*the curſe for non-performance, under the ſame* "*Covenant with believing: and that it cannot be* "*denied, but that all the People of God were abſolutely under the* Sinai *Covenant*, Gal. 3. 23. "*and* Gal. 4. 4, 5. *and conſequently under the* "*curſe*, Gal. 3. 10. This is the ſum and ſubſtance of his firſt Anſwer.

Reply.

I will not be tempted to expoſe my Neighbour to deriſion for this his ſtrange Anſwer; but rather propound two ſober *Queries* to him, and the Reader, *viz.* (1.) What Orthodox Divines he ever met with, and what are their Names, who are forced to comprize perfect doing, with the curſe for non-performance, under the ſame Covenant with believing: and ſo make the two oppoſite Covenants to be ſpecifically one and the ſame? Name your Men, with their Books and Pages; or retract with ſhame and ſorrow, what you have here abuſively affirmed of them. *Cameron* indeed makes it a ſubſervient Covenant; the moſt a true, though obſcure Covenant of Grace; but none comprize *Adam*'s Covenant with its Curſe, in the New Covenant. (2.) Whether it be imaginable, That the ſame Abſurdity can follow from their Doctrine, that make the whole complex body of the *Sinai Law* a Covenant of Grace, though more obſcure, and ſo place all the People of God in thoſe Ages under it; as does neceſſarily follow his Doctrine, who makes it a pure *Adam*'s Covenant of Works, and places the Church of God abſolutely under the curſe of it, and alſo under the pure Covenant of Grace at the ſame time? If Grace and Grace (how different ſoever in degrees of Manifeſtation) be as oppoſite and repugnant, as Grace and Works, as Juſtification and Condemnation are, 'tis time for me to lay down my Pen; for I have certainly loſt my Underſtanding to guide it any further.

But Mr. *Cary* will ſay, If you do not, yet Mr. *Roberts* doth comprize both in one Covenant. I ſay, you abuſe Mr. *Roberts* in ſo affirming: for he ſaith in that very place you refer to *, That believing in Chriſt, was ultimately and chiefly intended in the *Sinai* Covenant; and perfect doing was only urged upon *Iſrael* in ſubordination and tendency to that believing. And upon that ground it is he affirms that Covenant to be a Covenant of Faith, and ſo denominates it from the chief ſcope and intent of it. He ſets not *doing* and *believing* in co-ordination, or places the Church under two oppoſite Covenants, as you do; but places the Law, where it ought to be placed, in ſubordination to Faith and Chriſt, and therefore you have abuſed that good Man, as well as me, and your ſelf moſt of all in this your firſt impertinent and ſilly Anſwer.

* Roberts *on the Covenant*, pag. 775, 776, 777.

(2.) But you have one Evaſion more, *p.* 7. where you ſay, "*That how harſh and dreadful ſoever the Terms or Conditions of the Legal Covenant were to thoſe that were under it, as* Moſes, *and the whole body of the* Iſraelites, *then were; yet the grace of the Goſpel-Covenant far ſuperſeded, and was by far more victorious, powerful, and efficacious,* Rom. 5. 17, 20."

Reply. Worſe and worſe. Your Diſcourſe mends like ſowre *Ale* in *Summer*. Here you fancy the two Covenants (under which you place the whole Church of God) to be in a conflict one with the other; Condemnation and Juſtification ſtrugling one with another, as I told you before they would: but however, the Grace of the New Covenant prevails at laſt, and gets the victory over the Covenant of Works. Very good; but then pray, Sir, if you pleaſe, anſwer me a plain Queſtion or two at your leiſure.

Firſt, How far did the Covenant of Grace prevail againſt the Covenant of Works? Was it ſo far prevalent and victorious, as utterly to vanquiſh and diſannul it, as a Covenant of Works to them? or was it not? Was the Victory you ſpeak of, a compleat, or a partial one? If you ſay it was incompleat and partial, then you leave them (as I told you before you muſt) partly under the Promiſe, and partly under the Curſe; juſtified in part, and condemned in part. But if you ſay it was a compleat and perfect Victory, then it utterly diſſolved its Obligation as a Covenant of Works; then they did not remain under two oppoſite Covenants, as you affirmed they did; but on their believing, changed their ſtate with their Covenant, as we affirm they did.

Secondly, If you ſay, it did not totally free them from the Curſe of the Covenant of Works, but however prevailed ſo far that they were not actually damned by vertue of the Curſe; then be pleaſed to anſwer me one Queſtion more, *How it was poſſible for them to be abſolutely under the Curſe of the Law (as you affirmed they were) and yet that Curſe to be ſo ſuperſeded by the Covenant of Grace, as here you ſpeak?*

To ſuperſede the Curſe (though it be a Phraſe I never met with before) if it ſignify any thing, it muſt ſignify this; That the Covenant of Grace cauſed the Law to omit, forbear, or give over to curſe that People any more. But did, or can the Law forbear or ceaſe to curſe thoſe that are abſolutely under it as a miniſtration of death and condemnation? Pray conſult, *Rom.* 3. 19. and *Gal.* 3. 10. Are you aware what you ſay, when you place Believers abſolutely under the Curſe of the Law, and then talk of the New Covenant's victory over it; and after all this, leave them as you do, abſolutely under the curſing power of the one; and ſtill under the victorious Grace of the other? For ſhame, my Friend, give up your abſurd Notion, and repent of this Folly. I would not willingly ſhame you before the World; I did all that lay in me to prevent it. But however, *Pudor eſt medicina pudoris*, the only way you have left me to prevent your glorying in your ſhame, is this way, to make you aſhamed of your Vain-glory. As for that Scripture you alledge to countenance your Fancy, *Rom.* 5. 17, 20. you might to as good purpoſe have opened your Bible, and have taken the firſt Scripture that came to hand, and it would have done your *Poſition* leſs harm. For the Apoſtle's ſcope there, is to demonſtrate the perfection of the abounding Righteouſneſs of Chriſt, for the full diſcharge of Believers from the guilt of Sin, and curſe of *Adam*'s Covenant; and cuts the Throat of your *Poſition*, which it is alledged to prove.

I have ſtood the longer upon the clearing of this firſt Point; becauſe this being fully cleared, it runs through and clears the whole Controverſy betwixt us. For now it will be evident to all, That neither *Abraham*'s, nor *Moſes* his Covenant (complexly taken, as Mr. *Cary* takes it) could poſſibly be for this reaſon, an *Adam*'s Covenant of Works; and if not a Covenant of Works, then how dark or legal ſoever the Diſpenſations of them were, they muſt needs be the ſame Covenant of Grace, for ſubſtance, under which we are, and ſo the main Controverſy betwixt us is hereby at an end.

I know not how many Covenants of Works, or how many of Grace, Mr. *C.* fancies there are; But Orthodox Divines conſtantly affirm, * That as there never were but two ways of Life to Mankind, the one before the Fall, by perfect doing; the other after the Fall, by ſincere believing: So anſwerably there can be but two Covenants betwixt God and Mankind, *viz.* the Covenant of Works, and the Covenant of Grace. The laſt of which hath, indeed, been more obſcurely Adminiſtred, and in that reſpect is called the Old Covenant; yet that and the New are eſſentially but one Covenant: And the Church of God, which for many Ages ſtood under that Old Covenant, did not ſtand under it as an *Adam*'s Covenant, or the Firſt Covenant of Works, for the undeniable Reaſons above given. And therefore *Abraham*'s Covenant, from whence we derive our Childrens Title to Baptiſm, muſt of neceſſity be the very ſame Covenant for ſubſtance with this New Covenant, which all *Abraham*'s believing off-ſpring, and their Infant-ſeed, are now under. And in proving this one point, I have ſufficiently confuted both Mr. C's *Solemn Call*, and this his feeble vindication of it, together.

* *Vid.* Bolton's *Bounds*, p. 148.

But leſt he ſhould take this for the only Abſurdity proved upon him, tho' it be tireſome to me, and muſt be ungrateful to him; give me leave to touch one more, among many; and that the rather, becauſe I make great uſe of it in this Controverſy, and Mr. *Cary* both yields and denies it. If his own words be the Meſſengers of his meaning, either he or I, muſt miſtake their Errand.

I had in my *Prolegomena*, diſtinguiſhed of the Law, as ſtrictly taken for the *Ten Commandments*; and more largely and complexly, taken, as including the *Ceremonial* Law. The former I conſidered according to God's Intention and Deſign in the promulgation of it, which was to add it as an *Appendix* to the Promiſe, *Gal.* 3. 19. And the carnal *Jews* miſtaking and perverting the end of the Law, and making it to themſelves a Covenant of Works, by making it the very Rule and Reaſon of their Juſtification before God, *Rom.* 9. 32, 33. *Rom.* 10. 3. I told him, That the Controverſie depended upon this double ſenſe of the Law, for that it ought not to be denominated from the abuſed and miſtaken Endof it; but from God's chief ſcope and deſign in the promulgation of it, which was to add it as an *Appendix* to the Promiſe, as the word προσετέθη there imports; and ſo muſt be publiſhed with Evangelical purpoſes. Let us now hear Mr. C's ſenſe of this matter.

In his *Call*, *p.* 131. he yields the diſtinction in theſe words.

The Jews *were right enough in reference to the true nature of the Law, That it was a Covenant of Works*, &c. *though they were out in reſpect of its proper uſe and intention, which was not, that any ſhould attain unto Life and Righteouſneſs thereby; but to ſhew them the nature of Sin, and the Holineſs and Righteouſneſs of God; to convince them of their Sin and Miſery without Chriſt, and their neceſſity of a Saviour; which they being ignorant of, and ſtill going about to eſtabliſh their own Righteouſneſs which was of the Law, and refuſing to ſubmit themſelves unto the Righteouſneſs of God*, &c. *they ſtumbled at that ſtumbling ſtone, and and were accorindgly broken, ſnared, and taken* Rom. 9. 31, 32, 33. Rom. 10. 3. *And this* (ſaith he) *was the true ground of diſpute between the* Apoſtle *and them.* This was Orthodoxly ſpoken, and would end the Controverſy, would he ſtand to it. But

In his *Reply*, *p.* 43. proving the Law to be a Covenant of Works, from *Rom.* 10. 15. he ſaith,

This was the nature of it in the firſt ſanction of it, as the fruit of God's ſpecial deſignation and appointment; and that it is the greateſt violation and perverting of Scripture that can lightly be met with, to affirm, that this is uttered and declared by Paul, *&c. only becauſe the* Jews *had perverted it, and reduced it (as they thought) to its primitive intention.* And again, *p.* 44. he ſaith, he hath *proved that it was the ſame with* Adam's *Covenant in both reſpects, that is intentionally, as well as materially conſidered.* And once more, *p.* 20. he expreſly denies that the Law was added as an *Appendix* to the *Promiſe*; calls that a crude aſſertion of mine; and asks me, *Why it might not be added as an Appendix rather to the firſt Covenant of Works, to re-inforce that?* And after all, guſhes out many ſlighting and opprobrious terms upon me, which I will not throw back again, but rather leave him to reconcile himſelf with himſelf.

I ſhall only ask Mr. *Cary* a ſober Queſtion or two, inſtead of Recriminations, and rendring reviling for reviling.

Firſt, How the *Jews* were *right enough* in reference to the nature of the Law, as it was a Covenant of Works, and yet *out* in reſpect of its proper uſe and intention, which was not, that any ſhould attain unto Life and Righteouſneſs by it, but to convince them of Sin, and of the neceſſity of a Saviour; and yet the Law be a Covenant of Works, *intentionally*, as well as *materially* conſidered; and that in reſpect of God's ſpecial deſignation and appointment? If God deſigned and appointed it in his *Sinai* diſpenſation, to be to them, an *Adam*'s Covenant of Works, then certainly they were not out (as you ſay they were) when they ſought Righteouſneſs by the works of it; nor could that miſtake of theirs be the ground of the Controverſy betwixt the *Apoſtle* and them: For it ſeems it was no miſtake, being by God's Intention, as well as its own primitive Nature, promulged at *Sinai*, as a true *Adam*'s Covenant.

Secondly, You deny the Law was added to the Promiſe, and ask me why it might not be added to the firſt Covenant to re-inforce that? I anſwer, Becauſe the ſcope of the place will not bear it, nor any good Expoſitor countenance ſuch a fancy. You make the *Sinai* Law to be the ſame with that firſt Covenant, and by ſo expounding the Apoſtle, you make him ſay, either that the ſame thing was added to it ſelf, (which muſt in your own Phraſe, be by a *Correſpondency of Identity*) or elſe that there are two diſtinct Covenants of Works when indeed there is but one) and that the latter was added to the former. This is your way of Expounding Scripture, when driven

Προσετέθη posita, pro apposita, hoc eſt, Promiſſioni adjecta. *Beza.*

ven to a ſtreight by dint of Argument. Nothing beſide ſuch a pure neceſſity, could drive you upon ſuch an Abſurdity.

Vid. Dr. Reynold's *Uſe of the Law*, p. 378. *full up to my ſenſe, and* p 371.

It was added to the promiſe (ſaith Dr. *Reynolds*) by way of ſubſerviency and attendance, the better to advance and make effectual the Covenant it ſelf. Mr. *Strong* upon the two Covenants, ſaith, the Apoſtle's meaning is, that the Law was added as an *Appendix* to the Promiſe. But it may be you had rather hear Dr. *Criſp*'s Expoſition * than his; for you ſay, had it been added to the Promiſe, it would have given Life. The *Doctor* will at once give you the true ſenſe of the Text, and with it a full anſwer to your Objection. "*Though Life* (ſaith he) *be not the end* " *of the Law, yet there are other ſufficient uſes of it* " *requiring the promulgation thereof: It was publiſhed to be an Appendix to the Goſpel*, Gal. 3. 19. " *And this ſuppoſes*, (1.) *The priority of the Goſpel to the Law.* (2.) *The principality of the* " *Promiſe of Life by Chriſt, above the Law.* " (3.) *The Conſiſtence of the Law and Goſpel.* " *They may well ſtand one by another, as an Houſe,* " *and the addition to it may.* That it was with ſuch an intention added to the Promiſe, I have met with no Man that had front enough to deny or ſcruple it before you. And that the *Jews* did miſtake its chief ſcope and uſe, from whence we denominate it a Covenant of Grace, the generality of Godly and Learned Divines conſtantly affirm. See Mr. *Anth. Burgeſs de Lege*, p. 227. *Bolton*'s *Bounds*, p. 160, 161. Mr. *Samuel Mather* on the *Types*, p. 11. with multitudes more, whoſe citations would even weary the Reader. And what you urge from Mr. *Pool*'s *Annotations*, on 2 *Cor.* 3. 6, 7. It makes nothing at all to your purpoſe: For it is manifeſt the *Annotator* there, takes the Moral Law in it ſelf, ſtrictly taken, and as ſet in oppoſition to the Goſpel, which it never was ſince the Fall, but by the Ignorance and Infidelity of unregenerate Men.

* *Dr.* Criſp, Lib. 4. *Serm.* 9.

You alſo labour to ſhelter your erroneous fancy under the Authority of Dr. *Owen*; but you manifeſtly abuſe him in your Citation; for in that very place you refer to, he ſpeaks ſtrictly of the Covenant of Works made with *Adam* in *Paradiſe*; and plainly diſtinguiſhes it from the *Sinai* Covenant, which ſufficiently ſhews his judgment in this point. For theſe are his own words, which you ſuppreſſed in the Citation, "*As to the* Sinai *Co-* " *venant and the New Teſtament, with their Pri-* " *vileges thence emerging, they belong not to our* " *preſent Argument.* This Paragraph you wilfully omit, that you might include that which his words plainly exclude. In the ſame place he tells you, that *David* and *Abraham*'s Covenant, was for eſſence the Covenant of Grace, notwithſtanding the variations made in it: But you take and leave, as beſt ſuits your deſign. †

Dr. Owen *of Juſtification*, p 396, 397. *Vindicated from Mr.* C's *groſs Miſrepreſentation.*

Once more in *p.* 16, 17, *&c.* of my *Vindiciæ Legis*, you find your ſelf pinched with another *Dilemma*, from *Lev.* 26. 40, 41, 46. whence I plainly proved, That there is a Promiſe of Pardon found in the *Sinai* diſpenſation, to penitent Sinners. That this Promiſe was given at *Mount Sinai* by the hand of *Moſes*, is undeniable from *verſ.* 46. That it contained the Relief of a gracious remiſſion to penitent Sinners, is as undeniable from *verſ.* 40, 41. If you ſay, this Promiſe belongs to *Moſes* his diſpenſation (as *verſ.* 46. tells you it did) then there is remiſſion of Sins found in the *Sinai* Laws. If you ſay it only refers to *Abraham*'s Covenant of Grace; then that Covenant of Grace appears to be conditional, which you utterly deny.

Now what is your Reply to this? (1.) You object my own words in *the Method of Grace*, *p.* 326. as if you had never read the juſt and fair Vindication I had before given you of them, *p.* 134, 135. of my firſt Reply to you. At this rate Men may continue Controverſies to the Worlds end. Sir, there are many Witneſſes, that you are very well acquainted with my *Method of Grace.* (2.) You ſay, *p.* 31 of your Reply, That that Covenant could not be conditional, *becauſe a Condition implies merit either of congruity or condignity.* This is a further diſcovery of your ignorance of the nature of *Conditions* as well as *Covenants*: But that point belonging to the laſt Head of Controverſy between us, I ſhall refer it thither.

It were eaſie for me to inſtance in many more Abſurdities which Mr. C. cannot eluctate, and to prove them upon him as eaſily as to name them. But I will not preſs him too far; what hath been named and proved already, is more than enough to convince the Reader, that my firſt Argument is left ſtanding in its full force and ſtrength againſt him, *viz.*

Argument I. That Propoſition can never be true, which neceſſarily draws many and horrid and groſs Abſurdities after it by juſt conſequence. But ſo doth this: *Ergo.*

Argument II. My next *Argument*, *Vindiciæ*, *&c.* *p.* 27. is as ſecure as the firſt. It was this. If *Adam*'s Covenant had one end, namely, the Happineſs and Juſtification of Men by their own Obedience, and the Law at *Sinai* had quite another end, namely to bring Sinners to Chriſt by Faith for their Righteouſneſs; the one to keep him within himſelf, the other to take him quite out of himſelf; then the *Sinai* Law cannot poſſibly be the ſame with *Adam*'s Covenant of Works in *Paradiſe.*

But ſo ſtands the Caſe, *Rom.* 10. 4. *Chriſt is the end of the Law for Righteouſneſs to every one that believeth.*

Therefore they cannot be the ſame, but two different Covenants.

All that touches this *Argument*, is but three Lines in the 49th page of your Reply; where you ſay you have ſufficiently anſwered and cleared this in *p.* 169, 172. of your former Diſcourſe, from the corrupt interpretation by me faſtned thereon.

Now, if the Reader will give himſelf the trouble to examine thoſe Pages, he ſhall find that Mr. C. there allows that very interpretation which he here calls corrupt; and ſaith it comes all to one reckoning with his own. If this will overthrow my ſecond *Argument*, it is gone.

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† *But if you will ſee the Doctor's judgment, in concurrence with all his Brethren, you have it in theſe very words:* "*Although this Covenant hath been variouſly adminiſtred in reſpect of Ordinances and Inſtitutions in the time of the Law,* " *and ſince the coming of Chriſt in the fleſh; yet for the ſubſtance and efficacy of it, to all its ſpiritual and ſaving ends, it is one and the ſame; upon* " *the account of which various diſpenſations it is called the* Old *and* New-Teſtment. *Vide* Declaration of the Faith and Order of the Congregational Churches in *England* p. 15. at the *Savoy*, *Octob.* 12. 1658.

Argument III. My third *Argument* was drawn from *Acts* 7. 38. in this Form:

If Chriſt himſelf were the *Angel* by whom the Laws were delivered to *Moſes*, which are there called *the lively Oracles of God*; then the Law cannot be a pure *Adam*'s Covenant of Works: For it is never to be imagined, that ever Jeſus Chriſt himſelf ſhould deliver to *Moſes* ſuch a Covenant directly oppoſite to all the ends of his future Incarnation.

But it is more than probable from that Text, that it was Chriſt which delivered the Law to *Moſes* on the *Mount*. *Ergo*.

To this *Argument* he ſaith not one word in *p.* 49. of his *Reply*, where he cites a part of it, nibling a little at that expreſſion [*The lively Oracles of God,*] thinking it unimaginable the *Sinai* Law ſhould be ſuch; when as the Apoſtle *Paul*, *Rom.* 7. 10. found the Commandment to be unto death; and the Apoſtle 2 *Cor.* 3. 6, 7. calls it a *Miniſtration of death.* I muſt therefore leave Mr. C. to reconcile thoſe two Scriptures. And withal, I muſt tell him, that *Spanhemius* gives the ſame ſenſe I do of *Acts* 7. 38. as the current judgment of Chriſtians againſt the *Jews*, That it was not a created *Angel*, but Chriſt himſelf.

Fr. Spanhem. Elench. Controv. p. 552.

Argument IV. The laſt *Argument* I urged, was from *Rom* 9. 4. and thus it may run.

No ſuch Covenant as by the Fall had utterly loſt all its Promiſes, Privileges, and Bleſſings, and could retain nothing but Curſes and Puniſhments, could poſſibly be numbred among the chief Privileges in which God's *Iſrael* gloried.

But the Law given at *Sinai* was numbred among their chief Privileges, *Rom.* 9. 4. *Ergo.*

To this he only ſaith, *p.* 57. of his Reply, ‘That the Law, even as it was a Covenant of Works, was a privilege ineſtimable, beyond what all others enjoyed; becauſe the very Curſes and Puniſhments annexed thereunto, in caſe of the leaſt failure, were of excellent uſe to convince them of their ſin and miſery without Chriſt, and their neceſſity therefore of a Saviour; which was the proper work of the Law, as a Covenant of Works; which advantage all other Nations wanting, it might well be numbred among the chief Privileges they were inveſted with.’

But (1.) If the Law were intended by God, to be an *Adam*'s Covenant to them (as Mr. C. ſaith it was) where then is the Privilege of God's *Iſrael* above other Nations? (2.) If their Privilege conſiſted in the ſubſerviency of that Law to Chriſt (as he here intimates it did) then he yields the thing I contend for. For this being its chief ſcope and end, we do hence juſtly denominate it a Covenant of Grace, though more obſcure and legally adminiſtred. And in this Judgment moſt of our ſolid Divines concurr. Mr. *Charnock* on the *Attributes*, *p.* 390. is clear and judicious in the point. Mr. *Samuel Bolton*, in that excellent Book called, *The Bounds of Chriſtian Liberty*, gives nine ſolid Arguments to prove the Law was not ſet up at *Sinai* as a Covenant of Works. Mr. *Anth. Burgeſs* gives us ſix Arguments to prove the ſame Concluſion. Mr. *Greenhill* on *Ezek.* 16. gives us demonſtration from that Context, That ſince it was a Marriage-Covenant, as it appears to be *v.* 8. it cannot poſſibly be a diſtinct Covenant from the Covenant of Grace. The incomparable *Turrettine* Learnedly and Judiciouſly ſtates this Controverſy; and both poſitively aſſerts, and by many Arguments fully proves, That the *Sinai* Law cannot be a pure Covenant of Works, or a Covenant ſpecifically diſtinct from the Covenant of Grace. It were eaſie to fill Pages with Allegations of this kind; but I hope what hath been ſaid, may ſuffice for this Point.

Bolton's Bounds, *p.* 130, &c.

Burgeſs, de Lege, *p.* 225.

Greenhill, in Loc.

Turrettine *part* 2. *p.* 288, 289.

But ſtill Mr. *Cary* complains, that I have all this while but threatned his *Arguments* to prove them fallacious, or to have four Terms in them; and therefore he hath drawn out ſome ſelect *Arguments*, as he calls them, *p.* 37. to try my skill upon. I will neither tire my Reader in a fooliſh chaſe of ſuch weak and impertinent *Arguments* as he there produceth, nor yet wholly neglect them, leſt he glory in them as unanſwerable. And therefore to ſhew him the fate of the reſt, I will only touch his firſt Argument, which being his *Argumentum Palmarium*, deſervedly leads the Van to all the reſt. And thus it runs upon all four.

That Covenant that is not of Faith, muſt needs be a Covenant of Works, yea, the very ſame for ſubſtance with that made with *Adam*.

But the Scripture is expreſs, That the *Law* is not of Faith, *Gal.* 3. 12. *Ergo.*

The *Law* is conſidered two ways in Scripture. (1) Largely, for the whole *Moſaical Oeconomy*, comprehenſive of the Ceremonial as well as Moral Precepts; and that Law is of Faith, as the Learned *Turrettine* hath proved by four Scripture *Arguments*, Pars ſecunda, *p.* 292, 293. * Becauſe it contained Chriſt the Object of Faith, *&c.* Becauſe it impelled Men to ſeek Chriſt by Faith. Becauſe it required that God be worſhipped, which he cannot rightly be without Faith. And becauſe *Paul* deſcribes the Righteouſneſs of Faith in thoſe very words whereby *Moſes* had declared the Precepts of the Law, *Deut.* 30. 11, 12, 13. Again, the Law in Scripture is taken *ſtrictly* for the *Moral Law* only, conſidered abſtractly from the Promiſes of Grace, as the Legal *Juſticiaries* underſtood it. Theſe are two far different ſenſes and acceptations of the Law. Your *Major Propoſition* takes the Law in its large complex body, as appears by your 3*d.* Page. Your *Minor Propoſition*, which you would confirm by *Gal.* 3. 12. takes the Law ſtrictly and abſtractly, as it is ſet disjunctly from, yea in oppoſition to Faith and the Promiſes, and ſo there are two ſorts of *Law* in your *Argument*, and conſequently your *Argument* is fallacious, as all its fellows be, and *runs* (as I told you before) *upon all four.*

* Lex dicitur non eſſe ex fide, *Gal.* 3. 12. non ut latè ſumitur prout notat Oeconomiam Moſaicam; ſed ſtrictè, quum ſumitur pro Lege Morali abſtractæ, & ſeorſim à promiſſionibus gratiæ, quomodo illam intelligebant Juſticiarii, qui vitam ex eâ quærebant. Nam fidem etiam in fœdere Sinaitico præceptam fuiſſe evincitur, &c.

I

I hope this may ſuffice with reſpect to the *Sinai* Covenant controverted betwixt me and my Neighbour, to evince that it cannot be what he aſſerts it to be, even an *Adam*'s Covenant of Works: and that I have diſcharged what I undertook to prove with reſpect to this Covenant, namely, That Mr. C. cannot free his *Poſition* from the groſs Abſurdities with which I loaded it, but endeavouring to do that, hath incurred many more: that his *Reply* hath left my Arguments ſtanding in their full ſtrength againſt him: and that the *Poſition* I have ſet up againſt him, is well founded in Scripture; and hath the general concurrence and conſent of Learned, Holy, and Orthodox Divines.

To conclude, Let the Grave and Learned Dr. *Edw. Reynolds*, in his excellent *Treatiſe* of *the Uſe of the Law*, determine this Controverſy betwixt us, *p.* 371, *&c.* where deſignedly handling this Doctrine from *Rom.* 7. 13. ‘*That the Law was revived and promulgated anew on Mount* Sinai *by the Miniſtry of* Moſes, *with no other than Evangelical and merciful purpoſes*, he abundantly confirms my Senſe and *Arguments*, and ſaves me the labour of refuting the principal, and moſt of yours: where carrying before him the whole Context of *Gal.* 3. from the 15*th* to the 23*d*, he clearly carries his Doctrine with it, proving from *v.* 15. ‘That God's Covenant with *Abraham* was perpetual and immutable, and therefore all other ſubſequent Acts of God (ſuch as the giving of the Law was) do ſome way or P. 376. other refer unto it. (2.) From *v.* 16. he further proves, “That as God's Covenant with *Abraham* is moſt conſtant in regard of the wiſdom and unvariableneſs of him that made it; ſo it can never expire for want of P. 377. a Seed to whom it is made. (3.) From *v.* 17. he proves, that if another Law be made after the Promiſe, which *prima ſpecie*, and in ſtrict conſtruction, doth imply a contradiction to the terms and nature of the former Law; then it is certain, that this latter Law muſt be underſtood in ſome other ſenſe, and admit of ſome other ſubordinate uſe, which may well conſiſt with the being and force of the former Covenant. (4.) From *v.* 18. he proves, that the coming of the Law hath not voided the Promiſe, and that the Law is not of force (as you vainly dream) towards the Seed to whom the Promiſe is made; and therefore if it be not to ſtand in a contradiction, it follows that it muſt ſtand in ſubordination to the Goſpel; and ſo to tend to Evangelical Purpoſes. (5.) He further proves his Concluſion from *v.* 19. which ſhews for what end the Law was added, προσετέθη. ‘It was not (ſaith he) ſet up alone, as a thing in groſs by it ſelf; as an adequate, compleat, ſolid Rule of Righteouſneſs, as it was given to *Adam* in *Paradiſe*: much leſs was it publiſhed to void and diſannul any precedent Covenant; but ſo far was it from abrogating, that it was *added to the Promiſe* by way of ſubſerviency, and attendance; the better to advance and make effectual the Covenant it ſelf; and that until the Seed ſhould come, which whether it reſpect Chriſt perſonal, or myſtical; in either ſenſe (ſaith he) it confirms the point we are upon, *viz.* *That the Law hath Evangelical purpoſes.* If the Seed be underſtood of the Perſon of Chriſt, then this ſhews, that the Law was put to the Promiſe, the better to raiſe and ſtir up in Men the expectations of Chriſt, the promiſed Seed. But if we underſtand by Seed, the *Faithful* (which I rather approve); then the P. 379. Apoſtle's meaning is this; That as long as any are either to come into the unity of Chriſt's Body, and have the Covenant of Grace applied to them, *&c.* ſo long there will be uſe of the Law, both to the Unregenerate, to make them fly to Chriſt, and thoſe that are already called, that they may learn to caſt all their Faith, Hope, and Expectation of Righteouſneſs upon him ſtill. This then manifeſtly ſhews, that there was P. 380. no other intention in publiſhing the Law, but with reference to the Seed: that is, with Evangelical purpoſes to ſhew Mercy: not with reference to thoſe that periſh, who would have had condemnation enough without the Law. And further ſtrengthens his Concluſion from the laſt words of *verſ.* 19. ‘That it was ordained by *Angels* in the hand of a *Mediator*. This (ſaith he) evidently declares, That the Law was publiſhed in Mercy and Pacification, not in Fury or Revenge; (for the work of a *Mediator* is to negotiate Peace, and treat of Reconcilement between Parties offended) whereas, if the Lord had intended Death in the publiſhing of the Law, he would not have proclaimed it in the hand of a *Mediator*, but of an *Executioner*. (6.) P. 381. From *verſ.* 20. Thoſe words (ſaith he) ſhew why the Law was publiſhed in the hand of a *Mediator*, *viz.* that they ſhould not deſpair and ſink under the fear of his Wrath. For as he made a Covenant of Promiſe to *Abraham*, and his Seed; ſo he is the ſame *God* ſtill, one in his Grace and Mercy towards Sinners. *God is one*, *i. e.* in ſending this *Mediator*, he doth declare to Mankind, that he is at peace and unity with them again. *Moſes* was the Repreſentative, and Chriſt the ſubſtantial and real *Mediator*. *God is one*, *i. e.* he carries P. 382. the ſame Purpoſe and Intention both in the Law and in the Goſpel; namely, benevo- P. 384. lence, and deſire of reconcilement with Men. (7.) To ſum up all that hath been ſpoken touching the uſe of the Law in a plain ſimilitude; Suppoſe we a *Prince* ſhould proclaim a Pardon to all *Traitors*, if they would come in and plead it; and after this, ſhould ſend forth his Officers to attach, impriſon, examine, convince, arraign, threaten, and condemn them: Is he now contrary to himſelf? Hath he repented of his Mercy? No, but he is unwilling to loſe his Mercy, deſirous to have the honour of his Mercy acknowledged unto him. The ſame is the Caſe between God and us. To *Abraham* he made a promiſe of Mercy and Bleſſedneſs to all that would plead intereſt in it, for the remiſſion of their Sins; but Men were ſecure and heedleſs of their Eſtate, *&c.* Hereupon P. 385. the Lord publiſhed by *Moſes* a ſevere and terrible Law; yet in all this, God doth but

‘purſue his firſt purpoſe of Mercy, and take a courſe to make his Goſpel accounted worthy of all acceptation; which clears the general Point, *That God in the publication of the Law by* Moſes, *on Mount* Sinai, *had none but Merciful and Evangelical Intentions.* And once more; The Law was not publiſhed by *Moſes* on *Mount Sinai*, as it was given to *Adam* in *Paradiſe*, to juſtify, or to ſave Men.
P. 386. And *p.* 385. it is not given, *ex primariâ intentione*, to condemn Men. In conſequence to all which he ſaith, *p.* 388, 389. that to preach the Law alone by it ſelf, is to pervert the uſe of it; neither have we any power or commiſſion ſo to do. It was publiſhed as an *Appendant* to the Goſpel, and ſo muſt it be preached. It was publiſhed in the hand of a *Mediator*, and muſt be preached in the hand of a *Mediator*. It was publiſhed Evangelically, and it muſt be ſo preached.

See how this agrees now with *p.* 173. of your *Call*, and how the ſeveral parts of the Diſcourſe of this ſound and eminent *Doctor* (which I have been forced to ſum up and contract) do abundantly confute your vain Notions of the Law, and cut the very Nerves of your beſt Arguments, if they had any Nerves in them: for indeed it is *moles abſque nervis*.

It were eaſy for me to repreſent the Senſe of many other eminent Divines in perfect harmony with the Doctrine of this great and excellent *Divine*, who hath ſubſtantially proved the Point I defend againſt you: but 'tis enough.

II. Let us next examine what execution his *Reply* hath done upon my ſecond *Poſition*, ſet up in direct oppoſition to him; namely,
Abraham's Covenant, *Gen.* 17. the Covenant of Grace. *That God's Covenant with* Abraham, *Gen.* 17. *unto which Circumciſion was annexed, is, for its ſubſtance, the ſelf-ſame Covenant of Grace with that which Gentile-believers and their Infant-ſeed are now under.*

Here I have abundant cauſe again to complain, that Mr. *C.* hath ſo formed his Anſwers, as if he had never read the Book he undertakes a Reply to. And I do verily believe, the greateſt part of his Reply was made at random, before ever my printed Book was in his hands. For he hath not at all conſidered the ſtate of the Queſtion, as I there gave it him; nor kept himſelf to the juſt and neceſſary Rules of Diſputation, as I earneſtly deſired he would. However, 'tis not Complaints, but Confirmation and Vindication of my Arguments, which is my proper work. I ſhall therefore recite them briefly, and vindicate and confirm them ſtrongly; contracting all into as few words as can expreſs the ſenſe and Argument of the Point before me.

Argument I.

If Circumciſion be a part of the Ceremonial Law, and the Ceremonial Law was dedicated by Blood; and whatſoever is ſo dedicated, is by you confeſſed to be no part of the Covenant of Works: then Circumciſion can
Vindiciæ Legis, &c. p. 42. be no part of the Covenant of Works, even by your own confeſſion. But it is ſo. *Ergo.*

Reply. p. 68. To this Mr. *Cary* returns a *Tragical Complaint* inſtead of a *Rational Anſwer. Inſinuates my falſehood and groſs abuſe of him. Appeals to his Reader. Tells him, I have taken a liberty to ſay what I pleaſe, as if there were no future Judgment to be regarded. And that I can expect no comfort another Day without repentance now. For thoſe things that have thus paſſed betwixt him and me, ſhall again be reviſed, and ſet in order before me. That he is weary of noting my Miſcarriages of this kind. That there is hardly a* Page *or* Paragraph *in my whole* Reply, *but abounds with Tranſgreſſions of this nature. He begs the Lord to forgive me; and wiſhes he could ſay,* Father, forgive him, for he knows not what he doth; *as if my Sin were greater than the Sin of thoſe that ſtoned* Stephen, *or crucified Chriſt.*

Either I am *guilty* or *innocent* in the matters *Reply.*
here charged upon me by Mr. *C.* If *guilty*, I promiſe him an ingenious acknowledgment. If *innocent*, (as both my Conſcience, and his own Book will prove me to be) then I ſhall only ſay, *He knoweth not what ſpirit he is of.* The Caſe muſt be tried by his own Book, and it will quickly be decided. Theſe are the very words in his *Solemn Call*, p. 148. ‘*He* (that is, Mr. *Sedgwick*) *makes no diſtinction betwixt the Ceremonial Covenant that was dedicated with Blood, and the Law written in Stones that was not ſo dedicated. How ſtrangely doth he confound and obſcure the word and truth of God, which ought to have been cleared and diſtinctly declared to thoſe he had preached or written to?* With much more, *p.* 149, 150, 151. where he ſaith, ‘*It's plain, that the Law written in Stones, and the Book wherein the Statutes and Judgments were contained, were two diſtinct Covenants, and delivered at diſtinct Seaſons, and in a diſtinct method; the one with, the other without a Mediator; the one dedicated with blood and ſprinkling, the other (that we read of) not ſo dedicated.*

Now let the Reader judge whether I have deſerved ſuch Tragical Complaints and dreadful Charges for inferring from theſe words, That the Ceremonial Law being by him pronounced a diſtinct Covenant from the Moral Law, which he makes all one with *Adam*'s Covenant; delivered at a diſtinct ſeaſon, and in a diſtinct method; the Ceremonial Law with a *Mediator*, the Moral Law without a *Mediator*; the Ceremonial Law dedicated with Blood and ſprinkling, the Moral Law not ſo dedicated: let him judge (I ſay) whether I have wronged him in ſaying, that by his own confeſſion, Circumciſion being a part of this Ceremonial Law, it can therefore be no part of the Covenant of Works?

But Mr. *Cary* hath two things to ſay for
himſelf. (1.) That in the ſame place he *Exception.* makes the Ceremonial Law no other than a *Covenant of Works:* And the wrong I have done him, is by not diſtinguiſhing (as he did) betwixt *A Covenant of Works*, and *The Covenant of Works*. Here it ſeems lies my guilt upon which this dreadful out-cry againſt me is made.

Reply. But if I ſhould chance to prove, that there never was, is, or can be any more than one Covenant of Works; and that any other Covenant which is diſtinguiſhed from it (as he confeſſes the Ceremonial Law was) by a Mediator, and the Blood of ſprinkling, can be no part of that Covenant of Works: what then will become of Mr. C's diſtinction of *A Covenant of Works*, and *The Covenant of Works?* Now the matter is plain and evident, That as there never were, are, or can be more than two common Heads appointed by God, namely *Adam*, and *Chriſt*, 1 *Cor.* 15. 45, 46, 47, 48. *Rom.* 5. 15, 17, 18, 19, ſo it is impoſſible there ſhould be more than two Covenants, under which Mankind ſtands, under theſe two common Heads. And the Firſt Covenant once broken, it is utterly impoſſible that fallen Man ſhould ever attain Life that way, or that ever God ſhould ſet it up again with ſuch an intention and ſcope, *unleſs* (as Mr. *Charnock* ſpeaks) *he had reduced Man's Body to the duſt, and his Soul to nothing, and framed another Man to have governed him by a Covenant of Works; but that had not been the ſame Man that had revolted, and upon his revolt was ſtained and diſabled.* If Mr. *C.* therefore be not able to prove more Covenants of Works with Mankind than one, let him rather bluſh at his ſilly diſtinction betwixt *a* Covenant of Works, and *the* Covenant of Works. For indeed he makes at leaſt four diſtinct Covenants of Works, one with *Adam*, two with *Moſes*; one Moral, the other Ceremonial; and a fourth with *Abraham* at the inſtitution of Circumciſion, *Gen.* 17.

Charnock *on the Attributes, p.* 390.

(2.) If it appear (as it clearly doth) that as there never was, is, or can be any more than one Covenant of Works, ſo whatſoever Covenant is diſtinguiſhed from it by a Mediator, and dedication by the ſprinkling of Blood (as he ſaith the Ceremonial Law was) cannot poſſibly, for the Reaſons he gives, be any part or Member of *Adam*'s Covenant of Works; then, I hope, I have done Mr. *C.* no wrong in my aſſumption from his own words, for which he ſo reviles and abuſes me. But this will appear as plain as the Noon-day-light: for a Covenant with a Mediator, and dedicated by ſprinkling of Blood, doth, and neceſſarily muſt eſſentially difference ſuch a Covenant from that Covenant that had no Mediator, nor dedication of Blood. To deny this, were to confound Law and Goſpel, *Adam*'s and Chriſt's Covenant; but the diſtinction betwixt them is his own, therefore my aſſumption was juſt. That this Blood was typically the Blood of Chriſt, and that the Holy Ghoſt ſignified the one by the other, is plain from *Heb.* 9. 7, 8. And I never met with that Man that ſcrupled it before Mr. *Cary*. So then my firſt *Argument* to prove *Abraham*'s Covenant of Circumciſion to be the Covenant of Grace, and not an *Adam*'s Covenant, or any part thereof, ſtands firm after Mr. *C*'s paſſionate *Reply*, which I hope the Lord will pardon to him, though he had ſcarce Charity enough left to deſire a pardon for his Friend, who had neither wronged the Truth, nor him.

Argument II.

My ſecond *Argument* was this. If Circumciſion was the ſeal of the Righteouſneſs of Faith, it did not pertain to the Covenant of Works; for the Righteouſneſs of Faith and Works are oppoſite.

But Circumciſion was the Seal of the Righteouſneſs of Faith, *Rom.* 4. 11. *Ergo.*

The ſum of what he anſwers to this, *p.* 72, 73, *&c.* (as far as I can pick his true ſenſe out of a multitude of needleſs words) is this. ‘*He confeſſes this Argument ſeems very plauſible; ‘but however,* Abraham *was a Believer before ‘Circumciſion; and tho' indeed it ſealed the Righ‘teouſneſs of Faith to him, yet it ſealed it to him ‘only as the Father of Believers, and denies that ‘ever* Jacob, *or* Iſaac, *or any others enrolled in ‘that Covenant, were ſealed by it; but to all the ‘reſt, beſide* Abraham, *it was rather a token of ‘ſervitude and bondage.* This is the ſum and ſubſtance of his Reply.

Reply. But, Sir, let me ask you two or three plain *Queſtions*. (1.) What is the reaſon you ſilently ſlide over the *Queſtion* I asked you, *p.* 41. of my *Vindiciæ, &c.*? Did you find it an hot *Iron* which you durſt not touch? 'Tis like you did. My Queſtion was this. *Had* Adam's *Covenant a ſeal of the righteouſneſs of Faith annexed to it, as this had,* Rom. 4. 11? *The righteouſneſs of Faith is Evangelical Righteouſneſs, and this Circumciſion ſealed. Say not it was to* Abraham *only that it ſealed it, for 'tis an injurious reſtriction put upon the Seal of a Covenant which extended to the Fathers as well as to* Abraham: *however, you admit that it ſealed Evangelical Righteouſneſs to* Abraham: *but I hope you will not ſay, that a Seal of the Covenant of Works (for ſo you make Circumciſion to be) ever did, or could ſeal Evangelical Righteouſneſs to any individual Perſon in the World.*

I find you a Man of great Confidence, but certainly here it failed you: not one word in Reply to this. (2.) ‘I told you your di‘ſtinction was invented by *Bellarmine*, and ‘ſhew'd you where it was confuted by Dr. ‘*Ames*: but not a word to that. (3.) I ſhew'd, ‘That the extending of that Seal to ‘all Believers, as well as *Abraham*, is moſt ‘agreeable to the drift and ſcope of the A‘poſtle's Argument, which is to prove, that ‘both *Jews* and *Gentiles* are juſtified by ‘Faith, as *Abraham* was: and that the ground ‘of Juſtification is common to both: and that ‘how great ſoever *Abraham* was, yet in this ‘caſe he hath found nothing whereof to glory. ‘And is not your Expoſition a notable one, ‘to prove the community of the priviledge ‘of Juſtification, becauſe the Seal of it was ‘peculiar to *Abraham alone*? p. 47, 48.

Sir, You have ſpent words enough upon this Head to tire your Reader. But why can I not meet with one word among them, that fairly advances to grapple with my *Argument*? or anſwer the important *Queſtions* before you, upon which the matter depends? If this be all you have to ſay, I muſt tell you, You are a weak manager of a bad Cauſe; which is the leſs hazard to Truth.

Argument III.

In the Covenant of Circumciſion, *Gen.* 17. God makes over himſelf to *Abraham*, and his Seed, *to be their God*, or gives them a ſpecial intereſt in himſelf.

But in the Covenant of Works, God doth

not ſince the Fall, make over himſelf to any to be their God by way of ſpecial Intereſt.

Therefore the Covenant of Circumciſion cannot be the Covenant of Works

The ſum of your Reply in *p.* 76. is under two Heads.

(1.) “ You boldly tell me, That *God doth* “ *in the Covenant of Works make over himſelf* “ *to Sinners to be their God by way of ſpecial Inte-* “ *reſt: but it being upon ſuch hard terms, that it's* “ *utterly impoſſible for Sinners that way to attain* “ *unto Life, he hath therefore been pleaſed to abo-* “ *liſh that, and make a new Covenant:* and bring *Exod.* 20. 2. to prove it.

Reply. This is new and ſtrange Divinity with me. (1.) That God ſhould become a People's God by way of ſpecial intereſt, by vertue of the broken Covenant of Works. This wholly alters the nature of that Covenant; for then it was a Law that could give Life, contrary to *Gal.* 3. 21. unleſs you can ſuppoſe a Soul that's totally dead in Sin, to have a ſpecial intereſt in God, as his God. (2.) This Anſwer of yours yields the Controverſy about the nature of the *Sinai Law*: for this very Conceſſion of yours, is the *Medium* by which our Divines prove it to be a Covenant of Grace. (3.) This Conceſſion of yours confounds the two Covenants, by communicating the eſſential property and prime privilege of the Covenant of Grace, to *Adam*'s Covenant of Works. Either therefore expunge *Jer.* 31. 33. as a Covenant of Grace, *I will be their God, and they ſhall be my People*; or allow that in *Gen.* 17. 7. to be ſpecifically the ſame; and that *Exod.* 20. though more obſcurely delivered. (4.) “ You aſſert, *That God may actually become a Peoples God by way of ſpecial inte-* “ *reſt, and yet the Salvation of that People be ſu-* “ *ſpended upon impoſſible terms.* You ſent them before to *Purgatory*, but by this you muſt ſend them directly to *Hell*: For if the Salvation of God's peculiar People be upon impoſſible terms, 'tis certain they cannot be ſaved. And laſtly, it is an horrid reflection upon the Wiſdom and Goodneſs of God, who never did, or will make any Covenant, wherein he takes fallen Men to be his peculiar People, and make over himſelf to be their God; and yet not make proviſion for their Salvation in the ſame Covenant, but leave their Salvation for many Ages upon hard and impoſſible terms, (*i. e.*) leave them under damnation.

(2.) I told you in my *Vindiciæ, &c.* p. 49. that you were fain to cut *Abraham*'s Covenant, *Gen.* 17. into two parts; and make the firſt to be the pure Covenant of Grace, which is the promiſory part to the *9th verſe*; and the Reſtipulation (as you call it, *p.* 205.) to be as pure a Covenant of Works. Which I truly ſaid was *a bold Action*; and in ſo calling it, I gave it a ſofter name than the nature of it deſerved.

Mr. C's Defence p. 79. The ſum of what you reply to this, is, (1.) By denying the matter of Fact, and charging me with miſrepreſentation; and in the next page confeſſing the whole Charge, ſaying, Though the Promiſe and the Reſtipulation, mentioned *verſ.* 7, 8, 9. make but one and the ſame Covenant of Circumciſion; yet there are two Covenants mentioned in that Context, the firſt between God and *Abraham* himſelf, *verſ.* 2, 4. the other between God and *Abraham*, and his natural Poſterity alſo, *verſ.* 7, 8, 9, 10. The former you call a Covenant of Grace, the latter a Covenant of Works And *p.* 81. you affirm, That after God had entred the Covenant of Grace with *Abraham*, Verſ. 2, 4. that *Abraham* himſelf was required to be circumciſed by the Command of God, as a Token of the Covenant of Works. *P. 81.* And then (after ſome unbecoming Scoffs for miſplacing *verſ.* 7, 8. where *v.* 9, 10. ſhould be; as alſo of *Gen.* 12. for *Gen.* 17. (whether by the *Scribe*, my *Self*, or *Preſs*, I cannot ſay; but in each place ſufficient light is given to ſet you right in the ſcope and Argument of my Diſcourſe) you tell us, That *how harſh and unlikely ſoever it may ſeem to Man's carnal reaſon, that the latter, to wit, the Covenant of Works made with* Abraham, *verſ.* 9, 10. *muſt needs make void the Covenant of Grace made with him,* verſ. 2, 4. *yet the Apoſtle gives a quite contrary reſolution of it,* Gal. 3. 17. And after all, *p.* 79. in return to my *Argument*, That the Circumciſion of *Abraham*, and his Seed, *verſ.* 9, 10. could not poſſibly be a condition of *Adam*'s Covenant of Works ☜ from the nature of the act: becauſe *Paul* himſelf circumciſed *Timothy*, *Act.* 16. 1, 2, 3. and aſſerts it to be a part of his Liberty, *Gall.* 2. 3, 4. which could never be, if in the very nature of the Act it had bound *Timothy* to keep the Law for juſtification; and had been contrary to the whole ſcope of the Apoſtle's Doctrine: but it became an obligation only from the intention of the Agent All that you ſay to this, *p.* 95. is, “ That as “ for *Paul's compliance with the Jews, however* “ *the caſe ſtood in that reſpect, this is certain, That* “ *the bleſſed Apoſtle would never have expreſſed* “ *himſelf with that vehemency he doth,* Gal. 5. “ 2, 3. *if this had been only the ſenſe of the Jewiſh* “ *Teachers, or that Circumciſion in it's own nature* “ *did not oblige to the keeping of the whole Law;* “ *and that this is only my corrupt gloſs upon the Text.*

Reply. If there be but one Covenant made betwixt God and *Abraham* in that *17th* of *Geneſis*, and you make two, not only *numerically*, but *ſpecifically* diſtinct, yea, oppoſite Covenants of it; then you boldly cut God's Covenant with *Abraham* in two, and are guilty of an inſufferable abuſe of the Covenant of God. But the former is true: therefore ſo is the latter. You ſay, *p.* 223, 224. of your Call, “ That at “ the *ſecond* and *fourth Verſes* God made a Co- “ venant with *Abraham* himſelf alone; but “ at *verſ.* 7. he makes the Covenant of Cir- “ cumciſion betwixt himſelf and *Abraham*, “ and his natural Seed alſo; and ſaith *verſ.* 7. “ *And*, or (according to the old Tranſlation) “ *Moreover*; as proceeding to ſpeak of ano- “ ther Covenant than what he had been before “ inſiſting on.

Now I would ſoberly aſk, (1.) What Vouchers you have amongſt Expoſitors for this your raſh and daring Aſſertion? I find not a man that hath trod this path before you, and I hope none will be hardy enough to follow. You certainly ſtand alone, and 'tis pity ty but you ſhould. (2.) Where do you find the juſt parts of the New Covenant in the *2d* and *4th verſe*? Is it not altogether promiſory on God's part, without any reſtipulation on *Abraham*'s? for you have excluded, *v.* 1, 9, 10. from that which you call God's Covenant of Grace with him. And then for your Covenant of Works, *verſ.* 7, 8, 9, 10. you make this to be the Promiſory part of that Covenant, *to be a God unto thee, and to thy Seed after thee*; and again, ver. 8. *I will be their God.* Was ever ſuch a Promiſe as this, found in a Covenant of Works? Tell me what-ever God ſaid more in the New Covenant, than he ſaith here? Oh bleſſed Covenant of Works, if this be ſuch! (3.) Tell me whether you can ſatisfy your own Conſcience with the Anſwers you have given to my firſt Argument againſt your paradoxical, yea, heterodoxical Expoſition? I told you, That if *verſ.* 7, 8, 9, 10. contain another Covenant, *viz.* of Works, entred by God with *Abraham* and his Seed, it muſt needs make void the former Covenant, *verſ.* 2. 4. for where-ever the Covenant of Works takes place, the Covenant of Grace gives place; they cannot conſiſt, as I have abundantly proved before. Do you verily think thoſe words of the Apoſtle, *Gal.* 3. 17. which you bring as a foundation to ſupport your ſingular and ſinful Expoſition, *viz. And this I ſay, That the Covenant that was confirmed before of God in Chriſt, the Law, which was four hundred and thirty Years after, cannot diſannul that it ſhould make the Promiſe of none effect*; do you think (I ſay) that in that, or any other Text, the Apoſtle oppoſes the two Covenants made (as you fancy) with *Abraham*, *Gen.* 17? or doth he not there ſpeak of God's Covenant with *Abraham*, as diſtinguiſhed from the Law made 430 Years afterward? (4) Have you ſatiſfied your own Judgment and Conſcience in the Reply you make to that unanſwerable Objection from *Paul*'s circumciſing of *Timothy*, *Acts* 16. 2, 3. where you have the plain matter of fact before you, that he was circumciſed by *Paul*; and this Fact of his juſtified as a part of the Liberty he had in Chriſt, *Gal.* 2. 3, 4. from whence it evidently appears, That Circumciſion in its own nature did not ſimply and abſolutely oblige Men to the keeping of *Moſes* his Law for Righteouſneſs, but only from the Intention or Opinion of the Perſon. And though you call this my corrupt gloſs upon the Text, therein you groſly abuſe me. The gloſs is neither corrupt, nor my own; but the unanimous Judgment of all ſound Expoſitors of the Text, as you might ſee, were you capable of ſeeing it, in a Collection of their Judgments upon that Text, *Gal.* 5. 2, 3. in Mr. *Poole's Synopſis.* And tho' *Eſtius* thinks the Act of Circumciſion might be obligatory to the *Gentiles*, to whom the Law was not given; yet it was not ſo to the *Jews* that believed, and ſuch was *Timothy*. But why do I refer you to the Judgment of *Commentators*? the very reaſon of it may convince you: For,

If the very Act of Circumciſion did in its own nature oblige all on whom it paſſed, to keep the whole Law for their Righteouſneſs, then *Paul* ſo obliged *Timothy*, and all others on whom he paſſed it, to keep the Law for their Righteouſneſs.

Teneter non ſimpliciter & abſolutè ex genere operis, ſed ex intentione operantis, & ſuppoſitâ tali opinione, &c. *Poole in loc.*

But *Paul* did not oblige *Timothy*, or any other on whom he paſſed it, by the very Act of Circumciſion ſo to keep the Law.

Therefore the very Act of Circumciſion in its own nature did not oblige all on whom it paſſed, to keep the whole Law for Righteouſneſs.

You may ponder this *Argument* at your leiſure, and not think to refute it at ſo cheap a rate, as by calling it a corrupt gloſs of my own. And thus I hope I have ſufficiently fortified and confirmed my Third Argument, to prove *Abraham*'s Covenant to be a Covenant of Grace. My Fourth was this.

Argument IV.

That which in its direct and primary end teacheth Man the corruption of his Nature by ſin, and the mortification of Sin by the Spirit of Chriſt, cannot be a condition of the Covenant of Works.

But ſo did Circumciſion in the very direct and primary end of it. Therefore, *&c.*

Your Reply to this is, '*That when I have ſubſtantially proved that the* Sinai *Covenant, as it contained the Paſſover, Sacrifices, Types, and Appendages, under which were veiled many ſpiritual Myſteries relating to Chriſt, and mortification of Sin by his Grace and Spirit, to be no Covenant of Works, but a Goſpel covenant; you will then grant with me, that the preſent Argument is convincing*; p. 96, 97. of your *Reply*.

Reply.

Sir, I take you for an honeſt Man: and every honeſt Man will be as good as his word. Either I have fully proved againſt you, that the *Sinai* Law (taken in that latitude you here expreſs it) is not an *Adam*'s Covenant of Works, or I have not. If I have not, doubtleſs you have reſerved your more pertinent and ſtrong Replies in your own Breaſt, and truſt not to thoſe weak and ſilly ones which you ſee here baffled, and have only ſerved to involve you in greater Abſurdities than before. But if you have brought forth all your ſtrength (as in ſuch a deſperate ſtrait no Man can imagine but you would) then I have fully proved the Point againſt you. And if I have, I expect you to be ingenuous and candid in making good your word, That you will then grant with me, that this *Argument* is convincing to the end for which it was deſigned. And ſo I hope we have fully iſſued the Controverſy between us, relating to God's Covenant with *Abraham*. You have indeed four *Arguments*, p. 59, 60, 61, 62. of your *Reply*, to prove *Abraham*'s Covenant a Covenant of Works, of the ſame nature with *Adam*'s Covenant.

(1.) Becauſe as Life was implicitly promiſed to *Adam* upon his Obedience, and Death explicitly threatned in caſe of his Diſobedience, which made that properly a Covenant of Works; ſo it was in the Covenant of Circumciſion, *Gen.* 17. 7, 8. compared with *ver.* 10, 14.

Reply. This Argument or Reaſon can never conclude: becauſe as God never required of *Abraham*, and his Children, perſonal, perfect, and perpetual Obedience to the whole Law for Life, as he did of *Adam*; ſo the Death, or cutting off, ſpoken of here, ſeems to be another thing from that threatned to *Adam*. Circumciſion (as I told you before) was appointed to be the diſcriminating Sign betwixt *Abraham*'s Seed, and the Heathen World: and the wilful neglect thereof is here threatned with cutting off by Civil or Eccleſiaſtical Excommunication from the Commonwealth, and Church of *Iſrael*, as *Luther*, *Calvin*, *Paræus*, *Muſculus*, &c. expounds; not by death of Body and Soul, as was threatned to *Adam*, without place for Repentance, or hope of Mercy.

(2.) You ſay *Abraham*'s Covenant could not be a Covenant of Faith, becauſe Faith was not reckoned to *Abraham* for Righteouſneſs in Circumciſion, but in Uncircumciſion, *Rom.* 4. 9, 10.

Reply. This is weak reaſoning. Circumciſion could not belong to a Goſpel-Covenant, becauſe *Abraham* was a Believer before he was Circumciſed. You may as well deny the *Lord's-Supper* to be the Seal of a Goſpel-Covenant, becauſe the Partakers of it are Believers before they partake of it. Beſide, you cannot deny but it ſealed the Righteouſneſs of Faith to *Abraham*: And I deſired you before, to prove that a Seal of the Covenant of Works is capable of being applied to ſuch an uſe and ſervice, which you have not done, nor ever will be able to do; but politickly ſlided by it.

(3.) You ſay it cannot be a Covenant of Grace, becauſe it is contra-diſtinguiſhed to the Righteouſneſs of Faith, *Rom.* 4. 13.

Reply. The Law in that place is put ſtrictly for the pure Law of Nature, and *Metaleptically* ſignifies the Works of the Law, which is a far different thing from the Law taken in that latitude wherein you take it. And is not this a pretty Argument, that becauſe the Promiſe to *Abraham*, and his Seed, was not through the Law, but through the Righteouſneſs of Faith; therefore the Covenant of God made with *Abraham*, and his Seed, *Gen.* 17. cannot be a gracious, but a legal Covenant? This Promiſe mentioned *Rom.* 4. 13. was made to *Abraham* long before the Law was given by *Moſes*: and Free-grace, not *Abraham*'s legal Righteouſneſs, was the impulſive cauſe moving God to make that Promiſe to *Abraham*, and to his Seed: and their enjoyment of the Mercies promiſed, was not to be through the Law, but through the Righteouſneſs of Faith. By what Rule of Art this Scripture is alledged to prove God's Covenant with *Abraham*, *Gen.* 17. to be a Covenant of Works, I am utterly to ſeek. If it be only becauſe *Circumciſion* was added to it, that's anſwered over and over before; and you neither have nor can reply to it.

(4.) Laſtly, It cannot (ſay you) be a Covenant of Grace, becauſe it's repreſented to us in Scripture as a Bondage-Covenant, *Acts* 15. 10, *&c. Gal.* 5. 1.

Reply. 'Tis time, I ſee, to make an end. Your Diſcourſe runs low and dreggy. Do you think it is one and the ſame thing to ſay, That the Ceremonial Law was a yoke of Bondage to them that were under it, and to ſay it was an *Adam*'s Covenant? Are theſe two parallel diſtinctions in your *Logick*? Alas! Sir, there is a wide difference. The difficulty, variety, and chargeableneſs of thoſe Ceremonies, made them indeed burthenſome and tireſome to that People; but they did not make the Covenant, to which they were annexed, to become an *Adam*'s Covenant of Works: for in the very next breath, *verſ.* 11. the Apoſtle will tell you, *they were ſaved*; yea, and tells us, that *we ſhall be ſaved even as they.* So that either they that were under this Yoke, were ſaved by Faith in the way of Free-grace, as we now are; or we muſt be ſaved in the way of legal Obedience, as they were. Take which you pleaſe, for one of them you muſt take. *We ſhall be ſaved, even as they*, Acts 15. 10, 11.

If you can make no ſtronger oppoſition to my *Arguments*, than ſuch as you have here made, your Cauſe is loſt; though your confidence and obſtinacy remain. It were eaſy for me to fill more Paper than I have written on this Subject, with Names of principal Note in the Church of God, who with one Voice decry your groundleſs *Poſition*, and conſtantly affirm, That the Law in the complex ſenſe you take it, as it comprehends the Ceremonial Rites and Ordinances whereunto Circumciſion pertains, is, and can be no other than the Covenant of Grace, though more obſcurely adminiſtred. But becauſe *Latin* Authors are of little uſe to you, and among *Engliſh* ones, the Judgment of Dr. *Criſp*, I ſuppoſe, will be *inſtar omnium* with you: I will recite it faithfully out of his *Sermon* upon the two Covenants, where he makes the Old and New Covenant to be indeed two diſtinct Covenants of Grace, (for which I ſee no reaſon at all) but proves the former to be ſo in theſe words.

Vol. 2. Serm. 2. pag. 247, 248, 25c.

‘It is granted of all Men, That in the Co-
‘venant of Works there is no *remiſſion of Sin*,
‘there is no notice of Chriſt; but the whole
‘buſineſs or imployment of the Prieſts of the
‘old Law, was altogether about *remiſſion of*
‘*Sins*, and the exhibiting and holding forth of
‘Chriſt in their faſhion unto the People. In
‘the 15th of *Numbers*, *verſ.* 28. (I will give
‘you but one Inſtance) there you ſhall plain-
‘ly ſee, That the adminiſtration of that
‘Prieſtly Office had remiſſion of Sins as the
‘main end of that adminiſtration. *If a Soul*
‘*ſin through Ignorance, he ſhall bring a She-goat*
‘*unto the Prieſt, and he ſhall make an atonement*
‘*for the Soul that ſinneth ignorantly, and it ſhall*
‘*be forgiven him*: See, the main end is admi-
‘niſtring forgiveneſs of Sins.

‘And that Chriſt was the main Subject of
‘that their Miniſtry, is plain, becauſe the
‘Apoſtle ſaith in the Verſe before my Text,
‘That all that Adminiſtration was but a Sha-
‘dow of Chriſt, and a Figure for the preſent
‘to repreſent him, as he doth expreſs in the
‘the 9th Chapter of this *Epiſtle*. And the
‘truth is, the uſual general Goſpel that all the

‘*Jews* had, was in their Sacrifices and Prieſtly Obſervations.——

‘So that it's plain, the adminiſtration of their Covenant, was an adminiſtration of Grace, and abſolutely diſtinct from the adminiſtration of the Covenant of Works. And what can be ſaid more abſolutely and directly contradictory to your *Poſition*, than this is? And yet again, *p.* 250. ſpeaking to that Scripture, *Heb.* 8. 8. ‘where the Apoſtle diſtinguiſhes of a *better* and a *faulty*, of *Firſt* and *Second*; he ſaith, (finding fault with them) *The days come, when I will make a new Covenant with the Houſe of* Iſrael, *and with the Houſe of* Judah, *not according to the Covenant I made with their Fathers, when I took them by the hand to lead them out of the Land of* Egypt; and (as *Jeremiah* adds it, for the Apoſtle takes all this out of *Jer.* 31. 31.) *although I was an Husband to them*; and in the cloſe of all, *Your Sins and Iniquities will I remember no more.* —— Here are two Covenants, a *new Covenant*, and the *Covenant he made with their Fathers.* Some may think it was the Covenant of Works at the promulgation of the Moral Law; but mark well that Expreſſion of *Jeremiah*, and you ſhall ſee it was the Covenant of Grace. *For* (ſaith he) *not according to the Covenant I made with their Fathers, although I was an Husband unto them. How can God be conſidered as Husband to a People under the Covenant of Works, which was broken by Man in innocency, and ſo became diſannulled or impoſſible by the breach of it? The Covenant of Works runs thus: Curſed is every one that continueth not in all things that are written in the Book of the Law*; and, *In the day thou ſinneſt, thou ſhalt die the death. Man had ſinned before God took him by the hand to lead him out of the Land of* Egypt, *and Sin had ſeparated Man from God: How then can God be called an Husband in the Covenant of Works? The Covenant therefore was not a Covenant of Works, but ſuch a Covenant as the Lord became an Husband in, and that muſt be a Covenant of* Grace, &c.

How the Doctor makes good his two diſtinct Covenants of Grace, I ſee not, nor expect ever to ſee proved, and is not my preſent concernment to enquire; but once it is evident by what he hath here ſaid, That the Ceremonial Law, whereof Circumciſion is a branch, can be no other than the Covenant of Grace. And nothing is more common among our Divines, than to prove not only the *Sinai* Law, but God's Covenant with *Abraham*, *Gen.* 17. to be the Covenant of Grace, by this *Medium*, *That God having entred into a Covenant of Grace with* Abraham *before, would never bring him under a Covenant of Works afterwards, which muſt nullify and void the former.* And beſide, ſuch a Covenant of Works as you make this, was never heard of in the World, wherein God promiſes to be a God to *Abraham*, and his Seed, in their Generations, upon the rigorous and impoſſible Terms of *Adam*'s Covenant.

By this time, I preſume, you muſt feel the force of thoſe Arguments produced againſt your vain and groundleſs Notion; and how little you are able to do to deliver your *Theſis* from them, but the more you ſtruggle, the more ſtill you are intangled. Go which way you will, your Abſurdities follow you as your Shadow. —— *hæret lateri lethalis arundo.* Leaving therefore all your Abſurdities upon you, till God ſhall give you more illumination and ingenuity to diſcern and acknowledge them; I ſhall paſs on to the examination of your *third Poſition*, which led you into theſe other groſs Miſtakes; and if God ſhall convince you of your Error in this point, I hope it may prove a means of recovering you out of the reſt: which in love to your Soul, I heartily deſire.

III. Your third *Poſition* is, *That God's Covenant with* Abraham, Gen. 17. *can be no other than the Covenant of Works, becauſe Circumciſion was the Condition of it: For* (ſay you) *the new Covenant is altogether abſolute and unconditional.*

Of the Conditionality of the New Covenant.

This Queſtion, Whether the Covenant of Grace be Conditionate or Abſolute, was moved (as a Learned Man obſerves) in the former Age, by occaſion of the Controverſy about Juſtification, betwixt the *Proteſtants* and *Papiſts.* Among the *Proteſtants*, ſome denied, and others affirmed the Conditionality of the Goſpel-Covenant. Thoſe that denied it, did ſo for fear of mingling Law and Goſpel, Chriſt's Righteouſneſs and Man's, as the *Papiſts* had wickedly done before. Thoſe that affirmed it, did ſo out of fear alſo; leſt the neceſſity of Faith and Holineſs being relaxed, *Libertiniſm* ſhould be that way introduced. But if the Queſtion were duly ſtated, and the ſenſe of its Terms agreed upon, the Goſpel-Covenant may be affirmed to be conditional, to ſecure the People of God from *Libertiniſm*, without the leaſt diminution of the Righteouſneſs of Chriſt, or clouding the Free-Grace of God.

I did in my firſt Anſwer to your *Call*, endeavour to prevent the needleſs trouble you have here given your ſelf, by a ſuccinct ſtate of the Queſtion: telling you the Controverſy betwixt us, is not, (1.) Whether the Goſpel-Covenant requires no Duties at all of them that are under it? nor (2.) Whether it requires any ſuch Conditions as were in *Adam*'s Covenant, namely, perfect, perſonal, and perpetual Obedience under the penalty of the Curſe, and admitting no place of Repentance? nor (3.) Whether any Condition required by it on our part, have any thing in its own nature meritorious of the Benefits promiſed? nor (4.) Whether we be able in our own ſtrength, and by the power of our Free-will, without the *preventing*, as well as the *aſſiſting* Grace of God, to perform any ſuch work or duty as we call a Condition? Theſe things I told you were to be excluded out of this Controverſy. But the only Queſtion betwixt us, is, *Whether in the New Covenant, ſome act of ours (though it have no merit in it, nor can be done in our own ſingle ſtrength) be not required to be performed by us antecedently to a bleſſing or privilege conſequent by vertue of a Promiſe? And whether ſuch an act or duty, being of a ſuſpending nature to the Bleſſing promiſed, it have not the true* *Queſt.*

and proper nature of a Goſpel-Condition?

In your *Reply* (contrary to all rule and reaſon) you include and chiefly argue againſt the very Particulars by me there excluded; and ſcarcely (if it all) touch the true Queſtion, as it was ſtated, and by you ought accordingly to have been conſidered. I might therefore juſtly think my ſelf diſcharged from any further concernment with you about it: for if you will include what I plainly exclude, you argue not againſt mine, but another man's *Poſition*, which I am not concerned to defend. You here diſpute againſt meritorious Conditions, which I explode and abhor as much as your ſelf. You ſay, *p.* 34. of your *Reply*, that a Condition plainly implies ſomething of merit, by way of *condignity* or *congruity*; which is falſe, and turns the Queſtion from me to the *Papiſts*. And were it not more for the clearing up of ſo great a Point for the Inſtruction and Satisfaction of others, than any hope you give me of convincing you, I ſhould not have touched this Queſtion again, unleſs I had found your Replies more diſtinct and pertinent. But finding the Point in Controverſy of great weight, I will once more tell you,

1. What the word [*Condition*] ſignifies.
2. In what ſenſe it is by us uſed in this Controverſy.
3. Eſtabliſh my *Arguments* for the conditionality of the New Covenant.

(1.) And firſt we grant, That neither our word [*Condition*] nor your term [*Abſolute*] are either of them found in Scripture, with reſpect to God's covenanting of Man; ſo that we contend not about the ſignification of a Scripture term. But though the word *Conditional* be not there, yet the thing being found there, That brings the word *Conditional* into uſe in this Controverſy. For we know not how to expreſs thoſe ſacred *Particles*, εἰ, ὅτι ἐὰν, ἐὰν μὴ, μόνον, εἰ γε οὐχ, &c. *If*, *If not*, *Unleſs*, *But if*, *Except*, *Only*, and the like, which are frequently uſed to limit and reſtrain the Grants and Privileges of the New Covenant, *Rom.* 10. 9. *Mat.* 18. 3. *Mark* 5. 36. *Mark* 11. 26. *Rom.* 4. 24. I ſay, we know not how to expreſs the true ſenſe and force of theſe *Particles* in this Controverſy, by any other word ſo fit and full as the word *Conditional* is. Now this word *Condition* being a Law-term, is variouſly uſed among *Juriſts*; and the various uſe of the word, occaſions that confuſion which is found in this Controverſy. He therefore that ſhall clearly diſtinguiſh the various ſenſes and uſes of the word, is moſt likely to labour with ſucceſs in this Controverſy. I ſhall therefore briefly note the principal ſenſes and uſes of the term, and ſhew in what ſenſe we here take it. Of *Conditions* there be two ſorts.

1. Antecedent } Conditions.
2. Conſequent }

As to the latter, namely, *conſequent Conditions*, you your ſelf acknowledge, *p.* 100. 'That in the outward diſpenſation of the 'Covenant, many things are required of us 'in order unto the participation or enjoyment of the full end of the Covenant in 'glory.

So then the Covenant is acknowledged to be conſequently conditional, which is no more than to ſay with the Apoſtle, *Without holineſs no man ſhall ſee God*; or, that *if any man draw back, his Soul ſhall have no pleaſure in him*, &c. Our Controverſy therefore is not about *conſequent Conditions*, laid by God upon Believers, after they are in Chriſt and the Covenant; the Covenant ſo conſidered, *à poſteriori*, will not be denied to be Conditional. The only Queſtion is about *Antecedent Conditions*; and of theſe we are here to conſider,

Si promiſſiones fœderis intelligantur de fine, nemo negare poteſt eſſe conditionales; quià fiunt ſemper ſub conditione fidei, & pœnitentiæ. *Turrettine.*

1. Such as reſpect the firſt Sanction of the Covenant in Chriſt.
2. Such as reſpect the application of the benefits of the Covenant unto Men *.

As to the firſt Sanction of the Covenant in Chriſt, we freely acknowledge it hath no previous Condition on Man's part; but depends purely and only upon the Grace of God, and Merit of Chriſt. So that our Queſtion proceeds about ſuch *antecedent Conditions* only as reſpect the Application of the Benefits of the Covenant unto Men. And of theſe *Antecedent Conditions* there are likewiſe two ſorts, which muſt be carefully diſtinguiſhed.

1. Such Antecedent Conditions which have the force of a meritorious and impulſive Cauſe, which being performed by the proper ſtrength of Nature, or at moſt by the help of common aſſiſting Grace, do give a Man a right to the reward or bleſſings of the Covenant. And in this ſenſe we utterly diſclaim antecedent Conditions, as I plainly told you, *p.* 61. of my *Vindiciæ, &c.* Or,
2. An Antecedent Condition ſignifying no more than an act of ours, which though it be neither perfect in every degree, nor in the leaſt meritorious of the benefit conferred; nor performed in our own natural ſtrength; yet according to the conſtitution of the Covenant, is required of us in order to the Bleſſings conſequent thereupon by vertue of the Promiſe: and conſequently the Benefits and Mercies granted in the Promiſe in this order are, and muſt be ſuſpended by the Donor or Diſpoſer of them, until it be performed. Such a Condition we affirm *Faith* to be. But here again, Faith in this ſenſe, the Condition of the New Covenant is conſidered,

{ 1. Eſſentially.
Or,
{ 2. Organically and Inſtrumentally.

In the firſt conſideration of *Faith*, according to its Eſſence, it is contained under *Obedience*, and in that reſpect we exclude it from juſtifying our Perſons, or entitling us to the ſaving-mercies of the New Covenant, as it is a work of ours; and ſo I excluded it, *p.* 133. of my *Method of Grace*, which you ignorantly or wilfully miſtake, when in your *Reply*, *p.* 88, 89. you object againſt me. Faith conſidered in this ſenſe, is not the Condition of the Covenant, nor can pretend to be ſo, more than any other Grace. But

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* Si fœdus ſpectetur ratione ſanctionis primæ in Chriſto, nullam habet conditionem præviam; ſed ſolâ gratiâ Dei, & Chriſti merito nititur. Sed ſi attendatur ratione acceptationis & applicationis in fideli, conditionem habet *Fidem*, quæ hominem unit Chriſto, & ſic in communionem fœderis mittit. *Turret. vol.* 2. *p.* 203.

We conſider it *Organically*, Relatively, and (as moſt ſpeak) Inſtrumentally, as it receives Chriſt, *Joh.* 1. 12. and ſo gives us power to become the Sons of God; it being impoſſible for any Man to partake of the ſaving Benefits of the Covenant, but as he is united to Chriſt. *For all the Promiſes of God in him are yea, and in him, Amen,* 2. Cor. 1. 20. And united to Chriſt no Man can be, before he be a Believer; for Chriſt dwelleth in our Hearts by Faith, *Eph.* 3. 17. Upon which Scriptural Grounds and Reaſons it is, that we affirm Faith to be an Antecedent Condition, or, *Cauſa ſine quâ non*, to the ſaving Benefits of the New Covenant; and that it muſt go before them, at leaſt in order of Nature, which is that we mean, when we ſay Faith is the antecedent Condition of the New Covenant. And thoſe that deny it to be ſo, as the *Antinomians* do, who talk of actual and perſonal Juſtification from Eternity, or at leaſt from the death of Chriſt, muſt conſequently aſſert the actual Juſtification of *Infidels*; and not only diſturb, but deſtroy the whole order of the Goſpel, and open the Sluces and Flood-gates to all manner of licentiouſneſs.

And thus our Pious and Learned Divines generally affirm Faith to be the condition of the Covenant. So Mr. *Jeremiah Burroughs*, 'Faith (ſaith he) hath the great Honour above all other Graces, to be the *Condition* of the ſecond Covenant; therefore certainly it is ſome great matter that Faith enables us to do. Whatſoever keeps Covenant with God, brings ſtrength, though it ſelf be never ſo weak; as *Sampſon*'s Hair. What is weaker than a little Hair? Yet becauſe the keeping that, was keeping Covenant with God; therefore even a little Hair was ſo great ſtrength to *Sampſon*. Faith then, that is the Condition of the Covenant, in which all Grace and Mercy is contained, if it be kept, it will cauſe ſtrength indeed to do great things.

Moſes's *Self-denial* *p.* 188.

And as this excellent Man, Mr. *Burroughs*, is in this ſenſe for the Conditionality of the New Covenant; ſo are the moſt Learned and Eminent of our own Divines. Dr. *Edward Reynold*'s aſſigning the differences betwixt the two Covenants, gives this for one: 'They differ in the Condition (ſaith he;) there Legal Obedience, here only Faith; and the certain conſequent thereof, Repentance. There is difference likewiſe in the manner of performing theſe Conditions: For now God himſelf begins firſt to work upon us, and in us, before we move or ſtir towards him. He doth not only command us, and leave us to our created ſtrength to obey the Command; but he furniſheth us with his own Grace and Spirit to obey the Command.

Dr. Reynold's *his Life of Chriſt.* p. 512.

Of the ſame judgment is Dr. *Owen.* 'Are we able (ſaith he) of our ſelves to fulfil the the Condition of the New Covenant? Is it not as eaſie for a Man by his own ſtrength to fulfil the whole Law, as to repent, and believe the Promiſe of the Goſpel? This then is one main difference of theſe two Covenants, That the Lord did in the Old only require the Condition; now in the New, he alſo affects it in all the Fœderates to whom the Covenant is extended. This is the Main you pretend to be againſt Conditions.

Dr. Owen's *Treatiſe of Redemption* *Book* 3. *Chap.* 1. *p.* 103 104. *And in his Tract of Juſtification, p.* 299, &c.

Mr. *William Pemble* opening the Nature of the two Covenants, ſaith, 'The Law offers Life unto Man upon Condition of perfect Obedience; the Goſpel offers Life unto Man upon another Condition, to wit, of Repentance, and Faith in Chriſt. And after his proofs for it ſaith, From whence we conclude firmly, That the difference between the Law and the Goſpel, aſſigned by our Divines, is moſt certain and agreeable to the Scriptures, *viz.* That the Law gives Life unto the juſt, upon condition of perfect Obedience in all things; the Goſpel gives Life unto Sinners, upon condition they repent and believe in Chriſt Jeſus.

Pemble, *of Juſtif. Sect.* 4. *Chap.* 1. *p.* 214, 215, 216, 217.

Learned and judicious Mr. *William Perkins* thus; 'The Covenant of Grace is that whereby God freely promiſing Chriſt and his Benefits, exacts again of Man, that he would by Faith receive Chriſt. And again, in the Covenant of Grace two things muſt be conſidered, the *Subſtance* thereof, and the *Condition.* The *Subſtance* of the Covenant is, That Righteouſneſs and Life Everlaſting, is given to God's Church and People by Chriſt. The *Condition* is, That we for our parts are by Faith to receive the foreſaid Benefits; and this *Condition* is by Grace, as well as the *Subſtance.*

Perkins, *Order of Cauſes. Chap.* 31. *p.* 17.

Reformed Catholick, of Juſtif. p. 570

That Learned, Humble, and Painful Miniſter of Chriſt Mr. *John Ball*, ſtating the difference betwixt the two Covenants, ſhews, that in the Covenant at *Sinai*, in the Covenant with *Abraham*, and that with *David*, that in all theſe Covenant-expreſſures, there are for ſubſtance the ſame Evangelical conditions of Faith and Sincerity.

Mr. J. Ball *of the Covenant of Grace,* Chap. 1. *Of the New Covenant p.* 198.

Dr. *Davenant* thus: 'In the Covenant of the Goſpel it is otherwiſe; for in this Covenant, to the obtainment of Reconciliation, Juſtification, and Life Eternal, there is no other condition required than of true and lively Faith, *John* 3. 16. Therefore Juſtification, and the right to Eternal Life, doth depend on the Condition of Faith alone.

Davenant De Juſtif. Act cap. 30.

Dr. *Downame* harmonizeth with the reſt in theſe words: 'That which is the only Condition of the Covenant of Grace, by that alone we are juſtified: But Faith is the Condition of the Covenant of Grace, which is therefore called *Lex Fidei.* Our Writers (ſaith he) diſtinguiſheth the two Covenants of God, that is, the Law and the Goſpel, whereof one is the Covenant of Works, the other the Covenant of Grace, do teach, That the Law of Works is that which to Juſtification requireth Works as the Condition thereof: The Law of Faith that, which to Juſtification requireth Faith as the Condition thereof. The former ſaith, *Do this, and thou ſhalt live*; the latter, *Believe in Chriſt, and thou ſhalt be ſaved.*

Tract 1. *Of Juſtif.* Lib. 6. Cap. 8 Sect. 10. *and* Lib. 7. Cap. 2. Sect. 6.

But what ſtand I upon particular, though renowned Names? You may ſee a whole Conſtellation of our ſound and famous Divines in the Aſſembly, thus expreſſing themſelves about this Point. ‘The Grace of God (ſay they) is manifeſted in the ſecond Covenant, in that he freely provideth, and offereth to ſinners a Mediator, and Life and Salvation by him, and requiring Faith as the Condition to intereſt them in him, promiſeth and giveth his Holy Spirit to all his Elect, to work in them that Faith, with all other ſaving Graces, and to enable them to all holy Obedience, as the evidence of the truth of their Faith, *&c.*

Larger Catech. 4to. London 1648. *p.* 8.

I could even tire the Reader with the Teſtimonies of eminent foreign Divines, as *Cameron de triplici fœdere, Theſ.* 82. *Urſinus & Paræus explicatio Catech. Queſt.* 18. *de fœdere. Wendeline, Chriſtian Theology, Lib.* 1. *cap.* 19. *Theſ.* 9. *Poliander, Rivet, Wallæus*, and *Thyſius*, the four Learned Profeſſors at *Leyden*, *Synopſ. Diſp.* 23. *Sect.* 27, &c. And as for thoſe Ancient and Modern Divines, whom the *Antinomians* have corrupted and miſrepreſented, the Reader may ſee them all vindicated, and their concurrence with thoſe I have named, evidenced by that Learned and Pious Mr. *John Graile*, in his *Modeſt Vindication of the Doctrine of Conditions in the Covenant of Grace*, from *p.* 58. onward; a Man whoſe Name and Memory is precious with me, not only upon the account of that excellent Sermon he preached, and thoſe fervent Prayers he poured out many Years ſince at my Ordination, but for that Learned and Judicious *Treatiſe* of his againſt Mr. *Eyre*, wherein he hath caſt great light upon this Controverſy, as excellent Mr. *Baxter*, and Mr. *Woodbridge* have alſo done. But alas, what evidence is ſufficient to ſatisfy ignorant and obſtinate Men!

Sir, It pities me to ſee the lamentable confuſion you are in. You are forced, by the evidence of Truth to yield and own the ſubſtance of what I contend for. You have yielded the Covenant to be conſequently Conditional in *p.* 84. of your *Reply*. You have alſo as plainly yielded, that *the Application of Pardoning Mercy unto our Souls, is in order of nature conſequent unto believing*; *p.* 31. of your *Reply*. From both which conceſſions in your own words recited, this Concluſion is evident and unavoidable, *viz.*

That no adult Perſon, notwithſtanding God's Eternal Election, and Chriſt's meritorious Death and Satisfaction, according to the Conſtitution and Order of the New Covenant, can either be juſtified in this World, or ſaved in the World to come, unleſs he firſt believe.

For if the Application of Pardoning Mercy unto our Souls, is in order of Nature conſequent unto believing (as you truly affirm it to be) then according to the Conſtitution and Order of the New Covenant, no application of pardoning Mercy can be made to our Souls before we believe. And if it be evident (as you ſay it is, *p.* 84.) *that unto a full and compleat enjoyment of all the Promiſes of the Covenant, Faith on our part is required*; then as no Man can be actually juſtified in this World, ſo neither can he be ſaved before, or without Faith in the World to come. And if you did but ſee the true ſuſpending nature of Faith, which you plainly yield in theſe two Conceſſions; you would quickly grant the conditional nature of it: For what is the proper nature and true notion of a Condition, but to ſuſpend the benefits and grants of that Covenant in which it is ſo inſerted? And thus the Controverſy betwixt us is fairly iſſued. But I doubt you underſtand not what you have here written, or are troubled with a very bad Memory: Becauſe I find you in a far different note from this in *p.* 103. of your *Reply*, where you ſay, ‘That *if Jeſus Chriſt fulfilled the Law, and purchaſed Heaven and Happineſs for Men (as all true Proteſtants hitherto have taught) then nothing can remain, but to declare this to them, to incline them to believe and accept it; and to preſcribe in what way, and by what means they ſhall finally come to inherit Eternal Life. To affirm therefore, that Faith and Repentance are the Conditions of the New Covenant required of us in point of Duty, antecedent to the benefit of the Promiſe, doth neceſſarily ſuppoſe, that Chriſt hath not done all for us, nor purchaſed a right to Life for any; but only made way that they may have it upon certain terms, or (as ſome ſay) he hath merited that we might merit: But the Conditions of the Covenant are not to be performed by the Head and Members both,* Gal. 4. 4. *Chriſt therefore having in our ſtead performed the Conditions of Life, there remains nothing but a Promiſe, and the Obedience of Children, as the fruit and effect thereof to them that believe in him, together with means of obtaining the full poſſeſſion, which here we want.*

Reply.

Either theſe Paſſages I have here cited and compared, were fetched at a great diſtance of time, out of Authors differing as much in Judgment as you and I do; and ſo the diſſonancy of them is the meer effect of Oblivion and Incogitancy: Or elſe your Intectuals are more confuſed and weak than I am willing to ſuſpect them to be. For if the application of Pardoning Mercy to our Souls, is in order of Nature conſequent to Believing (as you truly ſay it was;) then certainly, notwithſtanding Chriſt's fulfilling the Law, and purchaſing Heaven and Happineſs for Men, ſomething elſe muſt remain to be done, beſides declaring this to them, to incline them to believe and accept it, or preſcribing to them in what way they ſhall finally come to inherit Eternal Life. For beſides thoſe declarations and preſcriptions you talk of, Faith it ſelf muſt be wrought in the Souls of Men, or elſe Pardoning Mercy is not in order of Nature conſequent unto believing, as you ſaid it was: For all the external Declarations and Preſcriptions in the World, are not Faith it ſelf, but only the means to beget it; which may, or may not become effectual to that end.

Secondly, Whereas you ſay, that this (ſenſeleſs Notion) is conſequent upon the Doctrine of all true *Proteſtants*, you therein groſly abuſe them, and make all the true *Proteſtants* in the World guilty of worſe than *Arminian* or *Antinomian* dotage. The *Antinomian*, indeed, makes our actual Juſtification to be nothing elſe but the manifeſtation or declaration of our Juſtification from Eternity, or the time of Chriſt's Death. And the *Arminian* tells us, That the Declaration of the Goſpel to Men, is ſufficient to bring them to Faith by the aſſiſting Grace of the Spirit. But your notion is worſe than the very dregs of both, and yet you tack it as a juſt conſequent to the Doctrine of all true *Proteſtants.*

Reply. P. 104. *Thirdly,* You ſay, That *to affirm Faith and Repentance to be the Conditions of the New Covenant required of us in point of Duty, antecedent to the benefit of the Promiſe, doth neceſſarily ſuppoſe that Chriſt hath not done all for us, nor purchaſed a right to Life for any; but only made way that they may have it upon certain terms, or merited that we might merit.* Here, Sir, you vilely abuſe all thoſe worthy Divines before-mentioned, who have made Faith the Condition of the New Covenant, pinning upon them both *Popery* and *Judaiſm. Popery,* yea, the dregs of *Popery,* in ſuppoſing their Doctrine neceſſarily implies that *Chriſt hath merited that we might merit.* And *Judaiſm* to the height, in ſaying, *their Doctrine neceſſarily ſuppoſes that Chriſt hath not purchaſed a right of Life to any.* What can a *Jew* ſay more? Ah, Mr. C. can you read the words I have recited out of bleſſed *Burroughs, Owen, Pemble, Perkins, Davenant, Downame,* yea, the whole Aſſembly of Reverend and Holy Divines, with multitudes more (who have all with one Mouth aſſerted Faith to be the Condition of the New Covenant required on Man's part, in point of Duty; and that Men muſt believe before they can be juſtified; which is the very ſame thing with what I ſay, That it is antecedent to the benefit of the Promiſe) and not tremble to think of the direful charges you here draw againſt them? The Lord forgive your raſh preſumption.

Fourthly, Whereas you ſay, Chriſt hath in our ſtead performed the Conditions of Life, and that there remains nothing but a Promiſe, *&c.* you therein ſpeak at the higheſt Dialect of *Antinomianiſm*; Hath not Chriſt by his Life and Death performed the Conditions of Life in our ſtead? yet you your ſelf confeſs, that pardoning Mercy is in order of Nature conſequent to our believing, certainly then there is ſomething more to be done beſide the mere making, or being of a Promiſe: there muſt be the effect of the Promiſe in our Hearts; yea, the effects of thoſe abſolute Promiſes of the firſt Grace, *Ezek.* 36. *Jer.* 32. Or elſe notwithſtanding Chriſt's performance of Redemption on his part, we can neither be juſtified nor ſaved. For I don't think you intend to lay the Conditions of Repentance or believing upon Chriſt, who in the New Covenant hath laid them upon us, tho' in the ſame Covenant he graciouſly undertakes to work them in us: and yet your words ſound in that wild *Antinomian* Note. Saltmarſh, *of Free-grace, p.* 126, 127.

Objection. But, I ſuppoſe, you take my Notion to be as ſelf-repugnant as your own, when I ſay Faith is an antecedent Condition to Juſtification: becauſe I alſo ſay, this Grace is alſo ſupernaturally wrought in us, and is not of our ſelves. This ſtaggers you, and is the very Stone you ſtumble at all along this Controverſie: for in your ſenſe, *p.* 34. every Condition is meritorious by condignity or congruity.

Reply. *Firſt,* What do I ſay more in all this, than what thoſe Worthies before-mentioned do expreſly affirm? Doth not Dr. *Owen* (the Man whom you deſervedly value) make Conditions both in *Adam*'s Covenant and the New, with this difference, that *Adam*'s Covenant required them, but the New Covenant effects them in all the Fœderates? Sir, We take it for no contradiction to aſſert, That the planting of the Principle, and the aſſiſting and exciting of the Acts of Faith, are the proper Works of the Spirit of God, and are alſo contained in the abſolute Promiſes of the New Covenant, *Ezek.* 36. 26, 27. *Jer.* 32. 39, 40. And yet Faith, notwithſtanding this, is truly and properly our Work and Duty; and that upon our believing, or not believing, we have, or have not, an actual Intereſt in Chriſt, Righteouſneſs, and Life. For though the Author of Faith be the Spirit of God, yet believing is properly our Act, and an Act required of us by a plain Command, 1 *John* 3. 23. *This is the Command of God, That ye believe.* And if its being wrought in God's ſtrength makes it ceaſe to be our Work, I would fain know what Expoſition you would give of that place, *Phil.* 2. 12, 13. *Work out your own Salvation,* &c. *for it is God that worketh in you both to will and to do.* And as this Faith is truly and properly our work, though wrought in God's ſtrength (for it is not God, but we, that do believe) ſo it is wrought in us by him (by your own confeſſion) before the application of pardoning Mercy, which is conſequent in order of nature thereunto: and therefore hath the true nature of an antecedent Condition, which is that I contend for; and did you but underſtand your own words, you would not contend againſt.

Object. 2. Oh, but ſay you, *p.* 34. every Condition is meritorious, either by way of *congruity* or *condignity.*

Reply. This is your ignorance of the nature of a Condition, with which I find you as unacquainted as with the nature of a Covenant. A Condition, whilſt unperformed, only ſuſpends the act of the Law or Teſtament: it being the Will of the *Teſtator, Legiſlator,* or *Donor,* that his Law or Teſtament ſhould act or effect, when the Condition is performed, and not before: but it is not eſſential to a Condition, to be a meritorious or impulſive cauſe moving him to beſtow the benefit for the ſake thereof. A Man freely gives another out of his love and bounty ſuch an Eſtate or Sum of Money, which he ſhall enjoy if he live to ſuch a Year, or Day; and not before: is this *quandò dies veniet,* this appointed time the meritorious or impulſive cauſe of the gift? ſurely no Man will ſay it: but that it is a *cauſa ſine quâ non,* or a Condition ſuſpending the enjoyment of the Gift, no Man will deny that knows what the nature of a Condition is. An act meritorious by way of *Congruity,* is that to which a Reward is not due out of ſtrict Juſtice, but out of Decency, or ſome kind of

Meetneſs. Merit of *condignity* is a voluntary Action, for which a Reward is due to a Man out of Juſtice, and cannot be denied him without Injuſtice. Our Faith is truly the Condition of the New Covenant, and yet we deteſt the meritoriouſneſs of it in either ſenſe.

Object. 3: But you object my words to me in my *Method of Grace*, where I aſſert the impoſſibility of believing without the efficacy of ſupernatural Grace, *p.* 102, 103.

Reply. Sir, I own the words you quote, and am bold to challenge the moſt envious Eye that ſhall read thoſe Lines, to ſhew me the leaſt repugnancy betwixt what I ſaid there, and what I have ſaid in my *Vindiciæ Legis*, &c. *p.* 9. of the *Prolegomena*, and *p.* 61. of that Book. You ſhew your good-will to make an advantagious thruſt; but your Weapon is too ſhort, and can draw no Blood. But leaving theſe weak and impertinent cavils, let us come to your Solution of my *Arguments*, p. 98. by which I proved the Conditionality of the New Covenant. My firſt *Argument* was this.

Argum. 1. If we cannot be juſtified or ſaved till we believe, and are juſtified when we believe; Then Faith is the Condition on which thoſe conſequent Benefits are ſuſpended, &c.

Anſwer. The ſum of your Anſwer (without denying, diſtinguiſhing, or limiting one Propoſition) is this, That, 'here Faith is properly put into the room of perfect Obedience, and is to do what perfect Obedience was to do under the Law: whereas (ſay you) Faith is only appointed as an Inſtrument to receive and apply the Righteouſneſs of Chriſt, which is the alone matter of our Juſtification before God; and Faith it ſelf is not our Righteouſneſs, as it would be if it were a Condition, *p.* 105, 106.

Reply. Not to note the weakneſs and impertinence of this Anſwer, I ſhall only take notice of what you here allow, and grant, That *Faith is appointed as an Inſtrument to receive and apply the Righteouſneſs of Chriſt, which is the alone matter of our Juſtification before God.* Whence I infer three Concluſions.

Firſt, That we cannot be juſtified before God till we believe, except you can prove, that the unaccepted and unapplied Righteouſneſs of Chriſt doth actually juſtify our Perſons before God.

Secondly, That the juſtification of our Perſons before God, is, and muſt be ſuſpended (as by a non-performed Condition) until we actually believe. Which two Concluſions yield up your Cauſe to my Argument, which you here ſeem to oppoſe.

Thirdly, That hereby you perfectly renounce and deſtroy your *Antinomian* Fancy beforementioned, That *if Chriſt have fulfilled the Law, and purchaſed Heaven for Men, nothing can remain but to declare this to them*, &c. for it ſeems by this, they muſt receive and apply Chriſt's Righteouſneſs by Faith, or they cannot be juſtified (you ſay not *declaratively* in their own Conſciences, but) *before God*. And thus inſtead of anſwering, you have confirmed and yielded my firſt *Argument*, and only oppoſe your own Miſtakes, not the ſenſe or force of my *Arguments*, in all that you ſay to it, or the Scriptures produced to prove it.

Argum. 2. To my ſecond *Argument*, recited, *p.* 94. where I argued from God's Covenant with *Abraham*, and proved it to be conditional; and yet by you acknowledged to be a pure Goſpel-Covenant: all that you ſay, is, That you have diſpatched that before, in your Diſcourſe about the *Covenant of Circumciſion*, and therefore will ſay nothing to it here.

Reply. In ſaying nothing to it here, you have ſaid as much as you did before in the place you refer to: and therefore finding nothing ſaid here or there, I conclude you can ſay nothing to it at all.

Argum. 3. My third *Argument* was this. If all the Promiſes of the Goſpel be abſolute and unconditional, then they do not properly belong to the New Covenant. That cannot properly and ſtrictly be a Covenant which is not a mutual compact, and in which there is no Reſtipulation, nor Re-obligation: 'tis a naked Promiſe, not a Covenant.

Anſwer. p. 113, 114. To this you anſwer three things. In the firſt branch of your Anſwer you impudently beg the Queſtion, by ſaying, That '*you have proved already in your Replies to my former Arguments, that the New Covenant is wholly free and abſolute.* Upon this abſurd *Petitio Principii* you make bold to invert my *Argument* thus in your ſecond Reply. *If all the Promiſes of the Goſpel be wholly abſolute and unconditional, they do properly and truly belong to the New Covenant: But ſo they are. Therefore*, &c. Oh rare Diſputant! In the laſt place, in oppoſition to the Sequel of my *Major Propoſition*, you tell me you will oppoſe the Judgment of Dr. *Owen*, on *Heb.* 8. 10. where he ſaith, That a Covenant properly is a Compact or Agreement on certain Terms ſtipulated by two or more Parties, &c. and that the word Διαθήκη there uſed, it ſignifies a Covenant improperly, &c.

Reply. If you call this an oppoſition to the Sequel of my *Major*, either your Brains or mine do want *Hellebore*. Doth he not ſay the very ſame thing I do, that there muſt be a Reſtipulation in a proper Covenant? And as for the word Διαθήκη, which (he ſaith) ſignifieth a Covenant improperly, but properly is a *Teſtamentary Diſpoſition*, I fully concur with him therein. But I hope a *Teſtamentary Diſpoſition* may have a Condition in it; to be ſure ſuch a one as I aſſert Faith here to be, which is the free Gift of God; and in this ſenſe I ſhewed you before where the *Doctor* yields Faith to be the Condition of the new Covenant.

Argum. 4. My fourth *Argument* was this. If all the Promiſes of the New Covenant be abſolute and unconditional, and have no reſpect nor relation to any Grace wrought in us, or Duty done by us; then the trial of our Intereſt in Chriſt by Marks and Signs of Grace is not our Duty, nor can we take comfort in Sanctification as it is an evidence of our Juſtification, &c.

Anſwer. p. 120. Your Anſwer is, That 'at this rate I may prove *quidlibet à quolibet*: for it doth not follow, that, becauſe the New Covenant is abſolute, therefore it hath no reſpect nor relation to any Grace wrought in us, nor Duty ‘done by us, or that we may not juſtly take comfort in Sanctification as an evidence of our Juſtification.

Reply. If I had a mind to learn the Art of proving *quidlibet à quolibet*, and make my ſelf ridiculous to others by ſuch fooliſh Attempts, I know no Book in the World fitter to inſtruct me therein, than yours. Certainly you have the knack of it, and gave us an Inſtance of it but now, in confuting the Sequel of my *Major*, by an Allegation out of Dr. *Owen*, which expreſly confirms and eſtabliſhes it. But to the Point, I would willingly know how it is poſſible for Sanctification to be a true and certain mark and ſign of Juſtification, when (according to the *Antinomian* Principle, which you here too much comprobate and eſpouſe) a Man may be juſtified before he believe, yea, before he is a Man, even from the time of Chriſt's Death, and (as others of them ſpeak) from Eternity. A true mark and ſign muſt be proper to, and inſeparable from that which it ſignifies. Now if that be true which you ſaid before, That *after Chriſt's fulfilling of the Law in his own Perſon*, &c. *nothing can remain but to declare this to Men to incline them to believe and accept it, and to preſcribe in what way they ſhall come to inherit eternal life.* If this be all that can remain to us, then nothing but the Declarations and Preſcriptions of the Goſpel, which are things without us, can remain to be marks and ſigns of Juſtification to us: and conſequently all thoſe to whom thoſe Declarations and Preſcriptions are made and given, have therein the marks and evidences of their Juſtification. But I am truly weary of ſuch ſtuff. I am ſure the Apoſtle places *Vocation* before *Juſtification*, Rom. 8. 30. *Whom he called, them he juſtified.* And without an immediate Teſtimony from Heaven, I know not how to evidence and prove my Juſtification, but from, and by my Faith, and other parts of Sanctification; whereby I apprehended and applied the Righteouſneſs of Chriſt: if you can prove it from the Declarations and Preſcriptions of the Goſpel, I cannot.

Argum 5. My fifth and laſt *Argument* ran thus. If the Covenant of Grace be altogether abſolute and unconditional, requiring nothing to be done on our part, to entitle us to its Benefits; then it cannot be Man's Duty in entring Covenant with God, to deliberate the Terms, count the Coſt, or give his conſent by Word or Writing, to the Terms of this Covenant: for where there are no Terms at all (as in abſolute Promiſes there are none) there can be none to deliberate. But I ſhewed you, this is Man's Duty, from clear and undeniable Scriptures, &c.

Anſwer p. 122, 123. You ſay by way of anſwer hereunto, that, ‘You muſt tell me, that the Scriptures do make a plain diſtinction betwixt the New and Everlaſting Covenant which God hath been pleaſed to make with Sinners in Jeſus Chriſt; and the return of that ſincere and dutiful Obedience which he requires of us, by way of anſwer thereunto. (2.) You ſay, there are many things, which tho' promiſed in the Covenant, and wrought in us by the Grace of God; are yet Duties indiſpenſably required of us in order to the participation of the full end of the Covenant in Glory: and in reſpect hereof, we are indeed to deliberate the Terms, count the Coſt, and give up our ſelves ſolemnly to him with ſincere Reſolutions, &c. But then you thought I had underſtood there had been a vaſt difference betwixt God's Covenant with us, and our Covenant with God, citing *Ezek.* 16. 59, 60, 61. where God promiſeth to *give them their Siſters for Daughters, but not by their Covenant.* And with this you compare *Pſal.* 89. *My Covenant will I not break*; where (you ſay) we find a plain diſtinction betwixt God's Covenant with them, and their Duty to God. And laſtly, you ſay, *p.* 105. that the want of a due obſervation of this plain Scripture-diſtinction, betwixt God's free and abſolute Covenant made with Sinners in Chriſt, and our Covenants with God by way of return thereunto; is the true reaſon of all our Miſtakes about the true nature of the Goſpel-Covenant, whilſt we jumble and confound together that which the Scriptures do ſo plainly diſtinguiſh.

Reply. To your firſt Anſwer, I ſay: It is true, the Scriptures do diſtinguiſh betwixt *Covenant* and *Covenant*; that of Works, and that of Grace. It alſo diſtinguiſhes the ſame Covenant of Grace for ſubſtance, according to its various adminiſtrations into the Old and New Covenant. It alſo diſtinguiſhes betwixt the *promiſſory* part of the ſame Covenant of Grace, and the *reſtipulatory* part; not as of two oppoſite Covenants, (as you diſtinguiſh them, *Gen.* 17.) but as the juſt and neceſſary parts of one and the ſame Covenant. It alſo diſtinguiſhes betwixt Vows made by Men to God in ſome particular Caſes, and the Covenant of Grace betwixt God and them. But what's all this to your purpoſe? Or in what point doth it touch my *Argument*? You deſire me to caſt mine Eye upon *Ezek.* 16. and *Pſal.* 89. I have done ſo, and that impartially; and do aſſure you, I admire why you produce them againſt my *Argument*. That in *Ezek.* ſpeaks of the enlargement of the Church by the acceſſion of the *Gentiles* to it; and the ſenſe of thoſe words ſeems to me to be this; That this enlargement of the Church is a gracious addition, or ſomething beyond what God had ever done in his former diſpenſations of the Covenant to that People. And for *Pſal.* 89. I know not what you meant to produce it for, unleſs it be to prove, what I never denied, That notwithſtanding our failures in duty towards God, God will ſtill keep his *Covenant* with us; though he will viſit the Iniquities of his *Covenant-People* with a Rod.

To your ſecond Anſwer, That we are to deliberate the Terms, and count the Coſt, with reſpect to thoſe Duties, which are in order to the participation of the full end of the Covenant in Glory: by which, I ſuppoſe, you mean Self-denial, Perſeverance, &c. I have no Controverſy with you about that. Our Queſtion is, Whether there be no deliberations required of, or to be performed by Men, who are not yet in Chriſt by juſtifying Faith, but under ſome preparatory works towards

Faith? And whether at the very time of their cloſing with Chriſt, there be not a conſent of the Will unto thoſe terms required of them? If you ſay there be (as by the places I alledged it evidently appears there are) then you yield the Point I contend for. If you ſay they are not before, or at the time of believing, to conſider any Terms, or give their conſent to them by Word or Writing; ſuch an Anſwer would fly in the very face of thoſe Scriptures I produced: for then a Man may be in Covenant without his own conſent: he that deliberates not, conſents not; *non conſentit, qui non ſentit.* And therefore you durſt not ſpeak it out (for which Modeſty I commend you) and ſo leave me with half an Anſwer, not touching that part, *viz.* Antecedent deliberations which were concerned in this *Argument.* And now let your moſt partial Friends judge, Whether from this performance of yours, you have any juſt ground for that vain boaſt which concludes your Anſwer, *viz.* ‘*That the Covenants themſelves, which thoſe Privileges are bottomed on, are now repealed, and that there is no room left for any other Argument to infer the Baptiſm of Infants*: at leaſt, I ſhall willingly commit it to the judgment of all intelligent and impartial Readers, Whether Mr. *Cary* hath any real ground in this performance of his, for ſuch a Thraſonical Concluſion, ſuch a vain and fulſome Boaſt?

I find that with like confidence he hath alſo attempted a Reply to Mr. *Joſeph Whiſton*, a Reverend, Learned, and Aged Divine, who hath accurately and ſucceſsfully defended God's Covenant with *Abraham*, againſt Mr. *Cox*; and doubt not, if Mr. *Cary*, and his Party, have but confidence enough to expoſe it to the publick view, and to adventure the cauſe of Infant-baptiſm upon it, the World will quickly ſee an end of this long-continued and unhappy Controverſy, which hath vexed the Church of God, and alienated the Affections of good Men: and that the Wiſdom of Providence hath permitted and over-ruled this laſt Attempt, to the ſingular advantage of the Truths of God, and tranquility of good Men, whoſe concernment (at this time eſpecially) is rather to ſtrengthen their Faith, and heighten their Encouragements from God's gracious Covenant, than to undermine it, when all things beſide it are ſhaking and tottering round about them.

And now, Sir, for a *Coronis* to all thoſe things that have been controverted betwixt us about the Covenants of God, and the right of Believers Infants to Baptiſm, reſulting from one of them, which I have aſſerted and argued againſt you in my firſt *Anſwer*, and you have ſilently and wholly paſs'd over in your *Reply*, hoping to deſtroy them all at once, by proving God's Covenant with *Abraham*, *Gen.* 17. to be a pure *Adam*'s Covenant of Works; I judge it neceſſary, as matters now lie between us, to give the Reader the grounds and Reaſons of my Faith and Practice with reſpect unto the Ordinance of Infant-Baptiſm, and that as ſuccinctly and clearly as I can, in the following *Theſes*; which being laid together by an unprejudiced and conſiderative Reader, will, I think, amount to more than a ſtrong probability, That *it is the will of God, that the Infant-ſeed of Believers ought now to be baptized.*

But here I muſt remind the Reader, and P. 61,62. beg him to review what I have ſaid before in the third *Cauſe of Errors*, That to arrive to ſatisfaction in this Point, requires a due and ſerious ſearch of the whole Word of God, with a ſedate, rational and impartial Mind; comparing one thing with another, though they lie ſcattered at a diſtance in the Scriptures; ſome in the *Old Teſtament*, and ſome in the *New.* Bring but theſe things to an interview, as we do in diſcovering the change of the Sabbath, and we may arrive unto a due ſatisfaction of the Will of God herein. This, I confeſs, calls for ſtrength of Mind, great ſedulity, attention, and impartiality; and yet what Man would think all this too much, if it were but to clear his Children's Title unto a ſmall Earthly Inheritance? I intend not to give the Reader here an account of all the Arguments drawn from ſeveral Scripture *Topics* by the ſtrenuous Defenders of Infants Baptiſm; but to keep only to the Arguments drawn from God's Covenant with *Abraham*, *Gen.* 17. which is the Scripture mainly controverted betwixt us: You affirming boldly and dangerouſly, that Covenant to be no other than an *Adam*'s Covenant of Works; and I juſtly denying and abhorring your Poſition upon the Grounds and Reaſons before given, which you neither have, nor ever will be able to deſtroy. Now that the Reader, who hath neither time nor ability to read the Larger, and more elaborate Treatiſes on this Subject, may ὡς ἐν τύπῳ, in one ſhort view, ſee the deduction of Believers Infants right to Baptiſm from this Goſpel-Covenant of God with *Abraham*, I ſhall gather the ſubſtance of what I contend for, and lay it as clearly as I can before the Eyes of my Reader in the following *Theſes*; which being diſtinctly conſidered as to the evident truth of each, and then rationally compared one with the other, he will ſee how each fortifies other, and how all together do ſtrongly confirm this Concluſion, That the Infants of Believers under the Goſpel, as they naturally deſcend from *Abraham*'s Spiritual Seed, are therefore Partakers at leaſt of the External Privileges of the viſible Church, and therefore ought now to be Baptized.

Theſis I.

It hath pleaſed God, in all Ages of the World, ſince Man was created, to deal with his Church and People, by way of Covenant, and in the ſame way he will ſtill deal with them unto the end of the World.

God might have dealt with us in a ſupream way of meer Sovereignty and Dominion, commanding what Duties he pleaſed, and eſtabliſhing his Commands by what Penalties he had pleaſed, and never have brought himſelf under the tye and obligation of a Covenant to his own Creatures: but he chuſes to deal familiarly with his People, the way of Covenanting being a familiar way, 2 *Sam.* 7. 19. *Is this the manner of men,* O Lord God! or (as

Junius renders it) *and that after the manner of men, O Lord God!* 'Tis a way full of condeſcending Grace and Goodneſs: he is willing hereby his People ſhould know what they may certainly expect from their God, as well as what their God requires of them. Hereby alſo he will furniſh them with mighty Pleas and Arguments in Prayer, ſuccour their Faith againſt Temptations; ſtrengthen their Hands in duties of Obedience, ſweeten their Obedience to them, and diſcriminate his own People from the World.

As ſoon therefore as Man was created and placed in Paradiſe, being made upright, and throughly furniſhed with Abilities perfectly and compleatly to obey all the Commands of his Maker; the Lord immediately entred into the *Covenant of Works* with him, and with all his natural Poſterity in him: and in this Covenant his ſtanding or falling was according to the perfection and conſtancy of his perſonal Obedience, *Gen.* 2. 17. *Gal.* 3. 10. But in this Firſt Covenant of Works no proviſion at all was made for his recovery (in caſe of the leaſt failure) by his Repentance or better Obedience; but the Curſe immediately ſeized both Soul and Body: And Sin by the Fall entring into Man's Nature, totally diſabled him to the perfect performance of any one Duty, as that Covenant required it to be done, *Rom.* 8. 3. nor would God accept any Repentance, or after-endeavours, in lieu of that perfect Obedience due by Law. So that from the Fall of *Adam*, to the end of the World, this Covenant ceaſeth as a Covenant of Life, or a Covenant able to give Righteouſneſs and Life unto all Mankind for evermore, *Rom.* 3. 20. *Therefore by the deeds of the Law there ſhall no Fleſh be juſtified in his ſight.* Gal. 2. 16. *By the Works of the Law ſhall no Fleſh be juſtified.* Gal. 3. 11. *But that no Man is juſtified by the Law in the ſight of God, is evident.* And it being ſo evident, that Righteouſneſs and Life being for ever impoſſible to be obtained upon the terms of *Adam*'s Covenant, it muſt therefore be a ſelf-evident Truth, That *ſince the Fall, God never did, and to the end of the World he never will open that way or door to Life (thus block'd up by an abſolute impoſſibility) for the Juſtification and Salvation of any Man.*

Theſis II.

Soon after the violation and ceſſation of this firſt Covenant, as a Covenant of Life, it pleaſed the Lord to open and publiſh the ſecond Covenant of Grace by Jeſus Chriſt, the firſt dawning whereof we find in Gen. 3. 15. *where the Seed is promiſed which ſhall bruiſe the Serpent's head.* And though this be but a very ſhort, and ſomewhat obſcure diſcovery of Man's Remedy and Salvation by Chriſt; yet was it a joyful ſound to the ears of God's people, it was even life from the dead to the Believers of thoſe Times. For we may rationally conclude, That that ſpace of time betwixt the breaking of the firſt, and making of the ſecond Covenant, was the moſt diſmal period of time that ever the World did, or ſhall ſee. This Covenant of Grace now took place of the Covenant of Works, comprehended all Believers in the boſom of it. The Covenant of Works took place from the time it was made until the Fall of *Adam*, and then was aboliſhed as a Life-giving-Covenant. The ſecond Covenant took place from the time it was made ſoon after the Fall, and is to continue to the end of the World. And theſe only are the two Covenants God hath made with Men; the latter ſucceeding the former, and commencing from its expiration; but both cannot poſſibly be in force together at the ſame time, and upon the ſame Perſons, as co-ordinate Covenants of Life and Salvation. For in co-ordination they expel and deſtroy each other, *Gal.* 5. 4. *Whoſoever of you are juſtified by the Law, ye are fallen from Grace.* The firſt Covenant was a Covenant without a Mediator; the ſecond is a Covenant with a Mediator. Place a Believer under both at once, or put theſe two Covenants in co-ordination, and that which reſults will be a pure contradiction, *viz.* That a Man is ſaved without a Mediator, and yet by a Mediator. Moreover, if there be a way to Life without a Mediator, there was no need to make a Covenant in and with a Mediator; or can thoſe words of Chriſt be true, *Joh.* 4.6. *I am the way, the truth, and the life: no man cometh to the Father but by me.*

The Righteouſneſs of the firſt Covenant was within Man himſelf; the Righteouſneſs of the ſecond Covenant is without Man in Chriſt. Put theſe two in co-ordination, and that which reſults is as pure a contradiction as the former; *viz.* That a Man is juſtified by a Righteouſneſs within him, and yet is juſtified by a Righteouſneſs without him; expreſly contrary to the Apoſtle's concluſion, *Rom.* 3. 20. *Therefore by the deeds of the Law there ſhall no fleſh be juſtified in his ſight.* It is therefore an intolerabe abſurdity to place Believers under both theſe Covenants at the ſame time; under the Curſe of the Firſt, and Bleſſing of the Second. For whenſoever the ſtate of any Perſon is changed by Juſtification, his Covenant is changed with his State, *Col.* 1. 13. 'Tis as unimaginable that a Believer ſhould thus ſtand under both Covenants, as it is to imagine that a Man may be born of two Mothers, *Gal.* 4. 22, 23, 24, 25. or a Woman lawfully married to two Husbands, *Rom.* 7. 1, 2, 3, 4. and more abſurd (if it be poſſible any thing can be more abſurd) to attribute the moſt glorious privilege of the Covenant of Grace. (viz. *I will be a God to thee, and to thy Seed after thee*, Gen. 17. 7.) to the impotent and aboliſhed Covenant of Works; both which Abſurdities are aſſerted in defence of *Antipædo-baptiſm.*

And though it be true, that after the Firſt Edition of the Covenant of Grace, the matter of the firſt Covenant was repreſented to the *Iſraelites* in the Moral Law: yet that repreſentation was intended and deſigned to be ſubſervient, and added to the Promiſe, *Gal.* 3. 19. and ſo (as an Acute and Learned Divine * ſpeaks the very *Decalogue* or *Moral Law* it ſelf pertained to the Covenant of Grace; yea, in ſome ſort flowed out of this Covenant, as it was promulged by the Counſel of God to be ſerviceable to it; both *antecedently* to

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* Turrettini, Pars 2da loc. 12. p 248.

lead Men by the conviction of Sin, fear of Wrath, and Self-deſpair, to the Covenant of Grace; and alſo conſequently as it is a Pattern of Obedience and Rule of Holineſs. For had it been publiſhed as a Covenant deſigned intentionally to its primitive uſe and end, it had totally fruſtrated the Covenant of Grace.

Theſis III.

Though the primordial Light or firſt glimmerings of this Covenant of Grace, were comparatively weak and obſcure; yet from the firſt Publication of it to Adam, *God in all Ages hath been amplifying the Privileges, and heightning the Glory of this ſecond Covenant in all the after Expreſſures and Editions of it unto this day, and will more and more amplify and illuſtrate it to the end of the World.*

That firſt Promiſe, *Gen.* 3. 15. is like the firſt ſmall Spring or Head of a great River, which the farther it runs, the bigger it grows by the acceſſion of more Waters to it. Or like the Sun in the Heavens, which the higher it mounts, the more bright and glorious the day ſtill grows.

In that Period of time, betwixt *Adam* and *Abraham*, we find no token of God's Covenant ordered therein to be applied to the Infant-Seed of Believers. But in that Second Edition of the Covenant to *Abraham*, the privileges of the Covenant were amplified, and his Infant-Seed, not only taken into the Covenant (as they were before) but alſo added to the viſible Church, by receiving the token of the Covenant, which then was Circumciſion; and ſo here is a great Addition made to the viſible Church, even the whole Infant Off-ſpring of adult Believers.

From that Period, until the coming of the *Meſſiah* in the Fleſh, the *Jewiſh* Church, and their Infant-Seed, except only ſome few Proſelytes out of the Gentile Nations, made up the viſible Church of God, and the poor *Gentiles* were without Chriſt, being Aliens from the Common-wealth of *Iſrael*, and Strangers from the Covenants of Promiſe, having no hope, and without God in the World, *Epheſ.* 2. 12. but in this glorious third Period, the Covenant again enlarges it ſelf more than before, and the Privileges of it are no longer limited and reſtrained to the *Jewiſh* Believers and their Infant-Seed; but the *Gentiles* alſo are taken into the Covenant, and the door of Faith was opened unto them, *Acts* 14. 27. the partition-wall was now broken down, which ſeparated the Church from the *Gentile* World, *Eph.* 2. 14. This was a glorious enlargement of the Covenant, and many glorious Prophecies and Promiſes were fulfilled in it; ſuch as thoſe, *Iſa.* 11. 10. and 42. 1, 6. 49. 22. 54. 3. 60. 3, 5, 11, 16. 62. 2, *&c.*

And though the Covenant, as to its external part, ſeems to have loſt ground in the breaking off of the *Jewiſh* Nation from the Church; yet like the Sea, what it loſes in one place, it gains with advantage upon another; the addition of many *Gentile*-Nations to the Church, more than recompences for the preſent breaking off of that one Nation of the *Jews*. And indeed they are broken off but for a time; for God ſhall graff them in again, *Rom.* 11. 23. This therefore being the deſign of God, and ſteddy Courſe of his Covenant of Grace, more and more to enlarge it ſelf in all Ages; nothing can be more oppoſite to the Nature of this Covenant, than to narrow and contract its privileges in its farther progreſs, and cut off a whole *Species* from it, which it formerly took in.

Theſis IV.

It is paſt all doubt and contradiction, that the Infant-Seed of *Abraham*, under the Second Edition of the Covenant of Grace, were taken with their believing Parents into God's gracious Covenant, had the Seal of that Covenant applied to them, and were thereby added to the viſible Church, *Gen.* 17. 7, 8, 9, 10, 11. which was a gracious Privilege of the Covenant ſuperadded to all the former, and ſuch as ſweeps away all the frivolous and groundleſs Cavils and Exceptions of thoſe that object the incapacity of Infants to enter into Covenant with God, or receive benefit from the external Privileges of the viſible Church. Nor can the ſubtileſt Enemy to Infants Baptiſm, give us a convincing Reaſon why the Infants of *Gentile* Believers are not equally capable of the ſame benefits that the Infants of *Jewiſh* Believers were, if they ſtill ſtand under the ſame Covenant that the former ſtood under; and God hath no where repealed the gracious Grant formerly made to the Infant-Seed of his Covenant-People.

Theſis V.

It is to me clear beyond all contradiction, from *Rom.* 11. 17. *If ſome of the Branches be broken off, and thou being a wild Olive-tree, wert grafted in amongſt them, and with them partakeſt of the root and fatneſs of the Olive-Tree:* I ſay, I can ſcarcely deſire a clearer Scripture-light than this Text gives, to ſatisfy my underſtanding in this caſe, That when God brake off the unbelieving *Jews* from the Church, both Parents and Children together; the Believing *Gentiles*, which are as truly *Abraham*'s Seed as they were, *Gal.* 3. 29. yea, the more excellent Seed of *Abraham*, were implanted or ingrafted in their room, and do as amply enjoy the Privileges of that Covenant, both internal and external, for themſelves, and for their Infant-Seed, as ever any Members of the *Jewiſh* Church did or could do.

Our Adverſaries in this Controverſy do pitifully and apparently ſhuffle here, and invent many ſtrange and unintelligible diſtinctions to be-cloud the light of this famous Text. What they are, and how they are baffled, the Reader will eaſily diſcern from what hath already paſs'd betwixt my Antagoniſt and me, in *p.* 108, *&c.* of my *Vindiciæ Legis & fœderis.* It is plain, that *Abraham* is the Root, the Olive-Tree, the viſible Church; the Sap and Fatneſs of the Olive, are Church Ordinances and Covenant-Privileges; the *Gentile* Believers, who are *Abraham*'s Seed according to Promiſe, are the ingrafted Branches ſtanding in the place of the natural Branches, and with them, or in like manner as they did, partaking of the Root and Fatneſs of the Olive-Tree, that is as really and amply enjoying all the Immunities, Benefits, and Privileges of the Church and Covenant (amongſt which the initiating Sign was one, and a chief one too) as ever the natural Branches that were broken off, that is. the *Jewiſh* Parents and their Children, did or might have done. And to deny this (as before was noted) is to ſtraiten Covenant-privileges in their farther progreſs.

Theſis VI.

Suitably hereunto we find, that no ſooner was the Chriſtian Church conſtituted, and the Believing *Gentiles* by Faith added to it; but the Children of ſuch Believing Parents are declared to be fœderally Holy, 1 *Cor.* 7. 14. and the unbelieving *Jews*, who were ſuperſtitiouſly fond of *Circumciſion*, and prejudiced againſt Baptiſm, as an injurious Innovation, are by the *Apoſtle* perſwaded to ſubmit themſelves to it, *Acts* 2.38,39. aſſuring them that the ſame Promiſe, *viz. I will be a God to thee, and to thy ſeed after thee*, is now as effectually ſealed to them and their Children by Baptiſm, as it was in the former Age by Circumciſion: And that the *Gentiles*, which are yet afar off, whenever God ſhall call them, ſhall equally enjoy the ſame Privilege, both for themſelves and for their Children alſo.

We alſo find a Commiſſion given by Chriſt to the Diſciples, *Matt.* 28. 19, 20. *To diſciple all Nations, baptizing them*, &c. from which Diſcipleſhip, Infants ought not to be excluded, *Acts* 15. 10. Yea, we find, that as at the inſtitution of *Circumciſion*, *Abraham*, the Father and Maſter of the Family, was firſt circumciſed in his own Perſon, and then his whole Houſhold, *Gen.* 17. 23, 24. Anſwerably, as ſoon as any Perſon by Converſion, or publick profeſſion of Faith, became a viſible Child of *Abraham*, that Perſon was firſt Baptized, and the whole Houſhold with him or her, *Acts* 16. 33. 15. 'Tis unreaſonable to put us upon the proof, that there were Infants in thoſe Houſes; it being more than probable, that in ſuch frequent Baptizing of Houſholds belonging to Believers, there were ſome Infants; but if there were none, 'tis enough for us to prove from their fœderal Holineſs, 1 *Cor.* 7. 14. and the extent of God's Promiſe to them, *Acts* 2. 38. 39. If there had been never ſo many Infants in thoſe Houſholds, they might and ought to have been Baptized. How the true ſenſe and ſcope of the two laſt mentioned Scriptures are maintained and vindicated againſt Mr. *Cary*'s corrupt gloſſes and interpretations; ſee my *Vindiciæ Legis & Fœderis, pag.* 90, 91. We do not lay the ſtreſs of Infants Baptiſm upon ſuch *ſtrictures* as the Baptizings of the Houſholds of Believers, or Chriſt's taking up in his Arms, and bleſſing the little ones that were brought to him. Theſe and many other ſuch things found in the Hiſtory of *Chriſt*, and *Acts of the Apoſtles*, have their uſe and ſervice to fortify that Doctrine. But if we can produce no example of any Believer's Infant Baptized, the merit of the Cauſe lies not in the matter of Fact, but Covenant-right. For our Adverſaries themſelves, if we go to matter of Fact, will be hard put to it to produce us one Inſtance out of the *New-Teſtament* of any Child of a Believing Chriſtian whoſe Baptiſm was deferred, or by Chriſt or his Apoſtles ordered to be deferred, until he attained the Years of maturity, and made a perſonal profeſſion of Faith himſelf.

Theſis VII.

The change of the Token, and Seal of the Covenant from Circumciſion to Baptiſm, will by no means infer the change or diverſity of the Covenants, eſpecially when the latter comes into the place, and ſerves to the ſame uſe and end with the former, as it is manifeſt Baptiſm doth, from Col. 2. 11, 12. *as hath been, I think, ſufficiently argued againſt Mr.* Cary'*s gloſſes and exceptions,* pag. 100, 101. *of my* Vindiciæ Legis & Fœderis. The Covenant is ſtill the ſame *Covenant of Grace*, though the external initiating Sign be changed. For what is the ſubſtantial part of the Covenant of Grace now, but the ſame it was to *Abraham* and his Seed before? Is not this our *Covenant of Grace*, Heb. 8. 10. *I will be to them a God, and they ſhall be to me a People?* And in what words was *Abraham*'s Covenant expreſſed, *Gen.* 17. 7. *I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee in their generations for an everlaſting Covenant, to be a God unto thee, and to thy ſeed after thee.* This makes *Abraham*'s Covenant, ſealed to him and his Seed, as truly and properly the *Covenant of Grace*, as that which Baptiſm now ſeals to Believers and their Seed. The raſh Ignorance of thoſe that affirm, God may become a People's God in the way of a ſpecial Intereſt, by virtue of the broken and aboliſhed *Covenant of Works*, rather deſerves ſharp reprehenſion, and ſad lamentation, than a confutation; which, nevertheleſs out of reſpect to my Friend Mr. *Cary*, I have given it in its proper place in this Rejoinder.

I hope by this time I have made it evident, That the defenders of Infants Baptiſm, as it is eſtabliſhed upon God's Covenant with *Abraham*, *Gen.* 17. have not ſo miſtaken their Ground, as Mr. *Cary* hath, by his endeavours to carry that Covenant, as an *Adam*'s *Covenant of Works*, through ſuch a multitude of other Errors and Abſurdities, as he draws along with it in his way of reaſoning.

A Poſtſcript to Mr. Cary.

S I R,

I Reſolved not to diſturb my Mind with your paſſionate provoking Language, at leaſt whil'ſt I was buſily employed in ſearching for Reaſon and Argument (two ſcarce Commodities) amongſt heaps of vain and fulſome words. Nor will I now imitate your folly and rudeneſs, leſt I become an *Offender*, whilſt I am to act the part of a *Reprover*. When I read your Title, *A Juſt and Sober Reply*, and preſently fell in among rude inſults, ſilly evaſions, and ſuch inartificial diſcourſes as follow in your Book: I began to challenge you in my Thoughts, for matching ſuch bad ſtuff with ſo fair and lovely a *Title*: But a ſecond Thought quickly corrected the former; for I conſidered no Man living could juſtly forbid the Marriage betwixt your Book and its Title, ſince there is not the leaſt kindred or relation between them.

Had your Anſwers been *juſt*, you would have obſerved the Rules of a *Reſpondent*, which you have not done: And if they had been *ſober*, you had never been ſo free in your Reproaches, and ſparing in your Arguments as you have been. Is this the Man, of whom it is ſaid in the *Epiſtle* to his *Solemn Call*, That *his Lines are free from reflection and reproach towards thoſe of the perſwaſion he contends with?* Is this my old friendly Neighbour? It calls to my mind the *Italian* Proverb, *God keep us from our Friends, and we will do what we can to keep our ſelves from our Enemies.* And though you act the part of an Enemy, you ſhall be my Friend whether you will or no. If you will not be my Friend out of Love, I will make you ſo by a good improvement of your Hatred.

I have been muſing with my ſelf, what might be the true cauſe of all your rage againſt my Book; One while I thought it proceeded from want of *Diſcretion*, that you were not able to diſtinguiſh betwixt an Adverſary in a *Controverſie*, and an Adverſary to the *Perſon*; but thought every Blow that was given to your Error, muſt needs be a mortal wound to your Reputation. But, Sir, how cloſe and ſmart ſoever my Diſcourſes againſt your Errors be, I'm ſure they are more full of civility and reſpect to you, than ſuch a *Reply* as you have made deſerves: And if in expoſing your Errors, your Reputation be expos'd, you muſt blame them for occaſioning it, and not me.

Some times I thought it an effect of your *Policy*, that when followed cloſe, and hard put to it, you endeavoured an eſcape this way. *Camero* ſpeaking of this kind of ſubtilty in his Adverſaries, ſaith, *Faciunt quod quarundam ferarum ingenium eſt, ut fœtore & graveolentia, defectæ jam viribus, ac fractæ venatorem abigunt.* Some cunning Animals, as Foxes, *&c.* when purſued at the heels, drive away both Dogs and Huntſmen with their intolerable ſtench. And *Hierom* long ago told *Helvidius*, his Adverſary, *Arbitror te veritate convictum, ad maledicta converti*; being vanquiſhed by Truth, he betook himſelf to ill Language. After the ſame manner you act here, being no longer able to defend your ſelf by ſolid and ſober ratiocination, you truſt to your faculty in crimination. Bad Cauſes only drive Men into ſuch Refuges.

In a word, I am ſatisfied nothing but your extravagant zeal for your Idolized Opinion, could have thrown you into ſuch diſingenuous Methods and Artifices as theſe. The *Epheſians* were quiet enough till their *Diana* began to totter. Your paſſionate Outcries ſignify to me, ſomething is touched to the quick, which you are more fondly in love with than you ought. When one told *Luther* what hideous Out-cries his Enemies made againſt him, and how they reviled him in their Books: *I know by their roaring* (ſaid he) *that I have hit them right.*

You tell me in your *Reply*, p. 24. That you perceive *I have a mighty itch to find out your Abſurdities.* I wiſh, Sir, you were no more troubled with the itch after them, than I am after the diſcovery of them. Had I affected ſuch Employments, I could eaſily have gathered three to one out of your Book, more than I did: And have repreſented thoſe I gather'd, much more odiouſly (and yet juſtly) than I did. But Friendſhip conſtrain'd me to handle them (becauſe yours) as gently as I could.

I might have juſtly charg'd you from what you ſay, *p.* 174, 175. of your *Solemn Call*: where you place all the Believers on Earth, without exception of any, under the Covenant of Works, as a miniſtration of Death and Condemnation; and the ſevereſt Penalties of a dreadful Curſe: I might thereupon have juſtly charg'd you for preſenting to the World ſuch a monſtrous Sight as was never ſeen before ſince the Creation, *viz.* A whole Church of condemned and curſed Believers. This I might as well have charged upon your Poſition, and done it no wrong.

I could tell you from what you ſay, *p.* 76. of your Reply, *That God doth indeed in the Covenant of Works make over himſelf to Sinners, to be their God in a way of ſpecial Intereſt*; *but it being upon ſuch hard terms, that it is utterly impoſſible that way to attain unto life,* &c. I could juſtly have told you, That theſe Paſſages of yours, drop pure nonſenſe upon the Reader's Underſtanding: as if Salvation were impoſſible to be attain'd by the ſame Covenant wherein God becomes our God, and makes over himſelf by way of ſpecial intereſt to us.

Had I had an itch to expoſe the Burleſque and ridiculous Stuff, which lies obvious enough in your Book; I ſhould then have told your Reader, That according to your Doctrine, how oppoſite and inconſiſtent ſoever the two Covenants of Works and Grace be, yet the ſame Subjects, *viz.* Believers, may at once, not only ſtand under them both, but that the ſame common Seal, *viz.* Circumciſion, equally ratifies and confirms them both; for you allow in your *Call*, p. 205. *That it ſealed the Covenant of Grace to believing* Abraham, *and yet was a ſeal of the Covenant of Works*, yea the very condition of that Covenant, as you frequently affirm it to be. *Vide* p. 81. of your *Reply*, and *Paſſim.*

I could as eaſily and juſtly have told you, That the moſt malicious *Papiſt* could ſcarcely have invented a more horrid Reproach againſt our famous Orthodox Proteſtant Divines, than you (I dare not ſay maliciouſly, but) ignorantly have done, when you charge ſuch Men as Mr. *Francis Roberts*, Mr. *Obadiah Sedgwick*; and indeed all that aſſert the Law, complexly taken, to be an obſcurer Covenant of Grace; that they comprize perfect doing with the conſequent Curſe for non-performance; and believing in Chriſt unto Life and Salvation in one and the ſame Covenant. This is an intolerable abuſe of yours, *p.* 5. of your *Reply*. They generally aſſert the Law, in that complex ſenſe and latitude you take it, to be a true Covenant of Grace, though more obſcurely adminiſtred; and that the diſtinction of the Covenants into Old and New, is no parallel diſtinction with that of Works and Grace, or *Chriſt*'s and *Adam*'s Covenant. Your publick recantation of the Injury you have done the very Proteſtant Cauſe herein, is your unqueſtionable Duty, yet ſcarce a due reparation of the Injury.

In a word, I cannot but look upon it as a diſcovery of your great weakneſs, That when you meet with ſuch a difficulty as poſes your Underſtanding, and you cannot poſſibly reconcile with your Notion; as that of *Paul*'s circumciſing *Timothy*, and you affirming that the very act of Circumciſion did in its own nature oblige all on whom it paſs'd, to the perfect obſervation of the Law for Righteouſneſs. You will rather chuſe to leave the bleſſed *Apoſtle* in a contradiction to his own Doctrine, than to your vain Notion; For what do you ſay, *p.* 95. of your *Reply*? *That however the caſe ſtood in that reſpect, this is certain*, &c. It alſo argues weakneſs in you to inſiſt upon, aggravate, jeer. and reproach at that rate you do, *p.* 83. of your *Reply*. For the miſtake, and miſplacing of one Figure, *viz. Gen.* 12. for *Gen.* 17. as if the merit of the whole Cauſe depended on it. The like I may ſay of your charging me with Nonſenſe, for putting *Gen.* 17. 7, 8. for *Gen.* 17. 9, 10. when yet you your ſelf, *p.* 205. of your *Call*, tell us, That Circumciſion was appointed as a Sign or Token of the Covenant, *Gen.* 17. 7, 8, 9. What pitiful Trifles are theſe to raiſe ſuch a mighty triumph upon? When *Dureus* accuſed our famous *Whitaker* for one or two trivial verbal Miſtakes, *Whitaker* return'd him the ſame Anſwer I ſhall give you, *Benè habet, his in rebus non vertuntur fortunæ Eccleſiæ.* 'Tis well the Caſe of the Church depends not upon ſuch Trifles.

For a Concluſion; I do ſeriouſly warn all Men to beware of receiving Doctrines ſo deſtructive to the great Truths of the Goſpel as theſe are. And I do ſolemnly profeſs, I have not deſignedly ſtrained them, to caſt reproach upon him that publiſh'd them; But the matters are ſo plain, that if Mr. *Cary* will maintain his Poſitions, not only my ſelf, but every intelligent Reader, will be eaſily able to faſten all thoſe odious Conſequents upon him, after all his Apologies.

Sir, in a word, I dare not ſay, but you are a good Man; but ſince I read your two Books, you have made me think more than once of what one ſaid of *Jonah* after he had read his Hiſtory, that he was a ſtrange Man of a good Man; yet as ſtrange a good Man as you are, I hope to meet you with a ſounder Head, and better Spirit, in Heaven.

The Second APPENDIX:

Giving a brief Account of the Riſe and Growth of ANTINOMIANISM; *the deduction of the principal Errors of that Sect: With modeſt and ſeaſonable Reflections upon them.*

THE Deſign of the following Sheets, caſt in as a *Mantiſſa* to the foregoing Diſcourſe of *Errors*, is principally to diſcharge and free the Free-grace of God from thoſe dangerous Errors, which fight againſt it under its own Colours; partly to prevent the ſeduction of ſome that ſtagger; and laſtly, (though leaſt of all) to vindicate my own Doctrine, the ſcope and current whereof hath always been, and ſhall ever be, to exalt the Free-grace of God in Chriſt, to draw the vileſt of Sinners to him, and relieve the diſtreſſed Conſciences of Sin-burthened Chriſtians.

But notwithſtanding my utmoſt care and caution, ſome have been apt to cenſure it, as if in ſome things it had a tang of *Antinomianiſm*: But if my publick or private Diſcourſes be the faithful Meſſengers of my Judgment and Heart, (as I hope they are) nothing can be found in any of them caſting a friendly aſpect upon any of their Principles, which I here juſtly cenſure as erroneous.

Three things I principally aim at in this ſhort *Appendix*.

1. To give the Reader the moſt probable Riſe of *Antinomianiſm*.
2. An Account of the principal Errors of that Sect.
3. To confirm and eſtabliſh Chriſtians againſt them, by ſound Reaſons back'd with Scripture-Authority. And

I. *Of the Riſe of Antinomianiſm.*

The Scriptures foreſeeing there would ariſe ſuch a ſort of Men in the Church as would wax wanton againſt Chriſt, and turn his Grace into laſciviouſneſs; hath not only precautioned us in general to beware of ſuch Opinions as corrupt the Doctrine of Free-grace, *Rom.* 6. 1, 2. *Shall we continue in ſin that grace may abound? God forbid*: but hath particularly indigitated and marked thoſe very Opinions by which it would be abuſed, and made abundant proviſion againſt them; as namely,

1. All ſlighting and vilifying Opinions or Expreſſions of the Holy Law of God, *Rom.* 7. 7, 12.

2. All Opinions and Principles inclining Men to a careleſs diſregard and neglect of the Duties of Obedience, under pretence of Free grace and Liberty by Chriſt, *Jam.* 2. *Matth.* 25.

3. All Opinions neglecting or ſlighting Sanctification as the evidence of our Juſtification, and rendring it needleſs or ſinful to try the ſtate of our Souls by the Graces of the Spirit wrought in us, which is the principal ſcope of the Firſt *Epiſtle* of *John*.

Notwithſtanding, ſuch is the wickedneſs of ſome, and weakneſs of others, that in all Ages (eſpecially the laſt paſt, and preſent) Men have audaciouſly broken in upon the Doctrine of Free-grace; and notoriouſly violated and corrupted it, to the great reproach of Chriſt, ſcandal of the World, and hardning of the Enemies of Reformation. *Behold* (ſaith *Contzen* the Jeſuit, on *Matth.* 24.) *the fruit of Proteſtantiſm, and their Goſpel-preaching.*

Nothing is more oppoſite to looſeneſs, than the Free-grace of God, which teacheth us, *That denying all ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world.* Nor can it, without manifeſt violence, be made pliable to ſuch wicked purpoſes. And therefore the Apoſtle tells us, *Jud.* 4. That this is done by *turning* the Grace of our Lord into laſciviouſneſs: μετατιθέντες, transferring it, ſcil. *fœdâ interpretatione*, by a corrupt, abuſive interpretation, to ſuch uſes and purpoſes as it abhors. No ſuch wanton, licentious Concluſions can be inferr'd from the Goſpel-doctrines of Grace and Liberty, but by wreſting them againſt their true ſcope and intent, by the wicked Arts and Practices of Deceivers upon them.

The Goſpel makes Sin more odious than ever the Law did, and diſcovers the puniſhment of it in a more ſevere and dreadful manner, than ever it was diſcovered before, *Heb.* 2. 2, 3. *For if the word ſpoken by Angels were ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward; How ſhall we eſcape if we neglect ſo great ſalvation?* It ſhews our obligations to duty, to be ſtronger than ever; and our encouragements to Holineſs greater than ever; 2 *Cor.* 7. 1. and yet corrupt Nature will be ſtill tempting Men to corrupt and abuſe it. The more luſcious the Food is, the more Men are apt to ſurfeit upon it.

This perverſion and abuſe of Free-grace and Chriſtian-liberty, is juſtly chargeable (though upon different accounts) both upon wicked and good Men. Wicked Men corrupt it deſignedly, that by entitling God to their Sins, they might ſin the more quietly and ſecurely. So the Devil inſtigated the *Heathens* to ſin againſt the Light and Law of Nature, by repreſenting their gods to them as drunken and laſcivious Deities. So the *Nicolaitans*, and School of *Simon*, and after them the *Gnoſticks*, and other *Hereticks*, in the very dawning of

Goſpel Light and Liberty, began preſently to looſe the bond of reſtraint from their Luſts, under Pretence of Grace and Liberty. The *Etiani* bluſhed not to teach, *That Sin, and perſeverance in Sin, could hurt the Salvation of none, ſo that they would embrace their Principles.* **Auguſt. de Hæreſ.** *Tom. 6. Hæreſ.* 54.

How vile and abominable Inferences the *Manichæans*, *Valentinians*, and *Cerdonites*, drew from the Grace and Liberty of the Goſpel in the following Ages, I had rather mourn over, than recite. And if we come down to the 15*th Century*, we ſhall find the *Libertines* of thoſe days as deeply drenched in this Sin, as moſt that went before them. **Calv.** *adverſus Libert. ch.* 2. *Calvin* mournfully obſerves, That under pretence of Chriſtian-liberty, they trampled all Godlineſs under Foot. The vile Courſes their looſe Opinions ſoon carried them into, plainly diſcovered for what Intents and Purpoſes they were projected and calculated : and he that reads the Preface to that Grave and Learned Mr. *Thomas Gataker*'s Book, entituled, *God's Eye upon Iſrael*, will find, That ſome *Antinomians* of our days are not much behind the worſt and vileſt of them. One of them cries out, *Away with the Law, away with the Law, it cuts of a Man's Legs, and then bids him walk.* Another ſaith, *'Tis as poſſible for Chriſt himſelf to ſin, as for a Child of God to ſin. That if a Man by the Spirit know himſelf to be in the ſtate of Grace, though he be drunk, or commit murther, God ſees no ſin in him* : with much more of the ſame Bran, which I will not tranſcribe.

But others there be, whoſe Judgments are unhappily tainted and leavened with theſe looſe Doctrines; yet being in the main godly Perſons, they dare not take liberty to ſin, or live in the neglect of known Duties, though their Principles too much incline that way. But though they dare not, others will, who imbibe corrupt Notions from them ; and the renowned Piety of the Authours will be no Antidote againſt the Danger, but make the Poiſon operate the more powerfully, by receiving it in ſuch a Vehicle. Now it is highly probable ſuch men as theſe might be charmed into ſuch dangerous Opinions upon ſuch accounts as theſe.

(1.) 'Tis like ſome of them might have felt in themſelves the anguiſh of a perplexed Conſcience under Sin ; and not being able to live with theſe terrors of the Law, and diſmal fears of Conſcience, might too haſtily ſnatch at thoſe Doctrines which promiſe them relief and eaſe, as I noted before in the 5th *Cauſe* of my *Treatiſe* of *Errors*. And that this is not a gueſs at random, will appear from the very Title-page of Mr. *Saltmarſh*'s Book of Free-grace, where (as an inducement to the Reader to ſwallow his *Antinomian* Doctrine) he ſhews him this curious Bait.

It is (ſaith he) *an experiment of Jeſus Chriſt upon one who hath been in the bondage of a troubled Conſcience at times for the ſpace of about twelve years, till now upon a clearer diſcovery of Jeſus Chriſt in the Goſpel*, &c.

(2.) Others have been induced to eſpouſe theſe Opinions from the exceſs of their Zeal againſt the Errors of the *Papiſts*, who have notoriouſly corrupted the Doctrine of Juſtification by Free-grace ; decried *imputed*, and exalted *inherent* Righteouſneſs above it. The *Papiſts* have deſignedly and induſtriouſly ſealed up the Scriptures from the People, leſt they ſhould there diſcover thoſe ſovereign and effectual Remedies which God hath provided for their diſtreſſed Conſciences, in the Riches of his own Grace, and the meritorious Death of Chriſt ; and ſo all their *Maſſes*, *Pilgrimages*, *Auricular Confeſſions*, with all their dear *Indulgences*, ſhould lie upon their hands as ſtale and cheap Commodities. *Oh*, (ſaid *Stephen Gardiner*) *let not this gap of Free-grace be opened to the People.*

But as ſoon as the Light of Reformation had diſcovered the Free-grace of God to Sinners, (which is indeed the only effectual Remedy of diſtreſſed Conſciences) and by the ſame Light the horrid Cheats of the Man of Sin were diſcovered ; all good Men, who were enlightened by the Reformation, juſtly and deeply abhorred *Popery*, as the Enemy of the Grace of God, and true Peace of Conſcience, and fixed themſelves upon the ſound and comfortable Doctrines of Juſtification by Faith through the alone Righteouſneſs of Chriſt. Mean while thankfully acknowledging, that they which believe, ought alſo to maintain good Works. But others there were, tranſported by an indiſcreet Zeal, who have almoſt bended the Grace of God as far too much the other way, and have both ſpoken and written many things very unbecoming the Grace of God, and tending to looſeneſs and neglect of Duty.

(3.) 'Tis manifeſt that others of them have been ingulphed, and ſuckt into thoſe dangerous Quick-ſands of *Antinomian* Errors, by ſeparating the Spirit from the written Word : If once a Man pretend the Spirit without the Scriptures to be his Rule, whither will not his own deluding Fancies carry him under a vain and ſinful pretence of the Spirit !

In the Year 1528. when *Helſar*, *Traier* and *Seekler*, were confuted by *Hallerus* ; and their Errors about Oaths, Magiſtrates, and Pædo-Baptiſm were detected by him, and by *Colveus* at *Bern*, that which they had to ſay for themſelves was, That *the Spirit taught them otherwiſe than the letter of the Scriptures ſpeaks.* So dangerous it is to ſeparate what God hath conjoined, and father our own Fancies upon the Holy Spirit.

(4.) And it is not unlike, but a comparative weakneſs and injudiciouſneſs of mind meeting with a fervent Zeal for Chriſt, and his Glory may induce others to eſpouſe ſuch taking and plauſible, tho' pernicious, Doctrines. They are not aware of the dangerous Conſequences of the Opinions they embrace, and what looſeneſs may be occaſioned by them. I ſpeak not of Occaſions taken, but given, by ſuch Opinions and Expreſſions. A good Man will draw excellent Inferences of Duty from the very ſame Doctrine. Inſtance that of the ſhortneſs of time, from whence the Apoſtle infers abſtinence, ſtrictneſs and diligence, 1 *Cor.* 7. 29. but the *Epicure* infers all manner of diſſolute and licentious practices, *Let us eat and drink ; for to morrow we ſhall die,* 1 *Cor.* 15. 22. The beſt Doctrines are this way liable to abuſe.

But let all good men beware of ſuch Opinions and Expreſſions as give an handle to wicked Men to abuſe the Grace of God, which haply the Author himſelf dare not do, and may ſtrongly hope others may not do: but if the Principle will yield it, 'tis in vain to think corrupt Nature will not catch at it, and make a vile uſe and dangerous improvement of it.

For example; If ſuch a Principle as this be aſſerted for a truth before the World, *That men need not fear that any, or all the Sins they commit, ſhall do them any hurt*; let the Author, or any Man in the World warn, and caution Readers (as the *Antinomian* Author of that Expreſſion hath done) not to abuſe this Doctrine, 'tis to no purpoſe. The Doctrine it ſelf is full of dangerous Conſequents, and wicked men have the beſt skill to infer and draw them forth to cheriſh and countenance their Luſts: That which the Author might deſign for the relief of the diſtreſſed, quickly turns it ſelf into Poiſon in the Bowels of the wicked; nor can we excuſe it by ſaying any Goſpel-Truth may be thus abuſed: for this is none of that number; but a Principle that gives offence to the Godly, and encouragement to the Ungodly. And ſo much as to the Riſe and Occaſion of *Antinomian Errors*.

II. In the next place, let us view ſome of the chief Doctrines commonly called *Antinomian*, amongſt which there will be found a Πρῶτον ψεῦδος, the radical and moſt prolifique Error, from which moſt of the reſt are ſpawned and procreated.

Error I. I ſhall begin with the dangerous miſtake of the *Antinomians* in the Doctrine of *Juſtification*. The Article of Juſtification is deſervedly ſtiled by our Divines, *Articulus ſtantis, vel cadentis Religionis*, the very Pillar of the Chriſtian Religion.

In two things however I muſt do the *Antinomians* right. (1.) In acknowledging, that though their Errors about Juſtification be great and dangerous, yet they are not ſo much about the *Subſtance*, as about the *mode* of a Sinner's Juſtification: An Error far inferior to the Error of the *Papiſts*, who depreſs the Righteouſneſs of Chriſt, and exalt their own inherent Righteouſneſs in the buſineſs of Juſtification. (2.) I am bound in Charity to believe, that ſome among them do hold thoſe Errors but ſpeculatively, whilſt the Truth lies nearer their Hearts, and will not ſuffer them to reduce their own Opinions into practice. Now as to their Errors about Juſtification, the moſt that I have read do Error I. make *Juſtification to be an immanent and eternal Act of God; and do affirm, the Elect were juſtified before themſelves, or the World, had a being.* Others come lower, and affirm, *the Elect were juſtified at the time of Chriſt's death.* With theſe Dr. *Criſp* harmonizes.

Error II. That Juſtification by Faith is no more but a manifeſtation to us of what was really done before we had a being. Hence Mr. *Saltmarſh* thus defines Faith, *It is* (ſaith he) *a being perſwaded more or leſs of Chriſt's love to us*; ſo that when we believe, that which was hid before, doth then appear. *God* (ſaith another) *cannot charge one Sin upon that man, who believes this truth, That God laid his Iniquities upon Chriſt.*

Error III. That men ought not to doubt of their Faith, or queſtion, Whether they believe or no. Nay, That we ought no more to queſtion our Faith, than to queſtion Chriſt. *Saltm. Of Free-grace*, p. 92, 95.

Error IV. That Believers are not bound to confeſs Sin, mourn for it, or pray for the forgiveneſs of it; becauſe it was pardoned before it was committed; and pardoned Sin is no Sin. *See* Eaton's *Honycomb*, p. 446, 447.

Error V. They ſay, that God ſees no Sin in Believers, whatſoever Sins they commit. Some of them, as Mr. *Town*, and Mr. *Eaton*, ſpeak out, and tell us, That God can ſee no Adultery, no Lying, no Blaſphemy, no Cozening in Believers: For though Believers do fall into ſuch Enormities; yet all their Sins being pardoned from Eternity, they are no Sins in them. *Town's Aſſertions*, 96, 97, 98. *Eaton's Honeycomb*, chap. 7. p. 136, 137. with others of a more pious Character than they.

Error VI. That God is not angry with the Elect, nor doth he ſmite them for their Sins; and to ſay that he doth ſo, is an injurious Reflection upon the Juſtice of God. This is avouched generally in alll their Writings.

Error VII. They tell us, That by God's laying our Iniquities upon Chriſt, he became as compleatly ſinful as we, and we as compleatly righteous as Chriſt. *Vide* Dr. *Criſp*, p. 270.

Error VIII. Upon the ſame ground it is that they affirm, That Believers need not fear either their own Sins, or the Sins of others; for that neither their own, nor any other Mens Sins, can do them any hurt, nor muſt they do any Duty for their own Salvation.

Error IX. They will not allow the New Covenant to be made properly with us, but with Chriſt for us; and that this Covenant is all of it a Promiſe, having no Condition on our part. They do not abſolutely deny that Faith, Repentance and Obedience, are Conditions in the New Covenant; but ſay, They are not Conditions on our part, but Chriſt's; and that he repented, believed, and obeyed, for us. *Saltmarſh* of Free-grace, p. 126, 127.

Error X. They ſpeak very ſlightingly of trying our ſelves by marks and ſigns of Grace. *Saltmarſh* often calls it a weak, low, carnal way; but the *New-England Antinomians*, or *Libertines*, call it a fundamental Error, to make Sanctification an Evidence of Juſtification; that it is to light a Candle to the Sun; that it darkens our Juſtification; and that the darker our Sanctification is, the brighter our Juſtification is. *See their Book, entitled*, Riſe, Reign. *Error* 72.

In this Breviate, or ſummary Account of *Antinomian* Doctrines, I have only ſingled out, and touched ſome of their Principle Miſtakes and Errors, into which ſome of them run much farther than others. But I look upon ſuch Doctrines to be in themſelves of a very dangerous nature, and the malignity and contagion would certainly ſpread much farther into to the World than it doth, had not God provided two powerful Antidotes to reſiſt the malignity, *viz.*

1. The ſcope and current of Scripture.
2. The experience and practice of the Saints.

(1.) Theſe Doctrines run croſs to the ſcope and current of the Scriptures, which conſtantly ſpeak of all unregenerate Perſons (without Exception of the very Elect themſelves, during that ſtate) as Children of Wrath, even as others, without Chriſt, and under condemnation.

They frequently diſcover God's Anger, and tell us his caſtigatory Rods of Affliction are laid upon them for their Sins.

They repreſent Sin as the greateſt Evil; moſt oppoſite to the Glory of God, and good of the Saints; and are therefore filled with Cautions and Threatnings to prevent their ſinning.

They call the Saints frequently and earneſtly, not only to mourn for their Sins before the Lord; but to pray for the pardon or remiſſion of them in the Blood of Chriſt.

They give us a far different account of ſaving Faith, and do not place it in a perſuaſion more or leſs of Chriſt's love to us, or a manifeſtation in our Conſciences of the actual remiſſion of our Sins before we had a being; but in our receiving Chriſt, as the Goſpel offers him, for righteouſneſs and life.

They frequently call the People of God to the examination and trial of their Intereſt in Chriſt by Marks and Signs; and accordingly furniſh them with variety of ſuch Marks from the divers parts or branches of Sanctification in themſelves.

They earneſtly, and every-where, preſs Believers to ſtrictneſs and conſtancy in the Duties of Religion, as the way wherein God would have them to walk. They infer Duties from Privileges; and therefore the *Antinomian* Dialect is a wild note, which the generality of ſerious Chriſtians do eaſily diſtinguiſh from the Scripture-ſtile and Language.

(2.) The Experience and Practice of the Saints recorded in Scripture, as well as our Contemporaries, or thoſe whoſe Lives are recorded for our imitation, do greatly ſecure us from the ſpreading malignity of *Antinomianiſm.* Converſe with the living, or read the Hiſtories of dead Saints, and you ſhall find, That in their Addreſſes to God, they ſtill bleſs and praiſe him for that great and wonderful change of ſtate which was made upon them when they firſt believed in Chriſt, and on their believing paſſed from Death to Life; freely acknowledging before God, they were before their Converſion equal in Sin and Miſery with the vileſt Wretches in the World: They heartily mourn for their daily Sins; fear nothing more than Sin; no Afflictions in the World go ſo near their Heart as Sin doth. They mourn for the hardneſs of their Hearts, that they can mourn no more for Sin. They acknowledge the Rods of God that are upon them, are not only the evidences of his diſpleaſure againſt them for their Sins; but the fruits of their uneven walking with him. And that the greateſt of their Afflictions is leſs than the leaſt of their Iniquities deſerve. They fall at their Father's Feet as oft as they fall into ſin, humbly and earneſtly ſuing for Pardon through the Blood of Chriſt. They are not only ſenſible that God ſees Sin in them; but that he ſeeth ſuch, and ſo great evils in them, as makes them admire at his Patience, that they are not conſumed in their Iniquities. They find cauſe enough to ſuſpect their own Sincerity: doubt the truth of their Faith, and of their Graces: and are therefore frequent and ſerious in the trial and examination of their own States by Scripture Marks and Signs. They urge the Commands and Threatnings, as well as the Promiſes, upon their own Hearts, to promote Sanctification. Excite themſelves to duty and watchfulneſs againſt Sin. They alſo encourage themſelves by the rewards of Obedience, knowing their labour is not in vain in the Lord. And all this while they look not for that in themſelves, which is only to be found in Chriſt: nor for that in the Law, which is only to be found in the Goſpel: nor for that on Earth, which is only to be found in Heaven. This is the way that they take. And he that ſhall tell them, their Sins can do them no hurt, or their Duties do them no good, ſpeaks to them, not only as a *Barbarian,* in a Language they underſtand not, but in ſuch a Language as their Souls deteſt and abhor.

Moreover, The zeal and love of Chriſt, and his Glory, being kindled in their Souls, they have not patience to hear ſuch Doctrines as ſo greatly derogate from his Glory, under a pretence of honouring and exalting him. It wounds and grieves their very Hearts to ſee the World hardned in their prejudices againſt Reformation, and a gap opened to all licentiouſneſs.

But notwithſtanding this double Antidote and Security, we find by daily experience ſuch Doctrines too much obtaining in the profeſſing World. For my own part, He that ſearches my Heart and Reins is witneſs, I would rather chuſe to have my right Hand wither, and my Tongue rot within my Mouth, than to ſpeak one Word, or write one Line to cloud or diminiſh the Free-grace of God. Let it ariſe and ſhine in its Meridian Glory. None owes more to it, or expects more from it, than I do. And what I ſhall write in this Controverſy, is to vindicate it from thoſe Doctrines and Opinions, which under pretence of exalting it, do really militate againſt it. To begin therefore with the firſt and leading *Error.*

Error I. *That the Juſtification of Sinners is an immanent and eternal act of God, not only preceding all acts of ſin; but the very exiſtence of the ſinner himſelf, and ſo perfectly aboliſhing ſin in our Perſons, that we are as clean from ſin as Chriſt himſelf,* ἀναμάρτητοι, as ſome of them have ſpoken. To ſtop the progreſs of this Error, I ſhall,

1. Lay down the Sentence of the Orthodox about it.
2. Offer ſome Reaſons for the refutation of it.

(1.) That which I take to be the truth agreed upon, and aſſerted by ſound reformed Divines touching Goſpel-Juſtification, is by them made clear to the World in theſe following Scriptural diſtinctions of it.

Juſtification may be conſidered under a twofold reſpect or habitude

1. According to God's Eternal Decree. Or,
2. According to the execution thereof in time.

(1.) According to God's Eternal Decree and Purpoſe; and in this reſpect Grace is ſaid to be given us in Chriſt before the World began, *2 Tim.* 1. 9. And we are ſaid to be predeſtinated to the adoption of Children by Jeſus Chriſt, *Eph.* 1. 5.

(2.) According to the execution thereof in time; So they again diſtinguiſh it, by conſidering it two ways:

1. In its Impetration by Chriſt.
2. In its Application to us.

That very mercy or privilege of Juſtification, which God from all Eternity, purely out of his benevolent Love, purpoſed and decreed for his Elect, was alſo in time purchaſed for them by the death of Chriſt, *Rom.* 5. 9, 10. where we are ſaid to be juſtified by his Blood; and he is ſaid to have made peace through the Blood of his Croſs, to reconcile all things to himſelf, *Col.* 1. 20. to be delivered for our Offences, and raiſed again for our Juſtification, *Rom.* 4. 25. Once more, *That God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes,* 2 Cor. 5. 19. God the Father had in the Death of Chriſt a foundation of reconciliation, whereby he became propitious to his Elect, that he might abſolve and juſtify them. Again,

(2.) It muſt be conſidered in its application to us, which application is made in this Life at the time of our effectual Calling. When an elect Sinner is united to Chriſt by Faith, and ſo paſſeth from Death to Life, from a ſtate of Condemnation, into a ſtate of Abſolution and Favour; this is our actual Juſtification, *Rom.* 5. 1. *Acts* 13. 39. *John* 5. 24. which actual Juſtification is again conſidered two ways:

1. Univerſally, and in General, as to the State of the Perſon.
2. Specially, and Particularly, as to the Acts of Sin.

As ſoon as we are received into Communion with Chriſt, and his Righteouſneſs is imputed by God, and received by Faith, immediately we paſs from a ſtate of Death and Condemnation, to a ſtate of Life and Juſtification, and all Sins already committed, are remitted without Exception or Revocation; and not only ſo, but a Remedy is given us in the Righteouſneſs of Chriſt againſt Sins to come; and tho' theſe ſpecial and particular Sins we afterward fall into, do need particular Pardons; yet, by renewed Acts of Faith and Repentance, the Believer applies to himſelf the Righteouſneſs of Chriſt, and they are pardoned.

Again, they carefully diſtinguiſh betwixt

1. It's Application by God to our Perſons. And
2. It's Declaration or Manifeſtation in us, and to us.

Which Manifeſtation or Declaration, is either,

1. Private in the Conſcience of a Believer. Or,
2. Publick, at the Bar of Judgment.

And thus Juſtification is many ways diſtinguiſhed. And notwithſtanding all this, it is ſtill *actus indiviſus*, an undivided act; not on our part, for it is iterated in many Acts; but on God's part, who at once decreed it; and on Chriſt's part, who by one Offering purchaſed it, and at the time of our Vocation univerſally applied it, as to the ſtate of the Perſon juſtified; and that ſo effectually, as no future Sin ſhall bring that Perſon any more under Condemnation.

In this Sentence or Judgment, the generality of Reformed Orthodox Divines are agreed; and the want of diſtinguiſhing, (as they according to Scripture have diſtinguiſhed) hath led the *Antinomians* into this firſt Error about Juſtification, and that Error hath led them into moſt of the other Errors. That this Doctrine of theirs, (which teaches that Men are juſtified actually and compleatly, before they have a being) is an Error, and hath no ſolid Foundation to ſupport it, may be evidenced by theſe three Reaſons.

1. Becauſe it is Irrational.
2. Becauſe it is Unſcriptural.
3. Becauſe it is Injurious to Chriſt, and the Souls of Men.

It is Irrational to imagine that Men are actually juſtified, before they have a Being, by an immanent Act or Decree of God. Many things have been urged upon this account to confute and deſtroy this Fancy, and much more may be rationally urged againſt it. Let the following Particulars be weighed in the Balance of Reaſon. *Reaſon* 1.

1. Can we rationally ſuppoſe, that Pardon and Acceptance can be affirmed, or predicated of that which is not? Reaſon tells us, *Non entis nulla ſunt accidentia*; That which is not, can neither be condemned nor juſtified: But before the Creation, or before a Man's particular Conception, he was not, and therefore could not in his own Perſon be the ſubject of Juſtification. Where there is no Law, there is no Sin: Where there is no Sin, there is no Puniſhment: Where there is neither Sin nor Puniſhment, there can be no Guilt (for Guilt is an Obligation to Puniſhment.) And where there's neither Law, nor Sin, nor Obligation to Puniſhment, there can be no Juſtification. He that is not capable of a Charge, is not capable of a Diſcharge. What remains then, but that either the Elect muſt exiſt from Eternity, or be juſtified in time? 'Tis true, future Beings may be conſidered, as in the purpoſe and decree of God from Eternity; or as in the Intention of Chriſt, who died intentionally for the Sins of the Elect, and roſe again for their Juſtification. But neither the Decree of God, nor the Death of Chriſt, takes place upon any Man for his actual Juſtification, un-

til he perſonally exiſt. For the Object of Juſtification is a Sinner actually ungodly, *Rom.* 4. 5. but ſo no Man is, or can be from Eternity. In Election, Men are conſidered without reſpect to Good or Evil done by them, *Rom.* 9. 11. not ſo in actual Juſtification.

2. In Juſtification there is a Change made upon the ſtate of the Perſon, *Rom.* 5. 8, 9. 1 *Cor.* 6. 9, 10, 11. By Juſtification Men paſs from a ſtate of Death to a ſtate of Life, *John* 5. 24. But the Decree or Purpoſe of God in it ſelf makes no ſuch actual change upon the ſtate of any Perſon. It hath indeed the nature of an univerſal Cauſe; but an univerſal Cauſe produceth nothing without Particulars. If our ſtate be changed, it is not by an immanent act of God: Hence no ſuch thing doth *tranſire.* A mere *velle non punire,* or intention to juſtify us in due time and order, makes no change on our ſtate, till that time come, and the particular Cauſes have wrought. A *Prince* may have a purpoſe or intention to pardon a Law-condemned *Traitor,* and free him from that Condemnation in due time; but whilſt the Law that condemned him ſtands in its full force and power againſt him, he is not juſtified or acquitted, notwithſtanding that gracious intention, but ſtands ſtill condemned. So is it with us, till by Faith we are implanted into Chriſt. 'Tis true, Chriſt is a ſurety for all his, and hath ſatisfied the Debt. He is a common Head to all his, as *Adam* was to all his Children, *Rom.* 5. 19. But as the Sin of *Adam* condemns none, but thoſe that are in him; ſo the Righteouſneſs of Chriſt actually juſtifies none but thoſe that are in him; and none are actually in him, but Believers. Therefore till we believe, no actual change paſſeth, or can paſs upon our ſtate. So that this *Hypotheſis* is contrary to *Reaſon.*

Reaſon 2. As this Opinion is Irrational, ſo it is Unſcriptural. For (1.) The Scripture frequently ſpeaks of Remiſſion or Juſtification as a future act, and therefore not from Eternity, *Rom.* 4. 23, 24. *Now it was not written for his ſake alone, that it was imputed to him; but for us alſo to whom it ſhall be imputed, if we believe on him,* &c. And *Gal.* 3. 8. *The Scriptures foreſeeing that God would juſtify the Heathen through faith, preached before the Goſpel unto* Abraham. The Goſpel was preached many Years before the *Gentiles* were juſtified: but if they were juſtified from Eternity, how was the Goſpel preached before their Juſtification?

(2.) The Scripture leaves all Unbelievers, without diſtinction, under condemnation and wrath. The Curſe of the Law lies upon them till they believe, *John* 3. 18. *He that believeth on him, is not condemned; but he that believeth not, is condemned already.* And *Eph.* 2. 3, 12, 13. The very Elect themſelves were by nature the Children of Wrath, even as others. They were at that time, or during that ſtate of Nature (which takes in all that whole ſpace betwixt their conception and converſion) without Chriſt, without hope, without God in the World. But if this Opinion be true, that the Elect were juſtified from Eternity, or from the time of Chriſt's Death; then it cannot be true, that the Elect by nature are Children of Wrath, without Chriſt, without Hope, without God in the World; except theſe two may conſiſt together (which is abſolutely impoſſible) that Children of Wrath, without God, Chriſt, or Hope, are actually diſcharged from their Sins and Dangers, by a free and gracious act of Juſtification.

But doth not the Scripture ſay, *Rom.* 8. 33. *Who ſhall lay any thing to the charge of God's Elect?* If none can charge the Elect, then God hath diſcharged them. *Object.*

Sol. God hath not actually diſcharged them as they are Elect, but as they are juſtified Elect: for ſo runs that Text, and clears it ſelf in the very next words, *It is God that juſtifieth.* When God hath actually juſtified an Elect Perſon, none can charge him.

(3.) 'Tis croſs to the Scripture-order of Juſtification; which places it not only after Chriſt's Death in the place laſt cited, *Rom.* 8. 33. but alſo after our actual vocation, as is plain, *verſ.* 30. *Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.* Is it abſurd to place Vocation before Predeſtination, or Glorification before Juſtification? ſure then it muſt be abſurd alſo to place Juſtification before Vocation: the one as well as the other confounds and breaks the Scripture-order. You may as well ſay, Men ſhall be glorified, that were never juſtified; as ſay they may be juſtified before they believed or exiſted. So that you ſee the notion of Juſtification from Eternity, or before our actual Exiſtence, and effectual Vocation, is a notion as repugnant to Sacred Scripture, as it is to ſound Reaſon.

Reaſon 3. And as it is found repugnant to Reaſon and Scripture, ſo it is highly injurious to Jeſus Chriſt, and the Souls of Men.

(1.) It greatly injures the Lord Jeſus Chriſt, and robs him of the glory of being our Saviour. For if the Elect be juſtified from Eternity, Chriſt cannot be the Saviour of the Elect, as moſt aſſuredly he is: for if Chriſt ſave them, he muſt ſave them as Perſons ſubject to periſhing, either *de facto* or *de jure.* But if the Elect were juſtified from Eternity, they could in neither reſpect be ſubject to periſhing: for he that was eternally juſtified, was never condemned, nor capable of Condemnation; and he that never was, or could be condemned, could never be ſubject to periſhing; and he that never was, nor could be ſubject to periſhing, can never truly and properly be ſaid to be ſaved.

If it be ſaid, the Elect were not juſtified till the Death of Chriſt: I demand then what became of all them that died before the Death of Chriſt? If they were not juſtified, they could not be glorified: for this is ſure from *Rom.* 8. 30. That the whole number of the glorified in Heaven is made up of ſuch as were juſtified on Earth: Let Men take heed therefore, leſt under pretence of exalting Chriſt, they bereave him of the glory of being the Saviour of his Elect.

(2.) It bereaves him of another glorious Royalty. The Scripture every where makes our Juſtification the reſult and fruit of the meritorious death of Chriſt, *Rom.* 3. 24, 25. *Rom.* 8. 3, 4. 2 *Cor.* 5. 19, 20. *Gal.* 3. 13, 14. *Eph.* 1. 17. But if Men were juſtified from Eternity, how is their Juſtification the fruit and reſult of the blood of the Croſs? as it plainly appears from theſe Scriptures to be. Nay,

(3.) This Opinion leaves no place for the ſatisfaction of Juſtice by the Blood of Chriſt for our Sins. He did not die, according to this Opinion, to pay our Debts. And here *Antinomianiſm* and *Socinianiſm* meet, and congratulate each other. For if there were no Debts owing to the Juſtice of God from Eternity, Chriſt could not die to pay them: and 'tis manifeſt there were no Debts due to God's Juſtice from Eternity on the account of his Elect, if the Elect were from Eternity juſtified; unleſs you will ſay, a Perſon may be juſtified, and yet his Debts not paid: for all Juſtification diſſolves the Obligation to puniſhment

If there were any Debts for Chriſt to pay by his Blood, they muſt either be his own Debts, or Elect's. To ſay they were his own, is a blaſphemous Reproach to him: and according to this Opinion we cannot ſay they were the Elect's; for if they were juſtified from Eternity, their Debts were diſcharged, and their Bonds cancell'd from Eternity. So that this Opinion leaves nothing to the Blood of Chriſt to diſcharge or make Satisfaction for.

(2.) And as it hath been proved to be highly injurious to the Lord Jeſus, ſo it is greatly injurious to the Souls of Men, as it naturally leads them into all thoſe wild and licentious Opinions which naturally flow from it, as from the radical prolifique Error, whence moſt of the reſt derive themſelves, as will immediately appear in the

II. Error. *That Juſtification by Faith is no more but the manifeſtation to us of what was really and actually done before. Or a being perſuaded more or leſs of Chriſt's love to us. And that when perſons do believe, that which was hid before, doth then only appear to them.*

Refutation. As the former Error dangerouſly corrupts the Doctrine of Juſtification, ſo this corrupts the Doctrine of Faith; and therefore deſerves to be exploded by all Chriſtians

That there is a manifeſtation and diſcovery of the ſpecial love of God, and our own ſaving concernment in the death of Chriſt to ſome Chriſtians at ſome Times, cannot be denied. St. *Paul* could ſay, *Gal.* 2. 20, 21. Chriſt loved him, and gave himſelf for him: but to ſay that this is the juſtifying Act of Faith, whereby a Sinner paſſes from Condemnation and Death, into the ſtate of Righteouſneſs and Life; this I muſt look upon as a great Error, and that for theſe following Reaſons.

Reaſon I. Becauſe there be Multitudes of Believing and juſtified Perſons in the World, who have no ſuch Manifeſtation, Evidence, or Aſſurance, that God laid their Iniquities upon Chriſt, and that he died to put away their Sins; but daily conflict with ſtrong Fears and Doubts, whether it be ſo or no. There are but few among Believers that attain ſuch a Perſuaſion and Manifeſtation, as *Antinomians* make to be all that is meant in Scripture by Juſtification through Faith. Many thouſand new-born Chriſtians live as the new-born Babe, which neither knows its own Eſtate, or Inheritance, to which it is born,

> *Vivit, & eſt vitæ neſcius ipſe ſuæ.*

A Soul may be in Chriſt, and a juſtified ſtate, without any ſuch Perſuaſion or Manifeſtation, as they here ſpeak of, *Iſa.* 50. 10. And if any ſhall aſſert the contrary, he will condemn the greateſt part of the Generation of God's Children. Now that cannot be the ſaving and juſtifying Act of Faith, which is not to be found in multitudes of believing and juſtified Perſons.

But Manifeſtation, or a perſonal Perſuaſion of the love of God to a Man's Soul, or that Chriſt died for him, and all his Iniquities are thereby forgiven him, is not to be found in multitudes of believing and juſtified Souls.

Therefore ſuch a Perſuaſion or Manifeſtation is not that ſaving, juſtifying Faith, which the Scripture ſpeaks of.

That Faith which only juſtifies the perſon of a Sinner before God, muſt neceſſarily be found in all juſtified Believers, or elſe a man may be juſtified without the leaſt degree of juſtifying Faith, and conſequently it is not Faith alone, by which a man is juſtified before God.

Reaſon II. That cannot be the juſtifying Act of Faith, which is not conſtant and abiding with the juſtified Perſon, but comes and goes, is frequently loſt and recovered, the ſtate of the Perſon ſtill remaining the ſame. And ſuch contingent things are theſe Perſuaſions and Manifeſtations; they come and go, are won and loſt, the ſtate of the Perſon ſtill remaining the ſame. *Job* was as much a juſtified Believer when he complained that God was his Enemy, as when he could ſay, *I know that my Redeemer liveth.* The ſame may be ſaid of *David*, *Heman*, *Aſaph*, and the greateſt number of juſtified Believers recorded in the Scripture. There be two things belonging to a juſtified State. (1.) That which is eſſential and inſeparable, to wit, Faith uniting the Soul to Chriſt. (2.) That which is contingent and ſeparable, to wit, Evidence and Perſuaſion of our Intereſt in him. Thoſe Believers that walk in darkneſs, and have no light, have yet a real ſpecial Intereſt in God as their God, *Iſa.* 50. 10. Here then you find Believers without Perſuaſion or Manifeſtation of God's love to them; which could never be, if juſtifying Faith conſiſted in a perſonal Perſuaſion, Manifeſtation or Evidence of the love of God, and pardon of Sin to a Man's Soul. That cannot be the juſtifying Faith ſpoken of in Scripture, which a juſtified Perſon may live in Chriſt without, and be as much in a ſtate of Pardon and Acceptation with God, when he wants it, as when he hath it. But ſuch is Perſuaſion, Evidence, or Manifeſtation of a Man's particular Intereſt in the love of God, or the pardon of his Sins. Therefore this is not the juſtifying Faith the Scripture ſpeaks of.

Reaſon III. That only is juſtifying, ſaving Faith, which gives the Soul Right and Title to Chriſt, and the ſaving benefits which come by Chriſt upon all the Children of God. Now it is not perſuaſion that Chriſt is ours, but acceptance of him, that gives us intereſt in Chriſt, and the ſaving benefits and privileges of the Children of God, *John* 1. 12. *But as many as received him, to them gave he power to become the Sons of God; even to them that believe on his name.* So that unleſs the *Antinomians* can prove, that receiving of Chriſt, and perſonal Perſuaſion of Pardon, be one and the ſame thing; and conſequently, that all Believers in the World are perſuaded or aſſured that their Sins are pardoned; and reject from the number of Believers all tempted, deſerted, dark, and doubting Chriſtians; this Perſuaſion they ſpeak of, is not, nor can it be the Act of Faith, which juſtifies the perſon of a Sinner before God. That which I think led our *Antinomians* into this Error, was an unſound and unwary *definition* of Faith, which in their youth they had imbibed from their *Catechiſms*, and other *Syſtems*, paſſing without Contradiction or Scruple in thoſe days, which though it were a miſtake, and hath abundantly been proved ſo in latter days; yet our *Antinomians* will not part with a Notion ſo ſerviceable to the ſupport of the darling Opinion of Eternal Juſtification.

Reaſon IV. A Man may be ſtrongly perſuaded of the Love of God to his Soul, and of the pardon of his Sin, and yet have no intereſt in Chriſt, nor be in a pardoned State. This was the Caſe of the *Phariſees* and others, *Luke* 18. 9. *Rev.* 3. 17. Therefore this Perſuaſion cannot be juſtifying Faith. If a Perſuaſion be that that juſtifies the perſuaded Perſon, then the *Phariſees* and *Laodiceans* were were juſtified. Oh! How common and eaſie is it for the worſt of Men to be ſtrongly perſuaded of their good Condition; whilſt humble ſerious Chriſtians doubt and ſtagger? I know not what ſuch Doctrine as this is uſeful for, but to beget and ſtrengthen that Sin of Preſumption, which ſends down Multitudes to Hell, out of the profeſſing World: For what is more common amongſt the moſt carnal and unſanctified part of the World, not only ſuch as are meerly Moral, but even the moſt flagitious and prophane, than to ſupport themſelves by falſe Perſuaſions of their good Eſtate? When they are asked, in order to their Conviction, what hopes of Salvation they have, and how they are founded? Their common anſwer is, Chriſt died for Sinners, and that they are perſuaded, that whatever he hath done for any other, he hath done it for them, as well as others: But ſuch a Perſuaſion cometh not of him that called them, and is of dangerous Conſequence.

Reaſon V. This Doctrine is certainly uſound, becauſe it confounds the diſtinction betwixt Dogmatical, and Saving Faith; and makes it all one, to believe an *Axiom* or Propoſition, and to believe ſavingly in Chriſt to Eternal Life. What is it to believe, that God laid our Iniquities upon Chriſt, more than the mere aſſent of the underſtanding to a Scripture *Axiom* or Propoſition, without any conſent of the Will to receive Jeſus Chriſt as the Goſpel offers him? And this is no more than what any unregenerated Perſon may do; yea, the very Devils themſelves aſſent to the truth of Scripture Axioms and Propoſitions, as well as Men, *Jam.* 2. 19. *Thou believeſt there is one God, thou doſt well: the Devils alſo believe and tremble.* What is more than a Scripture-Axiom or Propoſition, *God lay'd the iniquity of us all upon Chriſt*, Iſa. 53. 6? And yet (ſaith Dr. *Criſp*, p. 296.) God cannot charge one Sin upon that Man that believes this Truth, *That God lay'd his iniquities upon Chriſt.* The aſſent of the underſtanding may be, and often is given to a Scripture Propoſition, whil'ſt the Heart and Will remain carnal, and utterly averſe to Jeſus Chriſt. I may believe Dogmatically, that the Iniquities of Men were lay'd upon Chriſt, and perſuade my ſelf preſumptively, that mine, as well as other Mens, were lay'd upon him, and yet remain a perfect Sranger to all ſaving Union and Communion with him.

Reaſon VI. This Opinion cannot be true, becauſe it takes away the only ſupport that bears up the Soul of a Believer in times of temptation and deſertion.

For how will you comfort ſuch a diſtreſſed Soul that ſaith, and ſaith truly, I have no perſuaſion that Chriſt is mine, or that my Sins are pardoned; but I am heartily willing to caſt my poor ſin-burthened Soul upon him, that he may be mine; I do not certainly know that he died intentionally for me, but I lye at his feet, cleave to him, wait at the door of hope; I ſtay and truſt upon him, though I walk in darkneſs, and have no light. Now let ſuch Doctrine as this be preached to a Soul in this condition, (and we may be ſure 'tis the Condition of many thouſands belonging to Chriſt) I ſay, bring this Doctrine to them, and tell them, That unleſs they be perſuaded of the Love of God, and that God lay'd their Iniquities on Chriſt, except they have ſome Manifeſtation that their Perſons were juſtified from Eternity, their accepting of Chriſt, conſent of their Wills, waiting at his Feet, *&c.* ſignifies nothing; if we believe not that their particular Sins were lay'd upon Chriſt, and are pardoned to them by him, they are ſtill unbelievers, and have no part or portion in him. Whatever Pretences of Spiritual Comfort and Relief the *Antinomian* Doctrine makes, you ſee by this it really deprives a very great, if not the greateſt number of God's People of their beſt and ſweeteſt Relief in days of darkneſs and ſpiritual diſtreſs. So that this Doctrine, which makes Manifeſtation and Aſſurance the very eſſence of juſtifying Faith, appears hereby to be both a falſe and very dangerous Doctrine. And yet there is as much or more danger to the Souls of Men in their

III. Error. *That Men ought not to doubt of their Faith, or queſtion whether they believe or no. Nay, That they ought no more to queſtion their Faith, than to queſtion Chriſt.*

Refutation. What an eaſie way to Heaven is the *Antinomian* way? Were it but as true and ſafe to the Soul, as it is eaſie and pleaſing to the Fleſh, who would not embrace it? What a charm of the Devil is prepared in theſe two Propoſitions? Be but perſuaded more or leſs of Chriſt's Love to thy Soul (ſaith Mr. *Saltmarſh*) and that's juſtifying Faith. Here's a ſnare of the Devil lay'd for the Souls of Men. And then (2.) to make it faſt and ſure upon the Soul, and effectually to prevent the diſcovery of their Error, tell them they need no more to doubt or queſtion their Faith, than to queſtion Chriſt, and the work is done to all intents.

Now that this is an Error, and a very dangerous one, will appear by the following Reaſons.

Reaſon I. The queſtioning and examining of our Faith, is a commanded Scripture-duty, 2 *Cor.* 13. 5. *Examine your ſelves, whether ye be in the faith; prove your own ſelves*, &c. And 2 *Pet.* 1. 10. *Give diligence to make your calling and election ſure. Let him that thinketh he ſtandeth, take heed leſt he fall*, 1 Cor. 10. 12. *The ſecond Epiſtle of* John, *verſe* 8. *Look to your ſelves, that we loſe not the things which we have wrought:* With multitude of other Scriptures, recommending holy Jealouſy, ſerious Self-trial and Examination of our Faith, as the unqueſtionable Duties of the People of God. But if we ought to queſtion our Faith no more than we ought to queſtion Chriſt, away then with all Self-examination, and diligence to make our Calling and Election ſure; for where there is no doubt nor danger, there's no place nor room for Examination, or further endeavours to make it ſurer than it is. How do you like this Doctrine Chriſtians? How many be there among you, that find no more cauſe to queſtion your own faith or intereſt in Chriſt, than you do to queſtion whether there be a Chriſt, or whether he ſhed his Blood for the remiſſion of any Man's ſins?

Reaſon II. This is a very dangerous Error, and it is the more dangerous, becauſe it leaves no way to recover a preſumptuous Sinner out of his dangerous Miſtakes; but confirms and fixes him in them, to the great hazard of his eternal ruin. It cuts off all means of conviction or better information, and Nails them faſt to the carnal ſtate in which they are. According to this Doctrine 'tis impoſſible for a Man to think himſelf ſomething, when he is nothing; or to be guilty of ſuch a Paralogiſm and Cheat, put by himſelf upon his own Soul, *Jam.* 1. 22. this in effect bids a Man keep on right or wrong; he is ſure enough of Heaven, if he be but ſtrongly perſuaded that Chriſt died for him, and he ſhall come thither at laſt. Certainly this was not the Counſel Chriſt gave to the ſelf-deceived *Laodiceans, Rev.* 3. 17, 18. but inſtead of diſſuading them from ſelf-jealouſy and ſuſpicion of their Condition, whether their Faith and State were ſafe or not, he rather counſels them to buy Eye-ſalve, that is, to labour after better information of the true ſtate and condition they were in, and not caſt away their Souls by falſe perſuaſions and vain confidences.

Reaſon III. This Doctrine cannot be true, becauſe it ſuppoſes every Perſuaſion, or ſtrong conceit of a Man's own Heart, to be as infallibly ſure and certain, as the very fundamental Doctrine of Chriſtianity. No truth in the World can be ſurer than this, That Jeſus Chriſt died for Sinners. *This is a faithful ſaying, and worthy of all acceptation*, 1 Tim. 1. 15. This is a foundation Stone, a tried, precious Corner Stone, a ſure Foundation laid by God himſelf, *Iſa.* 28. 16. and ſhall the ſtrong conceits and confidences of Mens Hearts vye and compare in point of certainty with it? As well may probable and meerly conjectural Propoſitions compare with Axioms that are ſelf-evident, or demonſtrative Arguments, that leave no Doubts behind them. Know we not, that the Heart is deceitful above all things, the moſt notorious Cheat and Impoſtor in the World, *Jer.* 17. 9? Does it not deceive all the formal Hypocrites in the World in this very point? And ſhall every ſtrong conceit and preſumptuous confidence, begotten by Satan upon a deceitful Heart, and nurſed up by Self-love, paſs without any examination or ſuſpicion for as infallible and aſſured a truth, as that Jeſus Chriſt came into the World to ſave Sinners? The Lord ſweep that Doctrine out of the World by Reformation, which is like to ſweep ſo many Thouſand Souls into Hell by a remedileſs Self-deception.

Error IV. The fourth *Antinomian* Error before-mentioned, was this, *That Believers are not bound to confeſs their Sins, or pray for the pardon of them; becauſe their ſins were pardoned before they were committed; and pardoned ſin is no ſin.*

Refutation. If this be true Doctrine, then it will juſtify and make good ſuch Concluſions and Inferences as theſe which neceſſarily flow from it: *viz.*

1. That there is no Sin in Believers.
2. Or if there be, the evil is very inconderable. Or,
3. Whatever evil is in it, it is not the Will of God that they ſhould either confeſs it, mourn over it, or pray for the remiſſion of it; Whatever he requires of others, yet they need take no notice of it, ſo as to afflict their Hearts for it; God hath exempted them from ſuch concernments: There's nothing but joy to a Believer, ſaith Mr. *Eaton.* But neither of theſe Concluſions are either true or tolerable; therefore neither is the Principle ſo which yields them.

(1.) It is not true or tolerable to affirm, that there is no Sin in a Believer, 1 *Joh.* 1. 8. *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. There's not a juſt Man upon earth, that doeth good and ſinneth not*, Eccleſ. 7. 20. *In many things we offend all*, James 3. 2. The Scriptures plainly affirm it, and the univerſal experience of all the Saints ſadly confirms it. 'Tis true, the Blood of Chriſt hath taken away the guilt of Sin, ſo that it ſhall not condemn Believers; and the Spirit of Sanctification hath taken away the do-

dominion of Sin, ſo that it doth not reign over Believers; but nothing, except Glorification, utterly deſtroys the exiſtence of Sin in Believers. The acts of Sin are our acts, and not Chriſt's; and the ſtain and pollution of thoſe ſinful acts, are the Burthens and Infelicities of Believers, even in their juſtified State. Dr. *Criſp* indeed, *p.* 270, 271. calls that objection (I ſuppoſe he means diſtinction betwixt the guilt of Sin and Sin it ſelf) a ſimple Objection, and tells us, the very Sin it ſelf, as well as the guilt of it, paſſed off from us, and was lay'd upon Chriſt: So that ſpeaking of the Sins of Blaſphemy, Murther, Theft, Adultery, Lying, *&c.* From that time (ſaith he) that they were lay'd upon Chriſt, thou ceaſeſt to be a Tranſgreſſor. If thou haſt part in the Lord Chriſt, all theſe Tranſgreſſions of thine become actually the Tranſgreſſions of Chriſt. So that now thou art not an Idolater, or Perſecutor, a Thief, a Murtherer, and an Adulterer, thou art not a ſinful Perſon; Chriſt is made that very ſinfulneſs before God, *&c.* Such Expreſſions juſtly offend and grieve the Hearts of Chriſtians, and expoſe Chriſtianity to ſcorn and contempt. Was it not enough that the guilt of our Sin was lay'd on him, but we muſt imagine alſo, that the thing it ſelf, Sin, with all the deformity and pollution ſhould be eſſentially transferred from us to Chriſt? No, no. After we are juſtified, Sin dwelleth in us, *Rom.* 7. 17. warreth in us, and brings us into captivity, *ver.* 23. Burthens and oppreſſeth our very Souls, *ver.* 24. Methinks I need not ſtand to prove what I ſhould think no ſound experienced Chriſtian dares to deny, that there is much Sin ſtill remaining in the Perſons of the juſtified. He that dares to deny it, hath little acquaintance with the nature of Sin, and of his own Heart.

(2.) It is neither true nor tolerable to ſay, there is no conſiderable evil in the ſins of Believers, deſerving a mournful confeſſion or petition for Pardon. The deſert of Sin is Hell; 'tis an artifice of Satan to draw Men to Sin by perſuading them there is no great evil in it; but none except Fools will believe it. Fools, indeed, make a mock of Sin; but all that underſtand either the intrinſick evil of it, or the ſad and diſmal effects produced by it, are far from thinking it a light or inconſiderable evil. The Sins, even of Believers, greatly wrong and offend their God, *Pſal.* 51. 4. and is that a light thing with us? They interrupt and clog our Communion with God, *Rom.* 7. 21. They grieve the good Spirit of God, *Epheſ.* 4 30. Certainly theſe are no inconſiderable Miſchiefs.

(3.) Now if there be Sin in Believers, and ſo much evil in their Sins (neither of which any ſober Chriſtian will deny) then undoubtedly it is their duty to confeſs it freely, mourn for it bitterly, and pray for the pardon of it earneſtly, unleſs God have any where diſcharged them from thoſe Duties, and told them theſe are none of their Concernments, and that he expects not theſe things from juſtified Perſons; but that theſe are Duties properly and only belonging to other Men. But on the contrary, you find the whole current of Scripture running ſtrongly and conſtantly in direct oppoſition to ſuch idle and ſinful Notions. For firſt,

(1.) He hath plainly declared it to be his Will, that his People ſhould confeſs their Sins before him, and ſtrongly connected their Confeſſions with their Pardons, 1 *John* 5. 9. and frequently ſuſpends from them the comfortable ſenſe of forgiveneſs, till their Hearts be brought to this Duty, *Pſal.* 32. 5. compared with *verſ.* 3. 4. the more to engage them to this Duty, by the ſenſible eaſe and comfort attending and following it.

(2.) He alſo enjoins it upon them, That they mourn for their Sins, *Iſa.* 22. 12. expreſſes his great delight in Contrition and brokenneſs of Spirit for Sin, *Iſa.* 66. 2. *To this man will I look, even to him that is poor, and of a contrite ſpirit.* Chriſt himſelf pronounces a Bleſſing upon them that mourn, *Matt.* 5. 4. Juſtified *Paul* mournfully confeſſes his former Blaſphemies, Perſecutions, and Injuries done againſt Chriſt, 1 *Tim.* 1. 13. So did *Ezra*, *Daniel*, and other eximinous Saints.

Object. Yes, ſay ſome, they did indeed confeſs their ſins committed before their Juſtification, but not their after-ſins.

Reply. According to *Antinomian* Principles, I would demand, If all the Elect were juſtified from Eternity, what ſins any of them could confeſs which they had committed before their Juſtification? Or if they were juſtified from the time of Chriſt's Death, what were the ſins any of us have to confeſs who had not a Being, and therefore had not actually ſinned long after the Death of Chriſt? But I hope none will deny, that the mournful Complaints the Apoſtle makes for Sin, *Rom.* 7. 23, 24. were after he was a ſanctified and juſtified Perſon.

(3.) It is not the Will of Chriſt to exempt any juſtified Perſon upon Earth, from the Duty of Praying frequently and fervently for the remiſſion of his Sins. This the moſt eminent Saints upon Earth have done. The greateſt favourites of Heaven have freely confeſſed and heartily prayed for the remiſſion of ſin, *Dan.* 9. 4, 19. And that the Goſpel gives us no exemption from this Duty, appears by Chriſt's injunction of it upon all his People, *Matt.* 6. 12.

Error V. To give countenance to the former Error, they ſay, *That God ſees no ſin in Believers, whatſoever Sins they commit*; and ſeek a covert for this Error from *Numb.* 23. 21. and *Jer.* 50. 20 In the former place it is ſaid by *Balaam*, *He hath not beheld iniquity in Jacob, nor ſeen perverſeneſs in Iſrael.* And in the other place it is ſaid, *In thoſe days, and in that time, ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, and there ſhall be none; and the ſins of Judah, and they ſhall not be found: for I will pardon them, whom I reſerve.*

Refutation. Now that this Opinion of our *Antinomians* is Erroneous, will appear four ways.

1. By its repugnancy to God's Omniſcience.
2. By its inconſiſtency with his Diſpenſations.
3. By its want of a Scripture-foundation.
4. By its contradictorineſs to their other Principles.

'Tis true, and we thankfully acknowledge it, that God ſees no Sin in Believers, as a Judge ſees Guilt in a Malefactor, to condemn him for it; that's a ſure and comfortable truth for us: but to ſay he ſees no Sin in his Children, as a diſpleaſed Father to correct and chaſten them for it, is an Aſſertion repugnant to Scripture, and very injurious to God. For,

(1.) 'Tis injurious to God's *Omniſcience*, Pſal. 139. 2. *Thou* (ſaith holy *David*) *knoweſt my down-ſitting, and my up-riſing, and underſtandeſt my thoughts afar off, and art acquainted with all my ways.* Job 28. 24. *He looketh to the ends of the Earth, and ſeeth under the whole Heavens.* Prov. 15. 3. *The Eyes of the Lord are in every place, beholding the evil and the good.* Pſal. 33. 14, 15. *From the place of his habitation he looketh upon all the Inhabitants of the Earth; he faſhioneth their hearts alike, he conſidereth all their works.* He that denies that God ſeeth his moſt ſecret Sins, therein conſequentially denies him to be God.

(2.) This Aſſertion is inconſiſtent with God's Providential Diſpenſations to his People. When *David*, a juſtified Believer, had ſinned againſt him in the matter of *Uriah*, it is ſaid, 2 *Sam.* 11. 27. *The thing that* David *had done, diſpleaſed the Lord:* and as the effect of that diſpleaſure, it's ſaid, *Chap.* 12. 15. *The Lord ſtruck the Child that* Uriah's *Wife bare unto* David, *and it was very ſick.* Among the *Corinthians* ſome that ſhould not be condemned with the World, were judged and chaſtened of the Lord for their undue approaches to his Table, 1 *Cor.* 11. 32. Now I would ask the *Antinomian* theſe two Queſtions. (1 *Queſt.*) Whether it can be denied, that *David* under the Old Teſtament, and theſe *Corinthians* under the New, were juſtified Perſons; and yet the former ſtricken by God in his Child, with its Sickneſs and Death; and the latter in like manner ſmitten by God in their own Perſons; and both for their reſpective Sins committed againſt God; and yet God ſaw no ſin in them? Did God ſmite them for ſin, and yet beheld no ſin in them? Beware leſt in aſcribing ſuch ſtrokes to God, you ſtrike at once both at his Omniſciency and Juſtice. (2. *Queſt.*) How God upon Confeſſion and Repentance can be ſaid to put away his People's Sins (as *Nathan* there aſſures *David* he had done) when in the mean time he ſaw no ſin in him, either to chaſtiſe him for, or to pardon in him? Do you think that God's Afflictions or Pardons are blind-fold Acts, done at random? how inconſiſtent is this with Divine Diſpenſations?

(3.) This Opinion is altogether deſtitute of a Scripture-foundation: 'tis evident it hath none in the only places alledged for it. It hath no footing at all in *Numb.* 23. 21. Grave and Learned *Gataker* hath learnedly and induſtriouſly vindicated that Scripture from this abuſe of it by *Antinomians*, in his Treatiſe upon that Text, entitled, *God's Eye upon his* Iſrael; where, after a learned and critical ſearch of the Text, he telleth us, it ſoundeth word for word thus from the Original: *He hath not beheld wrong againſt* Jacob, *nor hath he ſeen grievance againſt* Iſrael: So that the meaning is not, That God did not ſee ſin in *Iſrael*, but that he beheld not with approbation the Wrongs and Injuries done by others againſt his *Iſrael*; and ſhews at large by divers ſolid Reaſons, why the *Antinomian* ſenſe cannot be the proper ſenſe of that place, it being croſs to the main tenour of the Story, and truth of God's Word, which ſhews, that God often complained of their Sins, often threatned to avenge them; yea, did actually avenge them by deſtroying them in the Wilderneſs; nay, *Balaam* himſelf, who uttered theſe words unto *Balak*, did not ſo underſtand them, as appears by the advice he gave to *Balak*, to draw them into ſin, that thereby God might be provoked to withdraw his Protection from them.

And for *Jer.* 50. 20. it makes nothing to their purpoſe. Many expound the Sin there ſought after, and not found, to be the Sin of Idolatry, which *Iſrael* ſhould be purged from by their Captivity, according to *Iſa.* 27. 9. But the generality of ſound Expoſitors are agreed, That by the not finding of *Iſrael*'s and *Judah*'s Sin, is meant no more, but his not finding thoſe Bonds or Obligations againſt them to eternal Puniſhment, which their Sins had put them under.

(4.) In a word, This Opinion claſhes with their other Principles. For they ſay, That though there was pardon and remiſſion under the Old Covenant (which they allowed to be a Covenant of Grace) yet it was but *gradatim* and ſucceſſively, as they offered Sacrifices. If a Man had ſinned ignorantly, until he brought a Sacrifice, his ſin lay upon him, it may be a Week, a Months diſtance between, before they could have their Pardon. *Vide* Dr. *Criſp* of the two Covenants, *p.* 256, 257. Now I demand, If this were the ſtate and caſe of all God's *Iſrael* under the Old Teſtament, Why do theſe Men affirm, that God can ſee no ſin in a Believer? and why do they expound the words of *Balaam* ſo contradictorily to this their other Opinion? For they will not deny but God ſees unpardoned Sins in all; and here is a Week, or Month, or more time, allowed between the commiſſion and remiſſion of their Sin. And ſo much of the fifth *Antinomian* Error.

Error VI. *That God is not angry with the Elect, nor doth he ſmite them for their Sins; and to ſay that he doth ſo, is an injurious reflection upon the Juſtice of God, who hath received full ſatisfaction for all their Sins from the hand of Chriſt.*

There are ſeveral Miſtakes and Errors in theſe Aſſertions; and I ſuppoſe our *Antinomians* were led into them, (1.) By their abhorrence of the Popiſh Doctrine, which errs more dangerouſly in the other extream: for they wickedly aſſert our Sufferings to be ſatisfactory for our Sins, which is the ground of Popiſh Penances, and voluntary Self-caſtigations. (2.) From a groundleſs apprehenſion, That God's Corrections of us for our Sins, are inconſiſtent with the fulneſs of Chriſt's ſatisfaction for them. Chriſt having paid all our Debts, and diſſolved our Obligations to all Puniſhment, it cannot conſiſt with the Juſtice of God to lay any Rod upon us for our Sins, after Chriſt hath born all that our Sins deſerved.

This miſtake of the end of Chriſt's death, occaſions them to ſtumble into the other Miſtakes: they imagine that Chriſt's Satisfaction aboliſhed God's hatred of Sin in Believers. But this cannot be; God's Antipathy to Sin, can never be taken away by the Satiſfaction of Chriſt, though his hatred to the Perſons of the redeemed be: for the hatred of Sin is founded in the unchangeable Nature of God; and he can as ſoon ceaſe to be holy, as ceaſe to hate Sin, *Hab.* 1. 13. Nor was Chriſt's death ever deſigned to this end: though Chriſt hath ſatisfied for the Sins of Believers, God ſtill hates Sin in Believers. His hatred to their Sins, and love to their Perſons, are not inconſiſtent. As a man may love his Leg or Arm, as they are Members of his own Body, and notwithſtanding that Love, hate the Gangrene which hath taken them; and lance or uſe painful Corroſives for the cure of them.

Neither do our *Antinomians* diſtinguiſh as they ought, betwixt vindictive Puniſhments from God, the pure iſſues and effects of his Juſtice and Wrath againſt the Wicked; and his Paternal Caſtigations, the pure iſſues of the Care and Love of a diſpleaſed Father. Great and manifold are the differences betwixt his vindictive Wrath upon his Enemies, and the rebukes of the Rod upon his Children. Thoſe are Legal, theſe Evangelical. Thoſe out of wrath and hatred, theſe out of love. Thoſe unſanctified, but theſe bleſſed and ſanctified to happy ends and purpoſes to his People. Thoſe for Deſtruction, theſe for Salvation.

To narrow the matter in Controverſy as much as we can, I ſhall lay down three Conceſſions about God's Corrections of his People.

Conceſſion I. We chearfully and thankfully acknowledge the perfection and fulneſs of the ſatisfaction of Chriſt for all the Sins of Believers: and with thankfulneſs do own, that if God ſhould caſt all, or any of them, into an Ocean of temporal Troubles and Diſtreſſes; in all that Sea of Sorrow, there would not be found one drop of vindictive Wrath. Chriſt hath drunk the laſt drop of that Cup, and left nothing for Believers to ſuffer by way of Satisfaction.

Conceſſion II. We grant alſo, That all the Sufferings of Believers in this World, are not for their Sins; but ſome of them are for the prevention of Sin, 2 *Cor.* 12. 7. ſome for the tryal of their Graces, *Jam.* 1. 2, 3. ſome for a confirming Teſtimony to his Truths, *Act.* 5. 41. Such Sufferings as theſe have much heavenly comfort concomitant with them.

Conceſſion III. We do not ſay, That God's diſpleaſure with his People for Sin, evidenced againſt them in the ſmarteſt Rebukes of the Rod, is any Argument that God's Love is turned into hatred againſt their Perſons: No, no, his Love to his People is unchangeable. Having loved his own, he loved them to the end, *John* 13. 1. yet notwwithſtanding all this, three things are undeniably clear, and being throughly apprehended, will end this Controverſy.

1. That God lays his correcting Rod in this World on the Perſons of Believers.
2. That this Rod of God is ſometimes laid on them for their Sins.
3. That theſe Fatherly Corrections of them for their Sins, are reconciliable to, and fully conſiſtent with his Juſtice, compleatly ſatisfied by the Blood of Chriſt for all their Sins.

1. That God lays his correcting Rod in this World upon the Perſons of Believers. This no Man can have the face to deny that believes the Scriptures to be the Word of God, or that the Troubles of good Men in this Life fall not out by Caſualty, but by the Counſel and Direction of Divine Providence. He that denies the hand of God to be upon the Perſons of Believers in this Life in the way of painful Chaſtiſements and Sufferings, muſt either ignorantly, or wilfully, overlook that Scripture, *Heb.* 7. 8. *What Son is he whom the Father chaſteneth not? but if ye be without Chaſtiſement, whereof all are partakers, then are ye Baſtards and not Sons.* Nor will any ſober Chriſtian deny theſe Troubles of Believers to be the effects of God's Governing-Providence in the World, or once imagine or affirm them to be mere Caſualties and Contingences: for *affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground,* Job 5. 6. In what *Eutopia* doth that good Man live upon Earth, that feels not the painful Rod of God upon himſelf, nor hears the ſad laments and moans of other Chriſtians under it! This ſure is undeniable, that the Rod of God is every-where upon the Perſons and Tabernacles of the Righteous; and if any doubt it, his own ſenſe and feeling may in a little time give him a painful demonſtration of it.

2. And for the ſecond, That this Rod of God is ſometimes laid upon Believers for their Sins, methinks no ſober modeſt Chriſtian in the World ſhould doubt or deny it, when he conſiders, That

1. God himſelf hath ſo declared it.
2. The Saints in all Ages have freely confeſſed it to be ſo.

1. God himſelf hath fully and plainly declared it to be ſo, 2 *Sam.* 12. 9, 10, 11, 12, 13, 14. *Wherefore haſt thou deſpiſed the Commandment of the Lord, to do evil in his ſight? now therefore the Sword ſhall never depart from thy Houſe,* &c. Here's the Sword, a terrible and painful Evil, upon *David*'s Houſe, a man after God's own heart, and that expreſly for his Sin in the matter of *Uriah.* So *Moſes*, one of the greateſt Favourites of Heaven, for his ſinful ſhifting of the Lord's Work, *Exod.* 4. 13, 14. *The anger of the Lord was kindled againſt* Moſes: *For the multitude of thine Iniquities, becauſe thy ſins were encreaſed, I have done theſe things unto thee,* ſaith God to his own *Iſrael, Jer.* 30. 15. To inſtance in all the Declarations made by God himſelf in this caſe, were to tranſcribe a great part of both Teſtaments.

2. And as God hath declared the Sins of his People to be the provoking cauſes of his Rods upon them; ſo they have freely and ingenuouſly confeſſed and acknowledged the

ſame, *Lam.* 3. 39, 40. *Wherefore doth the living man complain? a man for the puniſhment of his Sins? Let us ſearch and try our ways, and turn again to the Lord.* This was ſpoken by *Jeremy* in the name of the whole captive Church. So *Pſal.* 38. 3, 5. *There is no ſoundneſs in my Fleſh* (ſaith *David*) *becauſe of thine anger; neither is there any reſt in my bones, becauſe of my Sin. My wounds ſtink, and are corrupt, becauſe of my fooliſhneſs.* And were it not an hideous and unaccountable thing to hear any Child of God, under his Rod, to ſtand upon his own Juſtification, and ſay, Lord, my Sins have not deſerved this at thy Hand, nor is it juſtice in thee thus to chaſtiſe me after thou haſt received ſatisfaction for all my Sins from the Hand of Chriſt. Would it not look like an horrid Blaſphemy, to hear the beſt Man in the World diſputing and denying the Juſtice of God in the Troubles he lays him under? For my own part, let the Lord lay on as ſmartly as he will upon me, I deſire to follow the holy Patterns and Preſidents recorded in Scripture for my imitation, and to ſay with the People of God, *Ezr.* 9. 13. *Thou haſt puniſhed me leſs than mine Iniquities deſerve.* And *Mica* 7. 9. *I will bear the indignation of the Lord becauſe I have ſinned againſt him.* And he that refuſes ſo to do, gives little evidence of the Spirit of Adoption in him, but a very clear evidence of the Pride and Ignorance of his own Heart. *Job* indeed ſtifly ſtood upon his own Vindication; but that was when he had to do with Men, who falſly charged him, laying thoſe Sins as the Cauſes of his Trouble, which he was innocent of, *Job* 22. 5, 6. But when he had to do with God, he diſputes no more, but ſaith, *Behold, I am vile, what ſhall I anſwer thee? I will lay my hand upon my mouth. q. d.* I have done, Father, I have done; Whether theſe Chaſtiſements be for my Sins or no, ſure I am, my Sin not only deſerves all this, but Hell it ſelf: Thou art holy, but I am vile.

3. Nor can it at all be doubted, but that theſe Fatherly Corrections of the Saints for their Sins, are reconcileable to, and fully conſiſtent with his Juſtice, ſatisfied by the Blood of Chriſt for all their Sins. For (1.) If it were not ſo, the juſt and righteous God would never have inſerted ſuch a clauſe of reſervation in his gracious Covenant with his People, to chaſten them as he ſaw need, after he had taken them into the Covenant, *Pſal.* 89. 30, 31, 32, 33. *If they tranſgreſs, he will viſit their Tranſgreſſions with a Rod, and their Iniquity with ſtripes; nevertheleſs* (ſaith he) *my loving-kindneſs will I not take away.* That [*Nevertheleſs*] clearly proves the conſiſtency of his Stripes for Sin, with his loving-kindneſs to his People, and with Chriſt's ſatisfaction for their Sins. (2.) If this were not conſiſtent with the Juſtice of God, to be ſure he would never ſingle them out to ſpend his Rods upon, rather than others. 'Tis moſt certain the holieſt Men have moſt laſhes in this Life. *Aſaph* ſaid, *Pſal.* 73. 12, 14. *The ungodly proſper in the World, but he was chaſtned every morning.* And *verſ.* 5. *The Wicked are not in trouble as other men.* 1 *Pet.* 4. 17. *Judgment muſt begin at the Houſe of God*; and if Piety would give men an exemption from all Troubles, Pains, and Chaſtiſements, then men might diſcern Love or Hatred by the things that are before them, contrary to *Eccl.* 9. 1, 2. Neither could thoſe that are in Chriſt ſuffer the painful Agonies of Death becauſe of Sin, expreſly contrary to *Paul*, *Rom.* 8. 10. *And if Chriſt be in you, the Body is dead becauſe of Sin.* (3.) In a word, As Chriſt never ſhed his Blood to extinguiſh or aboliſh God's diſpleaſure againſt Sin in whomſoever it be found, ſo he never ſhed it to deprive his People of the manifold Bleſſings and Advantages that accrue to them by the Rods of God upon them. It was never his intent to put us into a condition on Earth, that would have been ſo much to our loſs. So then, if the Hand of God be upon his People for Sin, and conſiſtently enough with his Juſtice, it muſt be an Error to ſay God ſmites not Believers for their Sins, and it would be injuſtice in him ſo to do: which is their 6th Error.

Error VII. *They tell us, That by God's laying our Iniquities upon Chriſt, he became as compleatly ſinful as we, and we as compleatly righteous as Chriſt. That not only the guilt and puniſhment of Sin was laid upon Chriſt; but ſimply the very faults that men commit, the tranſgreſſion it ſelf became the tranſgreſſion of Chriſt: Iniquity it ſelf, not in any figure, but plainly ſin it ſelf, was laid on Chriſt: and that Chriſt himſelf was not more righteous, than this Perſon is, and this Perſon is not more ſinful than Chriſt was.*

Refutation. Theſe two Propoſitions will never go down with ſound and Orthodox Chriſtians. The firſt ſinks and debaſes Chriſt too low, the other exalts the ſinful Creature too high. The one repreſents the pure and ſpotleſs Lord Jeſus as ſinful: the other repreſents the ſinful Creature as pure and perfect: and both theſe Propoſitions ſeem evidently to be built upon theſe two Hypotheſes. (1.) *That the Righteouſneſs of Chriſt is ſubjectively and inherently in us, in the ſame fulneſs and perfection it is in Chriſt:* grant that, and then it will follow indeed, That Chriſt himſelf is not more righteous than the Believer is. (2.) *That not only the guilt and puniſhment of Sin was laid on Chriſt by way of imputation; but Sin it ſelf, the very tranſgreſſion, or ſinfulneſs it ſelf, was transferr'd from the Elect to Chriſt: and that by God's laying it on him, the ſinfulneſs or fault it ſelf was eſſentially transfuſed into him; and ſo Sin it ſelf did* tranſire à ſubjecto in ſubjectum. Grant but this, and it can never be denied but Chriſt became as compleatly ſinful as we.

But both theſe Hypotheſes are not only notoriouſly falſe, but utterly impoſſible, as will be manifeſted by and by; But before I come to the Refutation of them, it will be neceſſary to lay down ſome Conceſſions to clear the Orthodox Doctrine in this Controverſie, and narrow the matter under debate, as much as may be.

(1.) And firſt we thankfully acknowledge the Lord Jeſus Chriſt to be the *Surety* of the New Teſtament, *Heb.* 7. 22. and that as ſuch, all the Guilt and Puniſhment of our Sins, was laid upon him, *Iſa.* 53. 5, 6. That is, God imputed, and he bare it in our room and ſtead. God the Father, as Supreme Law-giver, and Judge of all, upon the Tranſgreſſion of the Law, admitted the Sponſion or Suretiſhip of Chriſt, to anſwer for the ſins of Men, *Heb.* 10. 5, 6, 7. And for this very end he was made under the Law, *Gal.* 4. 4, 5. And that Chriſt voluntarily took it upon him to anſwer as our *Surety*, whatſoever the Law could lay to our charge; whence it became juſt and righteous that he ſhould ſuffer.

(2.) We ſay, That God by laying upon, or imputing the Guilt of our Sins to Chriſt, thereby our Sins became legally his; as the Debt is legally the Sureties Debt, tho' he never borrowed one Farthing of it: Thus God laid, and Chriſt took our Sins upon him, tho' in him was no ſin, 2 Cor. 5. 21. *He hath made him to be ſin for us, who knew no ſin* (i. e.) who was clean and altogether void of ſin.

(3.) We thankfully acknowledge, that Chriſt hath ſo fully ſatisfied the Law for the ſins of all that are his, that the Debts of Believers are fully diſcharg'd, and the very laſt Mite paid by Chriſt. His Payment is full, and ſo therefore is our Diſcharge and Acquittance, *Rom.* 8. 1, 31. And that by virtue hereof the Guilt of Believers is ſo perfectly aboliſhed, that it ſhall never more bring them under Condemnation, *John* 5. 24. And ſo in Chriſt they are without fault before God.

(4.) We likewiſe grant, That as the Guilt of our Sins was by God's Imputation laid upon Chriſt, ſo the Righteouſneſs of Chriſt is by God imputed to Believers by virtue of their Union with Chriſt; and becomes thereby as truly and fully *theirs*, for the Juſtification of their particular Perſons before God, as if they themſelves had in their own Perſons fulfilled all that the Law requires, or ſuffered all that it threatned: No inherent Righteouſneſs in our own Perſons, is, or can be more truly our own for this end and purpoſe, than Chriſt's imputed Righteouſneſs is our own. He is the Lord *our Righteouſneſs*, Jer. 23. 6. *We are made the righteouſneſs of God in him*, 1 Cor. 5. 21. *Yea, the righteouſneſs of the Law is fulfilled in them that believe*, Rom. 8. 4.

But notwithſtanding all this, we cannot ſay, (1.) That Chriſt became as compleatly ſinful as we. Or (2.) That we are as compleatly righteous as Chriſt; and that over and above the Guilt and Puniſhment of Sin, (which we grant was laid upon Chriſt) Sin it ſelf ſimply conſidered, or the very Tranſgreſſion it ſelf, became the Sin or Tranſgreſſion of Chriſt; and conſequently that we are as compleatly Righteous as Chriſt, and Chriſt as compleatly Sinful as we are.

1. We dare not ſay, That Sin ſimply conſider'd, as the very Tranſgreſſion of the Law it ſelf, as well as the Guilt and Puniſhment, became the very Sin and Tranſgreſſion of Chriſt: For two things are diſtinctly to be conſidered and differenced, with reſpect to the Law, and unto Sin. As to the Law, we are to conſider in it,

1. Its Preceptive part.
2. Its Sanction.

(1.) The preceptive part of the Law, which gives Sin its formal Nature, 1 *Joh.* 3. 4. *For ſin is the tranſgreſſion of the law.* All Tranſgreſſion ariſes from the Preceptive part of the Law of God: He that tranſgreſſeth the Precepts ſinneth; and under this conſideration ſin can never be communicated from one to another: The Perſonal ſin of one cannot be in this reſpect the Perſonal ſin of another: There is no Phyſical Transfuſion of the Tranſgreſſion of the Precept from one ſubject into another: This is utterly impoſſible; even *Adam*'s perſonal ſins conſider'd in his ſingle private capacity, are not communicable to his Poſterity.

(2.) Beſides the Tranſgreſſion of the Preceptive part of the Law, there is an obnoxiouſneſs unto Puniſhment, ariſing from the Sanction of the Law, which we call the Guilt of Sin; and this (as Judicious Dr. *Owen* obſerves) is ſeparable from Sin: And if it were not ſeparable from the former, no ſinner in the World could either be pardon'd or ſav'd: Guilt may be made anothers by Imputation, and yet that other not rendred formally a ſinner thereby: Upon this ground we ſay, the Guilt and Puniſhment of our Sin, was that only which was imputed unto Chriſt; but the very Tranſgreſſion of the Law it ſelf, or Sin formally and eſſentially conſider'd, could never be communicated or transfuſed from us into him. I know but two ways in the World by which one Man's ſins can be imagined to become anothers, *viz.* Either by *Imputation*, which is Legal, and what we affirm; or by *Eſſential Transfuſion* from ſubject to ſubject (as our Adverſaries fancy) which is utterly impoſſible; and we have as good ground to believe the abſurd Doctrine of Tranſubſtantiation, as this wild Notion of the Eſſential Transfuſion of Sin. Guilt ariſing from the Sanction of the Law, may and did paſs from us to Chriſt by Legal Imputation; but ſin it ſelf, the very Tranſgreſſion it ſelf, ariſing from the very Preceptive part of the Law, cannot ſo paſs from us to Chriſt: For if we ſhould once imagine, that the very acts and habits of Sin, with the odious deformity thereof, ſhould paſs from our Perſons to Chriſt, and ſubjectively to inhere in him, as they do in us; then it would follow,

Owen of Juſtification, p. 285.

Firſt, That our Salvation would thereby be rendred utterly impoſſible. For ſuch an inheſion of Sin in the Perſon of Chriſt, is abſolutely inconſiſtent with the *Hypoſtatical Union*, which Union is the very Foundation of his Satisfaction, and our Salvation. Tho' the Divine Nature can, and doth dwell in Union with the pure and Sinleſs human Nature of Chriſt, yet it cannot dwell in Union with Sin.

Secondly, This Suppoſition would render the Blood of the Croſs altogether unable to ſatisfie for us. He could not have been the Lamb of God to take away the Sins of the World, if he had not been perfectly pure and ſpotleſs, 1 *Pet.* 1. 19.

Thirdly, Had our Sins thus been eſſentially transfus'd into Chriſt, the Law had had a juſt and valid Exception againſt him; for it accepts of nothing but what is abſolutely pure and perfect. I admire, therefore, how any good Man dares to call our Doctrine, which teaches the Imputation of our Guilt and Puniſhment to Chriſt, a ſimple Doctrine; and aſſert, that the Tranſgreſſion it ſelf became Chriſt's; and that thereby Chriſt became as compleatly ſinful as we. And,

Fourthly, If the way of making our Sins Chriſt's by Imputation, be thus rejected and derided; and Chriſt aſſerted by ſome other way to become as compleatly ſinful as we; then I cannot ſee which way to avoid it, but that the very ſame Acts and Habits of Sin muſt inhere, both in Chriſt, and in Believers alſo. For, I ſuppoſe our Adverſaries will not deny that, notwithſtanding God's laying the Sins of Believers upon Chriſt, there remain in all Believers after their Juſtification, ſinful Inclinations and Averſations; a Law of Sin in their Members, a Body of Sin and Death. Did theſe things paſs from them to Chriſt, and yet do they ſtill inhere in them? Why do they complain and groan of in-dwelling Sin? as *Rom.* 7. If Sin it ſelf be ſo transferr'd from them to Chriſt? Sure, unleſs Men will dare to ſay, the ſame Acts and Habits of Sin which they feel in themſelves, are as truly in Chriſt as in themſelves; they have no ground to ſay, that by God's laying their Iniquities upon Chriſt, he became as compleatly ſinful as they are; and if they ſhould ſo affirm, that Affirmation would undermine the very Foundation of their own Salvation.

Owen, Of Juſtification, *p.* 283.

I therefore heartily ſubſcribe to that ſound and holy Sentence, of a clear and learned Divine, *Nothing is more abſolutely true, nothing more ſacredly and aſſuredly believ'd by us, than that nothing which Chriſt did or ſuffer'd, nothing that he undertook, or underwent, did, or could conſtitute him ſubjectively, inherently, and thereupon perſonally a Sinner, or guilty of any Sin of his own. To bear the Guilt or Blame of other Mens Faults, to be* alienæ culpæ reus, *makes no Man a Sinner, unleſs he did unwiſely or irregularly undertake it.* So, then this Propoſition, that by God's laying our Sins upon Chriſt (in ſome other way, than by Imputation of Guilt and Puniſhment) he became as compleatly ſinful as we, will not, ought not to be receiv'd as the ſound Doctrine of the Goſpel. Nor yet this

Second Propoſition. *That we are as compleatly Righteous as Chriſt is; or, that Chriſt is not more Righteous than a Believer.*

I cannot imagine what ſhould induce any Man ſo to expreſs himſelf, unleſs it be a groundleſs conceit and fancy, that there is an eſſential Tranſfuſion of Chriſt's juſtifying Righteouſneſs into Believers, whereby it becomes theirs by way of ſubjective inheſion, and is in them in the very ſame manner it is in him: And ſo every individual Believer becomes as compleatly Righteous as Chriſt. And this conceit they would fain eſtabliſh upon that Text, 1 *Joh.* 3. 7. *He that doth righteouſneſs, is righteous, even as he is righteous.*

But neither this expreſſion, nor any other like it in the Scriptures, gives the leaſt countenance to ſuch a general and unwary Poſition. It is far from the mind of this Scripture, That the righteouſneſs of Chriſt is formally and inherently ours, as it is his. Indeed it is ours *relatively*, not *formally* and *inherently*; not the ſame with his for *quantity*, though it be the ſame for *verity*. His Righteouſneſs is not ours in its *univerſal value*, though it be ours, as to our *particular uſe and neceſſity*. Nor is it made ours to make us ſo many *cauſes* of Salvation to others; but it is imputed to us as to the *Subjects*, that are to be ſaved by it our ſelves.

'Tis true, we are juſtified, and ſaved by the very Righteouſneſs of Chriſt, and no other; but that Righteouſneſs is *formally inherent* in him only, and is only *materially* imputed to us. It was *actively* his, but *paſſively* ours. He wrought it, though we wear it. It was wrought in the Perſon of God-Man for the whole Church, and is imputed (not transfuſed) to every ſingle Believer for his own concernment only. For,

(1.) It is moſt abſurd to imagine, that the Righteouſneſs of Chriſt ſhould formally inhere in the Perſon of all, or any Believer, as it doth in the Perſon of the Mediator. The impoſſibility hereof appears plainly from the incapacity of the Subject The Righteouſneſs of Chriſt is an Infinite Righteouſneſs, becauſe it is the Righteouſneſs of God-Man, and can therefore be ſubjected in no other Perſon beſide him. It is capable of being imputed to a finite Creature, and therefore in the way of imputation we are ſaid *to be made the righteouſneſs of God in him:* but though it may be imputed to a finite Creature, it inheres only in the Perſon of the Son of God, as in its proper ſubject. And indeed,

(2.) If it ſhould be inherent in us, it could not be imputed to us as it is, *Rom.* 4. 6, 23. Nor need we go out of our ſelves for Juſtification, as now we muſt, *Phil.* 3. 9. but may juſtify our ſelves by our own inherent Righteouſneſs. And

(3*dly*,) What ſhould hinder, if this infinite Righteouſneſs of Chriſt were infuſed into us, and ſhould make us as compleatly Righteous as Chriſt; but that we might juſtify others alſo, as Chriſt doth: and ſo we might be the Saviours of the Elect, as Chriſt is? Which is moſt abſurd to imagine. And

(4*thly*,) According to *Antinomian* Principles, What need was there that we ſhould be juſtified at all? Or, What place is left for the juſtification of any Sinner in the World? For according to their Opinion, the juſtification of the Elect is an immanent act of God before the World was; and that Eternal Act of Juſtification, making the Elect as compleatly Righteous as Chriſt himſelf, there could not poſſibly be any the leaſt guilt in the Elect to be pardoned; and conſequently no place, or room could be left for any Juſtification in time. And then it muſt follow, that ſeeing Chriſt died in time for Sin, according to the Scriptures; it muſt be for his own Sins that he died, and not for the Sins of the Elect; Diametrically oppoſite to *Rom.* 4. 25. and the whole current of Scripture, and faith of Chriſtians.

'Tis therefore very unbecoming and unworthy of a juſtified Perſon, after Chriſt hath taken all his Guilt upon himſelf, and ſuffer'd all the Puniſhment due thereunto in his place and room: Inſtead of an humble and thankful admiration of his unparallel'd Grace therein, to throw more than the Guilt and Puniſhment of his Sins upon Chriſt, even the tranſgreſſion it ſelf: and comparing his own Righteouſneſs with Chriſt's, to ſay he is as compleatly Righteous as Chriſt himſelf. This is as if a company of Bankrupt Debtors Arreſted for their own Debts, ready to be caſt into Priſon, and not having one Farthing to ſatisfy, after their Debts have been freely and fully diſcharg'd by another, out of his immenſe Treaſure; ſhould now compare with him, yea, and think they honour'd him, by telling him, that now they are as compleatly rich as himſelf.

I am well aſſur'd no good Man would embrace an Opinion ſo derogatory to Chriſt's Honour as this is; did he but ſee the odious conſequences of it, doubtleſs he would abhor them as much as we. And as for thoſe now in Heaven, who fell into ſuch miſtakes in the way thither, were they now acquainted with what is tranſacted here below, they would exceedingly rejoyce in the detection of thoſe Miſtakes, and bleſs God for the refutation of them.

Error VIII. *They affirm, That Believers need not fear their own ſins, nor the ſins of others; for as much as neither their own, or others ſins can do them any hurt, nor muſt they do any duty for their own good, or ſalvation, or for eternal rewards.*

That we need fear no hurt from ſin, or may not aim at our own good in Duty, are two Propoſitions that ſound harſh in the Ears of Believers: I ſhall conſider them ſeverally, and refute them as briefly as I can.

Propoſition I. *Believers need not fear their own ſins, or the ſins of others; becauſe neither our own, or others ſins can do us any hurt.*

They ſeem to be induced into this Error, by miſunderſtanding the Apoſtle, in *Rom.* 8. 28. as if the ſcope of that Text were to aſſert the benefits of Sin to juſtified Perſons; whereas he ſpeaks there of Adverſities and Afflictions befalling the Saints in this Life. *Univerſalis reſtringenda eſt ad materiam ſubjectam, loquitur enim de afflictionibus piorum.* The ſubject matter (ſaith *Pareus* on the place) reſtrains the Univerſal expreſſion of the Apoſtle: For when he there ſaith, *All things ſhall work together for good*; he principally intends the afflictions of the Godly, of which he treats there in that context. It may be extended alſo to all providential events; *Omnia quæcunque eis accedunt forinſecus, tam adverſa, quàm proſpera:* All adverſe and proſperous events of things without us, as *Eſtius* upon the place notes. Nothing is ſpoken of ſin in this Text. And the Apoſtle diſtributing this General into Particulars, *verſe* 38. plainly ſhews, what are the things he intended by his Univerſal expreſſion, *verſe* 28. as alſo in what reſpect no Creature can do the Saints any hurt, namely, that they ſhall never *be able to ſeparate them from the love of God, which is in Chriſt Jeſus our Lord.* And in this reſpect it is true that the Sins of the Elect ſhall not hurt them, by fruſtrating the purpoſe of God concerning their Eternal Salvation; or totally and finally to ſeparate them from his Love. This we grant, and yet we think it a very unwary and unſound expreſſion, *That Believers need not fear their own ſins, becauſe they can do them no hurt:* 'Tis too general and unguarded a Propoſition to be received for truth. What if their Sins cannot do them that hurt, to fruſtrate the purpoſe of God, and damn them to Eternity in the World to come? Can it therefore do them no hurt at all in their preſent ſtate of conflict with it in this World? For my part, I think the greateſt fear of caution is due to Sin, the greateſt evil; and that *Chryſoſtome* ſpake more like a Chriſtian, when he ſaid, *Nil niſi peccatum timeo,* I fear nothing but Sin. Though Sin cannot finally ruine the Believer, yet it can many ways hurt and injure the Believer; and therefore ought not to be miſrepreſented as ſuch an innocent and harmleſs thing to them. In vain are ſo many terrible threatnings in the Scriptures againſt it, if it can do us no hurt; and it is certain nothing can do us good, but that which makes us better, and more Holy: But Sin can never pretend to that, of all things in the World. But to come to an iſſue, Sin may be conſider'd three ways.

1. Formally. 2. Effectively. 3. Reductively.

Firſt, Formally, as a tranſgreſſion of the Preceptive part of the Law of God, and under that conſideration it is the moſt formidable evil in the whole World. The evil of evils, at which every gracious Heart trembles, and ought rather to chuſe Baniſhment, Priſon, and Death it ſelf in the moſt terrible form, than Sin, or that which is moſt tempting in Sin, the pleaſures of it; as *Moſes* did, *Heb.* 11. 25.

Secondly, Sin may be conſider'd *Effectively,* with reſpect to the manifold Miſchiefs and Calamities it produceth in the World, and the Spiritual and Corporeal Evils it infers upon Believers themſelves: Though it cannot damn their Souls, yet it makes War againſt their Souls, and brings them into miſerable Bondage and Captivity, *Rom.* 7. 23. It wounds their Souls, under which wounds they are feeble and ſore broken; yea, they roar by reaſon of the diſquietneſs of their hearts, *Pſ.* 38. 5, 8. Is War, Captivity, feſtering painful Wounds, cauſing them to roar, no hurt to Believers? It breaks their very Bones, *Pſ.* 51. 8. And is that no hurt? It draws off their Minds from God, interrupts their Prayers and Meditations, *Ro.* 7. 18, 19, 20, 21. And is there no hurt in that? It cauſeth their Graces to decline, wither, and languiſh to that degree, that the things which are in them are ready to die, *Rev.* 3. 1. and *Rev.* 2. 4. And is the loſs of Grace and Spiritual ſtrength, no hurt to a Believer? It hides the Face of God from them, *Iſa.* 59. 2. And is there no hurt in ſpiritual withdrawments of God from their Souls? Why then do deſerted Saints ſo bitterly lament and bemoan it? It provokes innumerable Afflictions and Miſeries, which fall upon our Bodies, Relations, Eſtates; and if Sin be the cauſe of all theſe inward and outward Miſeries to the People of God, ſure then there is ſome hurt in Sin, for which the Saints ought to be afraid of it.

Thirdly, Sin may be conſider'd *Reductively,* as it is over-ruled, reduced, and finally iſſued by the Covenant of Grace. Under this conſideration of Sin, which rather reſpects the future, than preſent ſtate, the *Antinomians* only reſpect the hurt or evil of it; over-looking both the former conſiderations of Sin, which concern the preſent ſtate of Believers, and ſo raſhly pronounce, Sin can do Believers no hurt. An Aſſertion tending to a great deal of looſeneſs and licentiouſneſs. A Man drinks deadly Poiſon, and is after many Months recover'd by the skill of an excellent Phyſician; ſhall we ſay, there was no hurt in it, becauſe the Man died not of it: ſure thoſe fearful twinges he felt, his loſs of ſtrength and ſtomach, were hurtful to him, tho' he eſcaped with Life, and got this advantage by it, to be more wary for ever after. *Tantum Religio potuit ſuadere malorum.*

And then for other Mens Sins, (which they ſay we need not fear) 'tis an Aſſertion againſt all the Laws of Charity. For the Sins of wicked Men eternally damn them: Diſturb the Peace and Order of the World: Draw down National Judgments upon the whole Community: Cauſe Wars, Plagues, Perſecutions, *&c.* Which Conſiderations of the Sins of others, opened fountains of tears in *David*'s Eyes, *Pſ.* 119. 136. cauſed horror to take hold upon him, *v.* 53. And yet if you will believe the *Antinomian* Doctrine, Believers have no need to fear, much leſs be in horror (which is the extremity of fear) for other Mens Sins. How is Satan gratified, and temptations to Sin ſtrengthned upon the Souls of Men, by ſuch indiſtinct, unwary, and dangerous Expreſſions as theſe are? A good Intention can be no ſufficient ſalve for ſuch Aſſertions as theſe.

Secondly, 'They tell us, That as the Saints need fear no Sin for any *hurt* it can do them, ſo they muſt do no duty for their own *good*; or with an eye to their own Salvation, or Eternal Rewards in Heaven.

Refutation. This, as the former, is too generally and indiſtinctly deliver'd. He that diſtinguiſheth well, teacheth well. The confounding of things which ought to be diſtinguiſh'd, eaſily runs Men into the bogs of Errors. Two things ought to have been diſtinguiſh'd here:

1. Ends } in Duties.
2. Self-ends }

Firſt, *Ends in Duty*; There are two ends in Duties: one *ſupream* and *ultimate*, viz. the glorifying of God, which muſt, and ought to take the firſt place of all other ends. Another *ſecondary* and *ſubordinate*, viz. the good and benefit of our ſelves. To invert theſe, and place our own good in the room of God's Glory, is ſinful and unjuſtifiable; and he that aims only at himſelf in Religion, is juſtly cenſured as a mercenary Servant, eſpecially if it be any external good he aims at; but ſpiritual good, eſpecially the enjoyment of God, is ſo involv'd in the other, *viz.* the glory of God, that no Man can rightly take the Lord for his God, but he muſt take him for his ſupream Good, and conſequently therein may, and muſt have a due reſpect to his own happineſs.

Secondly, *Self-ends* muſt alſo be diſtinguiſhed into

1. Corrupt, or carnal Self-ends.
2. Pure and ſpiritual Self-ends.

As to carnal and corrupt Self-ends, inviting and moving Men to the performance of Religious Duties: when theſe are the only Ends Men aim at, they bewray the *Hypocriſy* of the Heart: and accordingly God charges *Hypocriſy* upon ſuch Perſons, *Hoſ.* 7. 14. *They have not cried unto me with their heart, when they howled upon their Beds: they aſſemble themſelves for Corn and Wine*, &c. God reckons not the moſt ſolemn Duties animated by ſuch Ends, to be done unto him, *Zech.* 7. 5. *Did ye at all faſt to me?*

But beſide theſe, Man hath a *beſt ſelf*, a *ſpiritual ſelf*, to regard in duty, *viz.* The conformity of his Soul to God in holineſs, and the perfect fruition of God in glory. Such holy Self-ends as theſe, are often commended, but no-where condemned in Scripture. 'Twas the Encomium of *Moſes*, That *he had reſpect unto the recompence of reward*, Heb. 11. 26. Theſe ordinate reſpects to our ſpiritual beſt ſelf, are ſo far from being our ſin, that God both appoints and allows them for great uſes and advantages to his People in their way to glory. They are (1.) Singular Encouragements to the Saints under Perſecution, Streights and Diſtreſſes, *Heb* 10. 34. And to that end *Chriſt* propoſes them, *Luk.* 12. 32. And ſo the beſt of Saints have made uſe of them, 2 *Cor.* 4. 17, 18. (2.) They are Motives and Incentives to Praiſe and Thankfulneſs, 1 *Pet.* 1. 3, 4. 1 *Col.* 12. (3.) They ſtir up the Saints to chearful and vigorous induſtry for God, *Col.* 3. 23, 24. 1 *Cor.* 15. 58.

Now to cut off from Religion all theſe ſpiritual and excellent Self-reſpects, and to make them our ſins, and marks of our *Hypocriſy*, is an Error very injurious to the Goſpel, and to the Souls of Men. For (1.) it croſſes the ſtrain of the Goſpel, which commands us to ſtrive for our Salvation, *Lu.* 13. 24, 25. *Phil.* 2. 12. 1 *Tim.* 4. 16. (2.) It blames that in the Saints as ſinful, which the Scripture notes as their excellency, and records to their praiſe, *Heb.* 11. 26. (3.) It makes the Laws of Chriſtianity to thwart and croſs the very fundamental Law of our *Creation*, which inclines and obliges all Men to intend their own Felicity. And on this account, not only our *Antinomians* are blame-worthy, but others alſo, who are far enough from their Opinion, who urge humiliation for ſin beyond the Staple: teaching Men, they are not humbled enough till they be content to be damned. (4.) It unreaſonably ſuppoſes a Chriſtian may not do that for his own *Soul*, which he daily doth, and is bound to do for other Mens Souls, *viz.* to *pray, preach, exhort*, and *reprove* for their *Salvation*.

Error IX. '*They will not allow the New Covenant to be properly made with us, but with Chriſt for us.* And ſome of them affirm, *That this Covenant is all of it a Promiſe, having no Condition upon our part. They acknowledge indeed Faith, Repentance and Obedience, to be Conditions, but ſay they are not Conditions on our part, but on Chriſt's; and conſequently affirm, That he repented, believed, and obeyed for us.*

Vide *Saltmarſh* of *Free-grace*, pag. 126, 127.

Refutation. (1.) The confounding of diſtinct Covenants, leads them into this Error; we acknowledge there was a Covenant properly made with Chriſt alone, which we call the *Covenant of Redemption.* This Covenant indeed, though it were made *for* us, yet was it not made *with* us. It had its Condition, and that Condition was laid only upon Chriſt: *viz.* That he ſhould aſſume our Nature, and pour out his Soul unto death, which Condition he was ſolely concerned to perform; but beſides this, there is a *Covenant of Grace* made with him, and with all Believers in him: with him *primarily* as the Head, with them as the Members, who perſonally come into this Covenant, when they come into union with him by Faith. This Covenant of Grace is not made with Chriſt alone, perſonally conſidered, but with Chriſt, and all that are his, myſtically conſidered, and is properly made with all Believers in Chriſt; and therefore it is called their Covenant, *Zech.* 9. 11. *As for thee alſo, by the blood of thy Covenant I have ſent forth thy Priſoners out of the Pit wherein is no water.* So when God entred into the Covenant of Grace with *Abraham*, Gen. 17. 7. *I will eſtabliſh my Covenant* (ſaith he) *between me and thee, and thy Seed after thee.* So when he took the People of *Iſrael* into this Covenant, *Ezek.* 16. 8. *I ſware unto thee* (ſaith he) *and entred into a Covenant with thee, and thou becameſt mine.*

This Covenant of Grace made with Believers in Chriſt, is not the ſame, nor muſt it be confounded with the Covenant of *Redemption* made with Chriſt before the World began. They are two diſtinct Covenants; for in the Covenant of Grace, into which Believers are taken, there is a *Mediator*, and this Mediator is Chriſt himſelf; but in the other *Covenant of Redemption* there neither was, nor could be any *Mediator*, which manifeſtly diſtinguiſhes them. Beſides, In the Covenant of Grace Chriſt bequeaths manifold and rich Legacies, as he is the Teſtator; but no man gives a Legacy to himſelf. This Covenant is really and properly made with every Believer as he is a Member of Jeſus Chriſt the Head; and they are truly and properly federates with God: the Covenant binds them to their Duties, and encourages them therein by promiſes of Strength to be deriv'd from Chriſt to enable them thereunto.

(2.) We thankfully acknowledge, That the glory of the New Covenant is chiefly diſcovered in the Promiſes thereof: upon the beſt Promiſes it is eſtabliſhed. And all the Promiſes are reducible to the Covenant. They meet, and center in it as the Rivers in the Sea, or Beams in the Sun. But yet we cannot ſay, that nothing but Promiſes is contain'd in this Covenant: for there are Duties required by it, as well as Mercies promiſed in it.

de *Salt-*
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7.

Nor may we ſay, That thoſe Duties required by it, are required only to be performed by Chriſt, and not by us; but they are required to be performed by us in his Strength. Nor is it Chriſt that repents and believes for us, but we our ſelves are to believe and repent in the Strength of his Grace. And till we do ſo actually in our own Perſons, we have no part or portion in the Bleſſings and Mercies of this Covenant. If Chriſt by believing for us, give us an actual Right and Title to the Promiſes and Bleſſings of the New Covenant, then it will unavoidably follow,

(1.) That men, who never repented for one Sin in all their Lives, may be, nay, certainly are pardoned as much as the greateſt Penitents in the World; becauſe though they never repented themſelves, yet Chriſt repented for them: expreſly contrary to his own words, *Luke* 13. 3. *Except ye repent, ye ſhall all likewiſe periſh.* And contrary to his own eſtabliſhed Order, *Luke* 29. 47. *Acts* 3. 19.

(2.) It will alſo follow, That Unbelievers, who never had union with Chriſt by one vital Act of Faith in all their Lives, may be, nay certainly ſhall be ſaved, as well as thoſe that are actual Believers: becauſe though they be Unbelievers in themſelves, yet Chriſt believed for them: expreſly contrary to *Mark* 16. 16. *He that believeth not, ſhall be damned.* John 3. 36. *He that believes not the Son, ſhall not ſee Life; but the wrath of God abideth on him.* And *Luke* 12. 46. *He will cut him in ſunder, and will appoint him his portion with Unbelievers.*

(3.) It will alſo follow from hence, That men may continue in a ſtate of diſobedience all their Days, and yet may be ſav'd as well as the moſt obedient Souls in the World: expreſly contrary to *Eph.* 5. 6. *Let no man deceive you with vain words; for becauſe of theſe things, cometh the wrath of God upon the Children of Diſobedience.* And *Rom.* 2. 8. *But unto them that are contentious, and do not obey the Truth, but obey Unrighteouſneſs, Indignation, and Wrath.* And 1 *Pet.* 4. 17. *What ſhall the end of them be that obey not the Goſpel of God!*

This Language ſounds ſtrange and harſh to the Ears of Chriſtians; a repenting Chriſt ſaving the impenitent Sinner: A believing Chriſt ſaving Unbelievers: An obeying Chriſt ſaving obſtinate and diſobedient Wretches. Whither doth ſuch Doctrine tend, but to encourage and fix men in their Impenitence, Unbelief, and Diſobedience? But the Lord grant no poor Sinner in the World may truſt to this, or build his hopes of Eternal Life upon ſuch a looſe ſandy Foundation as this is. Reader, All that Chriſt hath done without thee, will not, cannot be effectual to thy Salvation, unleſs Repentance, Faith and Obedience be wrought by the Spirit in thy Soul. 'Tis *Chriſt in thee that is the hope of Glory, Col.* 1. 27. Beware therefore in what Ground thou buildeſt for Eternity.

Error X. '*They deny Sanctification to be the* '*evidence of Juſtification; and deridingly tell us,* '*This is to light a Candle to the Sun; and the dark-* '*er our Sanctification is, the brighter our Juſtifica-* '*tion is.*

Refutation. I am not at all ſurprized at this ſtrange and abſonous Language. 'Tis a falſe and dangerous Concluſion, yet ſuch as naturally reſults from, and by a kind of neceſſity follows out of their other Errors. For if the Elect be all juſtified from Eternity, and that neither Repentance, Faith or Obedience be required of us in the Covenant of Grace; but were all required of, and performed by Chriſt, who repented, believed, and obeyed for us; then indeed I cannot underſtand what relation our Sanctification hath to our Juſtification; or how it ſhould be an Evidence, Mark or Sign thereof: or what regard is due from Chriſtians to any Grace or Work of the Spirit wrought in them, to clear up their Intereſt in Chriſt to them. For we being in Chriſt, and in a ſtate of Juſtification, before we were naturally born, we muſt neceſſarily be ſo before we be regenerated, or new-born; and conſequently, no work of Grace wrought in us, or holy Duties performed by us, can be evidential of that which from Eternity was done before them, and without them.

(1.) I grant indeed, That many vain Profeſſors do cheat and deceive themſelves by falſe unſcriptural Signs and Evidences, as well as by true ones miſapplied.

(2.) I grant alſo, That by reaſon of the deceitfulneſs of the Heart, inſtability of the Thoughts, ſimiliar works of common Grace in Hypocrites, diſtractions of the World, wiles of Satan, weakneſs of Grace, and prevalency of Corruptions: The clearing up of our Juſtification by our Sanctification, is a Work that meets with great and manifold Difficulties, which are the things that moſt Chriſtians complain of.

(3.) I alſo grant, That the evidence of our Sanctification in this, or any other Method, is not Eſſential, and abſolutely neceſſary to the being of a Chriſtian. A man may live in Chriſt, and yet not know his intereſt in him, or relation to him, *Iſa.* 50. 10. Some Chriſtians, like Children in the Cradle, live, but underſtand not that they live: are born to a great Inheritance, but have no knowledge of it, or preſent comfort in it.

(4.) I will further grant, That the Eye of a Chriſtian may be too intently fixed upon his own gracious Qualification; and being wholly taken up in the reflex Acts of Faith, may too much neglect the direct Acts of Faith upon Chriſt, to the great detriment of his Soul.

But all this notwithſtanding, The examination of our Juſtification by our Sanctification, is not only a lawful, and poſſible, but a very excellent and neceſſary Work and Duty. 'Tis the courſe that Chriſtians have taken in all Ages. And that which God hath abundantly bleſſed to the joy and encouragement of their Souls.

He hath furniſhed our Souls to this end with noble ſelf-reflecting Powers and Abilities. He hath anſwerably furniſhed his Word with variety of Marks and Signs for the ſame end and uſe. Some of theſe Marks are *excluſive* to detect and bar bold preſumptuous Pretenders, 1 *Cor.* 6. 9. *Rev.* 21. 8, 27. Some are *incluſive Marks*, to meaſure the ſtrength and growth of Grace by, *Rom.* 4. 20. And others are *poſitive Signs*, flowing out of the very eſſence of Grace, or the New-Creature, 1 *John* 4. 13. *Hereby we know that we dwell in him, and he in us, becauſe he hath given us of his Spirit.*

He hath expreſly commanded us to examine and prove our ſelves: upbraided the neglectors of that Duty, and enforced their Duty upon them by a thundring Argument, 2 *Cor.* 13. 5. *Examine your ſelves whether ye be in the Faith, prove your own ſelves; know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates.* In a word, For this end and purpoſe, amongſt others, were the Scriptures written, 1 *John* 5. 13. *Theſe things have I written to you, that believe on the name of the Son of God, that ye may know that ye have eternal life.* And therefore to neglect this Duty, is exceeding dangerous; but to deny, and deride it, intolerable. It may juſtly be feared, ſuch men will be drown'd in perdition, who fall into the Waters, by making a bridge over them with their own ſhadows.

For my own part, I verily believe that the ſweeteſt hours Chriſtians enjoy in this World, is, when they retire into their Cloſets, and ſit there concealed from all eyes, but him that made them; looking now into the *Bible*, then into their own *Hearts*, and then up to *God*: cloſely following the grand Debate about their Intereſt in Chriſt, till they have brought it to the happy deſired iſſue.

And now, Reader, for a cloſe of all, I call the Searcher of Hearts to witneſs, That I have not intermedled with theſe Controverſies of *Antipædobaptiſm*, and *Antinomianiſm*, out of any delight I take in Polemical Studies, or an unpeaceable contradicting Humour, but out of pure zeal for the Glory and Truths of God, for the vindication and defence whereof, I have been neceſſarily engaged therein. And having diſcharged my duty thus far, I now reſolve to return (if God will permit me) to my much ſweeter and more agreeable Studies; Still maintaining my Chriſtian Charity for thoſe whom I oppoſe; not doubting but I ſhall meet thoſe in Heaven, from whom I am forced in leſſer things to diſſent and differ upon Earth.

Goſpel-Unity recommended to the Churches of Chriſt.

IN A

SERMON

Preached by *J. F.* Author of the foregoing Diſcourſe.

From 1 Cor. I. 10.

Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, That ye all ſpeak the ſame thing; and that there be no diviſions among you; but that ye be perfectly joined together in the ſame mind, and in the ſame judgment.

WHEN I conſider this Healing and Uniting Text, and the ſcandalous Diviſions of the Congregations to which I recommend it, I could chuſe rather to comment thereon with Tears, than Words. 'Tis juſt matter of lamentation, to think what feeble influences ſuch Divine and Pathetical Exhortations have upon the Minds and Hearts of profeſſed Chriſtians. But it is not Lamentations, but proper Counſels, and Convictions obey'd muſt do the Work.

The Primitive and Pureſt Churches of Chriſt conſiſted of imperfect Members, who notwithſtanding they were knit together by the ſame internal Bond of the Spirit, and the ſame exexternal Bonds of common Profeſſion, and common Danger, and enjoyed extraordinary Helps for uniting, in the Preſence and Doctrine of the Apoſtles among them; yet quickly diſcover'd a Schiſmatical Spirit, dividing both in Judgment and Affection, to the great Injury of Religion, and Grief of the Apoſtles Spirits. To check and heal this growing-Evil in the Church at *Corinth*, the Apoſtle addreſſes his Pathetical Exhortation to them, and to all future Churches of Chriſt, whom it equally concerns in the Words of my Text. *Now I beſeech you, Brethren,* &c. Where note,

1. The Duty exhorted to.
2. The Arguments enforcing the Duty.

1. The Duty exhorted to; namely, Unity; the Beauty, Strength, and Glory, as well as the Duty of a Church. This Unity he deſcribes two ways; 1. As it is excluſive of its Oppoſite, Schiſm or Diviſion. All Rents, and raſh Separations, are contrary to it, and deſtructive of it: *I beſeech you, brethren, that there be no Diviſions* [or Schiſms] *among you.* 2. As it is incluſive of all that belongs to it; namely, the Harmony and Agreement of their Judgments, Hearts, and Language. (1.) That ye all ſpeak the ſame thing. (2.) That ye be perfectly joined together in one Mind. And (3.) In the ſame Judgment. This threefold Union in Judgment, Affection, and Language, includes all that belongs to Chriſtian Concord, makes the Saints Σύμψυχοι, Men of one Heart and Soul, the lovelieſt Sight this World affords, *Acts* 2. 46, 47.

(2.) The Arguments enforcing this Duty upon them, comes next under conſideration. And theſe are three. (1.) *I beſeech you.* (2.) I beſeech you, *Brethren.* (3.) I beſeech you, Brethren, *by the name of our Lord Jeſus Chriſt.* Theſe Arguments are not of equal force and efficacy: The firſt is great: The ſecond greater: The laſt the moſt efficacious and irreſiſtible of all the reſt: But all together ſhould come with ſuch Power, and irreſiſtible Efficacy upon the Judgments, Conſciences, and Hearts of Chriſtians, as ſhould perfectly knit them together, and defeat all the Deſigns of Satan and his Agents without them, or of their own Corruptions within them, to rend aſunder their Affections or Communion.

Arg. 1. And firſt, he enforces the Duty of Unity by a ſolemn Apoſtolical Obſecration and Adjuration; *I beſeech* you, ſaith he; he had Power to command them to this Duty, and threaten them for the neglect of it: He had in readineſs to revenge all Diſobedience, and might have ſhaken that Rod over them; but he chuſeth rather to entreat and beſeech them: Now I *beſeech* you, Brethen: Here you have, as it were, the great Apoſtle upon his Knees before them, meekly and Pathetically entreating them to be at perfect Unity among themſelves. 'Tis the Entreaty of their Spiritual Father, that had begotten them to Chriſt. Now [I] beſeech you, Brethren: *I*, who was the Inſtrument in Chriſt's Hand of your Converſion to him: *I*, that have planted you a Goſpel-Church, and aſſiduouſly watered you: I beſeech you by all the Spiritual Ties and Endearments betwixt me and you, that there be no Diviſions among you. This is the firſt Argument, wrapt up in a ſolemn Obſecration.

Next, he enforces the Duty of Unity, by the nearneſs of their Relation; I beſeech you, *Brethren:* Brotherhood is an endearing thing, and naturally draws Affection and Unity with it, 1 Pet. 3. 8. *Be ye all of one mind; having compaſſion one of another; love as brethren; be pitiful, be courteous; ye are the children of one Father, joint-heirs of one and the ſame Inheritance.* To ſee an *Egyptian* ſmiting an *Iſraelite*, is no ſtrange ſight; but to ſee one *Iſraelite* quarrelling another, is moſt unnatural and uncomely: The nearer the Relation, the ſtronger the Affection: *How good and how pleaſant is it,* (ſaith the Pſalmiſt) *for Brethren to dwell together in Unity!* Pſal. 133. 1.

But the greateſt Argument of all is the laſt, *viz. In the Name of our Lord Jeſus Chriſt*. In this Name he beſeeches and entreats them to be at perfect Unity among themſelves. In the former he ſweetly inſinuated the Duty by a loving *compellation*, but here he ſets it home by a ſolemn *Adjuration*; I beſeech you, Brethren, *by the name of our Lord Jeſus Chriſt*: That is to ſay, (1.) For Chriſt's Sake, or for the Love of Chriſt; by all that Chriſt hath done, ſuffered, or purchaſed for you; and as Chriſt is dear and precious to you, let there be no Diviſions. If you have any Love for Chriſt, don't grieve him, and obſtruct his great Deſign in the World, by your ſcandalous Schiſms. Mr. *John Fox* never denied a Beggar that asked an Alms of him, for Chriſt Jeſus Sake.

2. *In the name of our Lord Jeſus Chriſt*; that is in the Authority of Chriſt; for ſo his Name alſo ſignifies, 1 *Cor.* 5. 4. and it is as if he had ſaid, If you reverence the Supreme Authority and Soveraignty of Chriſt, which is the Fountain out of which ſo many ſolemn Commands of Unity do flow; then ſee, as you will anſwer it to him at the Great Day, that ye be perfectly joined together in one Mind, and in one Judgment. The Point will be this:

Doct. *Unity amongſt Believers, eſpecially in particular Church-Relation, is as deſirable a Mercy, as it is a neceſſary and indiſpenſable Duty.*

How deſirable a Mercy it is, and how neceſſary a Duty, let the ſame Apoſtle, who preſſeth it upon the *Corinthians* in my Text, be heard again, enforcing the ſame Duty with the ſame warmth, upon the Church at *Philippi*, chap. 2. v. 1, 2. *If there be therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the ſpirit, if any bowels of mercies, fulfil ye my joy, that ye be like-minded, having the ſame love, being of one accord, of one mind.* In handling this Point, I will ſhew,

1. What Unity among Believers is.
2. How the neceſſity and deſirableneſs of it may be evinced.
3. And then lay down the Motives and Directions about it.

(1.) What Unity amongſt Believers is, and more particularly ſuch Believers as ſtand in particular Church-Relation to each other.

There is a twofold Union, one *Myſtical*, betwixt Chriſt and Believers; another *Moral*, betwixt Believers themſelves: Faith knits them all to Chriſt, and then Love knits them one to another. Their common relation to Chriſt their Head, endears them to each other as Fellow-Members in the ſame Body. Hence they become *Sanguine Chriſti conglutinati*; Glued together by the Blood of Chriſt. Union with Chriſt is fundamental to all Union among the Saints. Perfect Union would flow from this their common Union with Chriſt their Head, were they not here in an imperfect ſtate, where their Corruptions diſturb and hinder it; and as ſoon as they ſhall attain unto compleat Sanctification, they ſhall alſo attain unto perfect Unity. How their Unity with one another comes by way of neceſſary Reſultancy from their Union with Chriſt; and how this Unity among themſelves ſhall at laſt ariſe to its juſt Perfection, that one Text plainly diſcovers, *John* 17. 23. *I in them, and thou in me; that they may be made perfect in one*, &c.

Unity amongſt thoſe that hold not the Head, is rather a Conſpiracy than a Goſpel-unity. Believers and Unbelievers may have a Political or Civil Union; but there's no Spiritual-unity, but what flows from joint-memberſhip in Chriſt. I will not deny, but in particular Churches there may be, and ſtill are ſome Hypocrites, who hold Communion with the Saints, and pretend to belong unto Chriſt, the ſame Head with them; but as they have no real Union with Chriſt, ſo neither have they any ſincere Affection to the Saints; and theſe, for the moſt part, are they that raiſe Tumults and Diviſions in the Church, as diſloyal Subjects do in the Commonwealth. Of theſe the *Apoſtle* ſpeaks, 1 *Joh.* 2. 19. *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that it might be made manifeſt that they were not all of us.*

Sincere Chriſtianity holds faſt the Soul by a firm bond of Life to the truly Chriſtian Community, wherein they reap thoſe ſpiritual pleaſures and advantages which aſſure their continuance therein to a great degree: But thoſe that joyn with the Church upon carnal and external inducements, make little conſcience of rending from it; and God permits their Schiſmatical Spirits thus to act, for the diſcovering of their Hypocriſy, or (as the Text ſpeaks) *that it might be made manifeſt they were not of us*; as alſo that they which are approved, may by their conſtancy be alſo made manifeſt, 1 *Cor.* 11. 19.

It hath indeed been ſaid, That it's never better with the Church, than when there are moſt Hypocrites in it; but then you muſt underſtand it only with reſpect to the external tranquility and proſperity of the Church; for as to its real, ſpiritual advantage, they add nothing: And therefore it behoves Church-Officers and Members to be exceeding careful (eſpecially in times of Liberty and Proſperity) how they admit Members, as the *Jews* in *Solomon*'s time were of admitting Proſelytes. 'Tis ſaid, *Amos* 3. 3. *How can two walk together except they be agreed?* I deny not but Perſons that differ in ſome leſſer Points, as to their Judgment, may, and ought to be one in Affection: But of this I am ſure, that when Sanctified Perſons, agreed in Judgments and Principles, do walk together under pious and judicious Church-officers, in tender Affection, and the exerciſe of all Duties tending to mutual Edification, glorifying God with one Mouth, *Rom.* 15. 6. and cleaving together with oneneſs of Heart, *Acts* 2. 42. This is ſuch a Church-unity as anſwers Chriſt's end in the Inſtitution of particular Churches, and greatly tends to their own comfort, and the propagation of Chriſtianity in the World. Tongue-unity flows from Heart-unity; Heart-unity, in a great meaſure from Head-unity; and all three from Union with the Lord Jeſus Chriſt. The Diviſions of our Tongues come moſtly from the Diviſions of our Hearts: Were Hearts agreed, Tongues would quickly be agreed; and then what bleſſed times might be expected? And ſo much briefly for the nature of Unity. Next.

(2.) Let us evince both the neceſſity and deſirableneſs of this Unity among Believers; and this will appear in a threefold reſpect: *viz.*

1. With reſpect to the Glory of God.
2. The Comfort and Benefit of our own Souls.
3. The Converſion and Salvation of the World.

(1.) With reſpect to the Glory of God. The manifeſtative Glory of God (which is all the Glory we are capable of giving him, is the very end of our Being, and ſhould be dearer to us than our Lives) is exceedingly advanced by the Unity of his People. Hence is the Apoſtle's Prayer, *Rom.* 15. 5, 6. *Now the God of patience and conſolation grant you to be like minded one towards another, according to Chriſt Jeſus, that you may with one mind and one mouth glorifie God.* 'Tis highly remarkable, That the Apoſtle in this Petition for the Unity of the Saints, doth not only deſcribe that Unity he prays for, one Mouth and one Mind, and ſhews how much God would be glorified by ſuch an Union; but he alſo addreſſes himſelf to God for it, under theſe two remarkable Titles, the *God of patience and conſolation*; thereby intimating two things; (1.) How great need and exerciſe there is of Patience in maintaining Unity among the Saints: They muſt bear one another's Burthens; they muſt give allowance for mutual Infirmities: for the Church here is not an Aſſembly of Spirits of juſt Men made perfect. The Unity of the Saints therefore greatly depends upon the exerciſe of *Patience* one towards another; and this he begs *the God of Patience* to give them. And to endear this Grace of Patience to them, He (2.) joyns with it another Title of God, *viz.* the *God of Conſolation*, wherein he points them to that abundant comfort which would reſult unto themſelves from ſuch a bleſſed Unity continued and maintained by the mutual Exerciſes of Patience and Forbearance one towards another. And to ſet home all, he lays before them the Pattern and Example of Chriſt: *The God of patience and conſolation grant you to be like minded according to Chriſt.* How many thouſand Infirmities and Failures in Duty, doth Chriſt find in all his people? Notwithſtanding which, he maintaineth Union and Communion with them; and if they, after his Example, ſhall do ſo likewiſe with one another, God will be eminently glorified therein. This will evidence both the Truth and Excellency of the Chriſtian Religion, which ſo firmly knits the Hearts of its Profeſſors together.

(2.) *Secondly*, The neceſſity and deſirableneſs of this Unity farther appears, by the deep Intereſt that the comfort and benefit of our Souls have in it. A great Example hereof we have in *Acts* 2. 46, 47. Oh! what Cheerineſs, Strength, and Pleaſure, did the Primitive Chriſtians reap from the Unity of their Hearts in the Ways and Worſhip of God? Next unto the Pleaſure and Delight of immediate Communion with God himſelf, and the ſhedding abroad of his Love into our Hearts by the Holy Ghoſt; none like that which ariſeth from the harmonious Exerciſes of the Graces of the Saints in their mutual Duties and Communions one with another. How are their Spirits dilated and refreſhed by it? What a lively Emblem is here of Heaven! the Courts of Princes afford no ſuch Delights. Whereas on the other ſide, when Schiſms have rent Churches a-ſunder, they go away from each other exaſperated, grieved and wounded, crying out, Oh, that I had a Cottage in the Wilderneſs! or, Oh! that I had the Wings of a Dove, that I might flee away, and be at reſt.

3. *Laſtly*, The neceſſity and deſireableneſs of this Union further appears with reſpect unto the World, who are allured to Chriſt by it, and ſcared off from Religion by the feuds and diviſions of Profeſſors. To this the Prayer of *Chriſt* hath reſpect, *Joh.* 17. 23. *That they may be made perfect in one, that the world may know that thou haſt ſent me. q. d.* This, O Father, will be a convincing evidence to the World, of the Divinity both of my Perſon and Doctrine, and a great ordinance for their converſion to me, when they ſhall ſee my People cleaving inſeparably unto me by Faith, and to one another by Love. And on the other ſide, it will be a fatal ſtumbling-block in the way of their Converſion, to obſerve my followers biting and devouring, rending and tearing one another.

A Learned and Judicious Divine Commenting upon thoſe words, *Cant.* 2. 7. *I charge you, O ye daughters of Jeruſalem, by the Roes, and by the Hinds of the field, that ye ſtir not up, nor awake my love till he pleaſe*; gives the ſenſe thus; By Roes and Hinds of the Field (ſaith he) underſtand weak comers on towards Chriſt, Perſons under ſome preparatory works towards Converſion, who are as ſhy and as timorous as *Roes* and *Hinds* of the Field; and as they will be ſcared by the yelp of a Dog, or ſound of a Gun; ſo will theſe at any offenſive miſcarriages in the Churches of Chriſt. Mr. *John Cotton.*

Alexander Severus, finding two Chriſtians contending with one another, commanded them that they ſhould not preſume to take the name of Chriſt upon them any longer; for (ſaith he) you greatly diſhonour your Maſter, whoſe Diſciples you profeſs your ſelves to be. And thus briefly of the nature of Church-unity, and the neceſſity and deſireableneſs thereof among all that ſtand in that Relation.

Uſe. The only improvement I ſhall make of this Point, ſhall be for,

1. Exhortation to Unity.
2. Directions for the maintaining of it.

The firſt Uſe for Exhortation.

Uſe 1. And firſt, having briefly diſcourſed the nature, neceſſity, and deſireableneſs of Unity among all Chriſtians, and eſpecially of thoſe in particular Church-relation, I do in the Bowels of Chriſt, and in the words of his Apoſtle, *Phil.* 2. 1, 2. earneſtly and humbly intreat all my Brethren, *That if there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the ſpirit, if any bowels of mercies, fulfil ye my joy; that ye be like-minded, having the ſame love, being of one accord, of one mind.* He ſpeaketh not as one *doubting*; but as one *diſputing*, when he ſaith, *If there be any conſolation in Chriſt*: And 'tis as if he had ſaid, I paſſionately and earneſtly intreat you by all that comfort and joy you have found in your mutual Communion from Chriſt, and his Ordinances, wherein you have comfortly walked together, by all that comfort reſulting from the mutual exerciſes, and fruits of Chriſtian Love; by the unſpeakable joys and delights the Spirit of God hath ſhed down upon you, whilſt you walked in Unity, in the ways of your Duty; by all the bowels of compaſſion and mercy you have for your ſelves, for your Brethren, or for the poor carnal World, who are in hazard of being deſtroyed by your diviſions: Or for me, your Miniſter, whoſe joy and comfort is bound up in your unity and ſtability; *That ye be like-minded, having the ſame love, being of one accord, of one mind.* What Heart that hath one ſpark of the Love of Chriſt in it, yields not to ſuch an Exhortation as this, enforced by *the conſolation of Chriſt, comfort of Love, fellowſhip of the Spirit, and Bowels of Mercy?* More particularly, ſuffer ye this word of *Exhortation* from the conſideration of the following Arguments or Motives, what diſtances ſoever you are at from one another.

Motive I. Reflect upon the late long and continued troubles you have been under, as the juſt rebukes of *God* for your former Contentions and Follies.

I need not tell you, you are but lately pluck'd as brands out of the burning, and that the ſmell of Fire is yet upon you. The time lately was, when you gat your Bread with the peril of your lives; when God handed it to you behind your Enemies backs; when your Eyes did not, could not behold your former Teachers, except in Corners or Priſons, when your Souls were ſorrowful for the ſolemn Aſſemblies; when you mournfully confeſſed before the Lord, that theſe were the juſt and deſerved Puniſhments for your wantonneſs, barrenneſs, and provoking Animoſities. Theſe things were not only the matter of your humble Confeſſions; but the reformation of thoſe evils was what you ſolemnly promiſed the Lord, when he ſhould again reſtore you to your liberty. What! And is the Rod no ſooner off your backs, but you will to the old work again? read *Ezra* 9. 6, 7, 8, 9, 10. and view the face of this Sin in that Glaſs. Have we been ſo many Years in the Furnace, and our droſs not purged? Such ſharp and long-continued Afflictions produce no better effects? It may be ſaid of our Troubles, as of the Siege of *Tyrus*, Ezek. 29. 18. *Every head was made bald, and every ſhoulder peeled.* Some of us went young Men into Perſecution and Trouble, and are come forth old; and which is worſt of all, we bring our old corruptions forth with us. Either we did confeſs and bewail theſe Sins in the days of our Affliction, or we did not. If we did not, we were incorrigible, and defeated the deſign of the Rod. If we did, our Confeſſions and Sorrow were either ſincere or hypocritical: If ſincere, certainly they would effectually caution us, that we return not again to folly, *Ezra* 9. 13, 14. *After all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou, our God, haſt puniſhed us leſs than our iniquities deſerve; and haſt given us ſuch a deliverance as this; Should we again break thy Commandment?*

Motive II. Conſider the common imminent danger that now threatens us, both from Enemies upon our Borders, and within our own Bowels. The *Canaanites* are in the Land, let there be no ſtrife therefore betwixt Brethren; our natural, civil, and ſpiritual Comforts are all ſhaking and trembling about us: If wanton Children fall out and quarrel at a full Table, our Enemies ſtand ready to take away the Cloth. They are not ſo far from us, and out of ſight, but God can call them in a few Hours to end the ſtrife amongſt us. We act not only beneath the Rules of Religion, but of Reaſon alſo. Brute Creatures will depoſe their very Antipathies in a common danger. Mr. *Tho. Fuller* in his *Hiſtory of the Worthies of* England, tells us, That when the *Severn*-Sea overflowed the lower Grounds of *Somerſet-ſhire*, it was obſerved that Dogs and Hares, and Cats and Rats, ſwimming to the Burroughs and Hills to preſerve their Lives, ſtood quiet during the Flood; not offering the leaſt injury one to another. 'Tis pity that ſenſe ſhould do more with Beaſts, than Reaſon and Religion with Men.

Motive III. Reflect upon the ſcandal your Diviſions give to the World; how it hardens and prejudices them againſt Religion and Reformation. And thus the Souls of Men are eternally hazarded by the follies of Profeſſors: They are ready enough to take occaſions againſt Religion, where none are given, and much more to improve them where occaſions are given. *Wo unto the world* (ſaith Chriſt) *becauſe of offences: for it muſt needs be that offences come; but wo to that man by whom the offence cometh*, Matt. 18. 7. The wo is not only denounced againſt the taker, but the giver of the offence. It fixes ſuch prejudices in the Hearts of carnal Men, that ſome of them will never have good thoughts of Religion any more; but utterly diſtaſt and nauſeate thoſe Aſſemblies and Ordinances from which their Converſion may with greateſt probability be expected.

How long and how anxiouſly have we prayed, and waited for ſuch a Day of Goſpel-liberty as we now enjoy? It hath been one of the ſoreſt Afflictions we have grapled with in the Days of our reſtraint, that we could not ſpeak unto the carnal World. If we had opportunity to ſpeak at all, it was for the moſt part to ſuch as ſtood in need of Edification more than of Converſion. God hath now, beyond thoughts of moſt Hearts, opened to us a door of liberty to Preach, and for all that will, to hear. Some fruits we have already ſeen, and more we expect. The Children are as it were coming to the birth, and will you obſtruct it? Will you give the Goſpel a miſcarrying-womb? Be inſtruments at once, by your Contentions, to deſtroy the Souls of Men, and break the very Hearts of your Miniſters, whoſe greateſt comfort is bound up in the ſucceſs of their Labours? Brethren, I beſeech you read theſe words as if they were delivered to you upon my bended Knees; I beſeech you for the Lord Jeſus Chriſt's ſake, and for the hopes ſake of ſaving the precious immortal Souls of Men; and for your poor Miniſters ſake, who have ſcarce any thing beſides the fruits of their Labours, to recompence their long-continued and grievous Sufferings, depoſe your Animoſities, maintain the unity of the Spirit in the bond of Peace; help us, but don't hinder us in our hard Labours. What good will our Lives do us, if we muſt labour in vain, and ſpend our ſtrength for nought? We find it difficult enough to perſuade Sinners to come unto Chriſt, when no ſuch Stumbling-blocks are laid in the way; the counter-pleas of Satan, the unbelief and ſenſualities of unſanctified Nature, are difficulties too great for us to grapple with; but if to theſe muſt be added prejudices againſt Religion, from your dividing Luſts, and ſcandalous Breaches, what hope then remains? If you have no pity for your ſelves, pity periſhing Souls, and pity your poor diſcouraged Miniſters; have a care you make us not to groan to God againſt you; or if that be a ſmall thing in your Eyes, have a care leſt the Blood of Souls be charged to your account in the great day. Are there none in the Towns or Neighbourhoods where your live? Are you ſure there are none that have hopeful Inclinations towards Religion? deſires and purpoſes to attend on the ſame means of Grace you ſit under, who will charge the occaſion of their Damnation upon you at the Bar of Chriſt, and ſay, Lord, we had ſome weak convictions upon our Conſciences, that we needed a rouzing and ſearching Miniſter; we were convinced that the profane and carnal World, among whom we had our Converſation, were not in the right path that leadeth to Salvation. We felt in our ſelves Inclinations to caſt off our old Companions, and aſſociate with thoſe that profeſſed more ſtrictneſs and holineſs, and place our ſelves under the moſt fruitful and advantagious Miniſtry, and accordingly improved opportunities to get acquaintance with them; but when we came nearer to them, we found ſuch Wrath and Envy, ſuch Wranglings and Diviſions, ſuch undermining and ſupplanting each others Reputation; ſuch Whiſperings and Tale-bearings, ſuch malicious Aggravations and Improvements of common Failings and Infirmities, ſuch Covetouſneſs and Worldlineſs, ſuch Pride and Vanity, as gave us ſuch a diſguſt and offence at the ways of Reformation, that we could never more be reconciled to them. Beware, I ſay, how you incur the guilt of ſuch a dreadful Charge as this, by giving liberty to ſuch Luſts and Paſſions under a profeſſion of Religion, and pretence to Reformation.

Motive IV. Conſider the contrariety of ſuch Practices to that ſolemn and fervent Prayer of Jeſus Chriſt, recorded in *John* 17. 'Tis highly remarkable, how in that Prayer, which he poured out a little before his Death with ſuch a mighty *Pathos*, and fervency of Spirit, he inſiſts upon nothing more than Unity among his People. He returns upon his Father again and again, for the obtaining of this one thing: Four times doth he beg for Unity among them, and every time he ſeems to riſe higher and higher, beſeeching his Father, (1.) That they may be one. (2.) That they may be one in us. (3.) That they may be one as thou and I are one. And Laſtly, That they may be made perfect in one: By all this ſhewing how intent his Spirit was upon this one thing.

Brethren, If you would ſtudy how to fruſtrate the deſign, and grieve the Heart of your Lord Jeſus Chriſt (to whom you profeſs love and obedience) you cannot take a readier way to do it, than by breaking the bonds of Unity among your ſelves. I beſeech you therefore in the name of our Lord Jeſus Chriſt, who hath ſo earneſtly prayed for the unity of his People, *That ye be perfectly joined together in one Heart, and in one Mind*, as the Text ſpeaks.

Motive V. Conſider how directly your Diviſions croſs and fruſtrate the Deſign and End of Church-fellowſhip which is inſtituted for the improvement of each others Graces, and helping on the mortification of each others Corruptions.

God hath diſtributed variety of Gifts and Graces in different degrees amongſt his People; the improvement of theſe Gifts and Graces to the glory of God, and our mutual edification, is the very ſcope and end of particular Church-fellowſhip and Communion: every Man hath his proper Gift of God, and (as a late Worthy notes) the Gifts and Graces of all, are this way made uſeful and beneficial. *Job* was exemplary for Plainneſs and Patience: *Moſes* for Faithfulneſs and Meekneſs: *Joſiah* for Tenderneſs and a melting Spirit: *Athanaſius* was Prudent and Active: *Baſil* Heavenly and of a ſweet Spirit: *Chryſoſtom* Laborious, and without Affectation: *Ambroſe* Reſolved and Grave. One hath quickneſs of Parts; but not ſo ſolid a Judgment: Another is Solid, but not Ready and Preſential. One hath a good Wit, another a better Memory, a third excels them both in Utterance. One is Zealous, but Ungrounded: another Well-principled, but Timorous. One is Wary and Prudent; another Open and Plain hearted. One is Trembling and Melting; another Chearful, and full of Comfort. Now the end and uſe of Church-fellowſhip is to make a rich improvement unto all by a regular uſe and exerciſe of the Gifts and Graces found in every one. One muſt impart his Light, and another his Warmth. The Eye (*viz.* the knowing Man) cannot ſay to the Hand (*viz.* the active Man) I have no need of thee. Unſpeakable are the Benefits reſulting from ſpiritual and orderly Communion; but whatever the Benefits be, they are all cut off by Schiſms and Diſſentions; for as Faith is the Grace by which we receive all from God; ſo Love is the Grace by which we ſhare and divide the Comfort of all among our ſelves. The excellent things of the Spirit are lodg'd in earthen Veſſels, which Death will ſhortly break, and then we can have no more benefit by them; but theſe Jars and Diviſions render Saints, as it were, dead one to another, whilſt they are alive. Ah how lovely, how ſweet and deſirable it is to live in the communion of ſuch Saints as are deſcribed! *Mal.* 3. 16. To hear them freely, and humbly to open their Hearts and Experiences to one another! After this manner, ſome ſay, the Art of Medicine was found out: As any one met with an Herb, and diſcovered the virtue of it by any Accident, he was to poſt it up, and ſo the Phyſician's Skill was perfected by a collection of thoſe poſted Experiments. But wo to us! we are ready to poſt up each others Failings and Infirmities to the ſhame and re-

Torſhell's help *to* Chriſtian-fellowſhip, *p.* 6, 7.

proach of Religion, and to furniſh our common Enemies with matter of contempt and ſcorn againſt us all.

Motive VI. In a word, Theſe Schiſms and Diſſentions in the Churches of Chriſt are ominous Preſages, and foreboding Signs of ſome ſweeping Judgment, and common Calamity near approaching us. 'Tis a common obſervation with Shepherds, That when the Sheep puſh one another, a Storm ſpeedily enſues. I am ſure 'tis ſo here, if God turn not our Hearts one towards another, he will come and ſmite the Earth with a Curſe, *Mal.* 4. 6. I believe it, Sirs, you will have other work to do ſhortly. There be thoſe coming, (if God prevent not) that will part the fray.

USE II. *for Direction.*

Uſe 2. In the laſt place therefore give me leave to lay before you ſome neceſſary and proper Directions and Counſels for the prevention and healing of Schiſms and Diviſions amongſt the Churches of Chriſt: for it is not Complaints and Lamentations, but proper Counſels and Directions, and thoſe not only preſcribed, but obeyed, that muſt do the work. When *Joſhua* lay upon his Face before the Lord, *Joſhua* 7. 8, 9, 10. bewailing the Sins and Miſeries of *Iſrael*; *Up* (ſaith God) *ſanctify the People; wherefore lieſt thou upon thy face?* As if he ſhould ſay, Thy Moans and Lamentations are good and neceſſary in their place; but ſpeedy Action and vigorous endeavours muſt be alſo uſed, or *Iſrael* will periſh. So ſay I, up, up, fall ſpeedily to your Duties as Men in earneſt; and for your guidance in the paths of Duty, I will lay before you the following plain and neceſſary Directions.

Direction I. The orderly gathering, and filling of particular Churches, is of great influence unto the peace and tranquility of thoſe Churches: and therefore it greatly concerns all that are intereſted therein, eſpecially ſuch as are veſted with Office-power to beware whom they receive into their Communion.

The Scriptures do plainly diſcover to us, that Church-Members ought to be viſible Saints, 1 *Cor.* 1. 2. 2 *Cor.* 1. 1, 2. *Acts* 2. 41, to the end. *Epheſ.* 2. 7. 1 *Theſſ.* 1. 2, 3. *Rom.* 1. 7. *Col.* 1. 2. Hence particular Churches are called the Churches of the Saints, 1 *Cor.* 14. 33. If admiſſions be lax and negligent, ſo much heterogeneous Matter fills the Church, that it can never be quiet. Chriſtians and Chriſtians may live together harmoniouſly and coaleſce in one orderly and comfortable Society, as having one and the ſame Head, one Spirit, the ſame general Deſign and End: but godly and ungodly, ſpiritual and carnal are acted by contrary Principles, purſue oppoſite Deſigns, and can never heartily coaleſce. There is a Spirit of Diſcerning, a Judgment of Diſcretion in the Saints, and it is eſpecially deſirable in a more eminent degree in thoſe that have Office-power in the Church, to judge of Mens fit Qualifications for Church-communion. We all allow, that groſs Ignorance and Prophaneneſs are juſt bars to Mens admiſſion: and to deny this, were to take all Power from the Church, to preſerve the purity of God's Ordinances, or to caſt out notorious Offenders. None ought to be admitted into Church-communion, but ſuch as do appear to the judgment of Charity (comparing their Profeſſions and Converſations) to be Chriſtians indeed, that is, Men fearing God, and working Righteouſneſs.

And I make no doubt, but ſome Opinions as well as Practices, render Men unmeet for Church-communion, *Tit.* 3. 10. 2 *John* 10. All Opinions which overthrow Doctrines neceſſary to be believed, which the Apoſtle comprehends under the name of Faith; and all ſuch Opinions as are inconſiſtent with an holy Life, and overthrow the power of Godlineſs, which the Apoſtle comprehends under the name of a good Conſcience, 1 *Tim.* 1. 19, 20. whoſoever ſhall hold or maintain any ſuch Opinions as theſe, he is either to be kept out, if not admitted; or caſt out, if he be in Church-fellowſhip. In receiving ſuch, you receive but Spies and Incendiaries among you. What a Fire-brand did *Arrius* prove, not only in the Church of *Conſtantinople*, but even to the whole World? Men of graceleſs Hearts and erroneous Heads, will give a continual exerciſe to the patience of Sober Chriſtians. I deny not but out of the pureſt Churches Men may ariſe ſpeaking perverſe things; and yet the Officers and Members of thoſe Churches be blameleſs in their admiſſion: But if they can be diſcerned before they be admitted, a little preventive care would be of ſingular and ſeaſonable uſe to the tranquillity of Church-Societies.

Direction II. Let all Officers and Members of Church ſtudy their Duties, and keep themſelves within the bounds of their proper places. Ordinate Motions are quiet Motions, 1 *Theſſ.* 4. 11. *Study to be quiet, and do your own buſineſs, and work with your own hands, as we commanded you.* In which words he condemns two Vices, which diſturb and diſtract the Churches of Chriſt, *viz.* Curioſity in matters which pertain not to us, and Idleneſs in the Duties of our particular Callings. Two things I will drop by way of Caution:

(1.) Let it be for caution to Miniſters, that they mind their proper work, ſtudy the peace of the Church, impartially diſpenſe their reſpects to the Saints committed to their charge, not ſiding with a Party. There be few Schiſms in Churches, in which Miniſters have not ſome hand. *Jerome* upon thoſe words, *Hoſea* 9. 8. hath this memorable Note; *Veteres ſcrutans hiſtorias, invenire non poſſum ſcidiſſe Eccleſiam, præter eos qui Sacerdotes à Deo poſiti fuerunt.* Searching the Ancient Hiſtories (ſaith he) I can find none that hath more rent the Church of God, than thoſe that ſuſtain the Office of Miniſters. This is a ſad charge, and 'tis too juſtly laid upon many of that Order: Oh what a Bleſſing is a Prudent, Patient, Peaceable Miniſter, to the Flock over which he watches!

A Doctore glorioſo, à paſtore contentioſo & inutilibus Queſtionibus liberet Eccleſiam Deus. *Luther's* Prayer.

(2.) Let the People keep their places, and ſtudy their proper Duties. There be in moſt Congregations, ſome idle People, who having little to do at home, are employed upon Satan's Errands to run from Houſe to Houſe, carrying Tales to exaſperate one Chriſtian againſt

gainſt another. Theſe the Apoſtle particularly marks, and warns the Churches of, 1 *Tim.* 5. 13. *And withal they learn to be idle, wandring about from houſe to houſe; and not only idle, but tatlers alſo, and buſie-bodies, ſpeaking things which they ought not.* If that one Rule of Chriſt, *Matth.* 18. 15, 16. were conſcientiouſly and ſtrictly attended to, to tell a treſpaſſing Brother his fault privately, then with one or two more, if obſtinacy make it neceſſary, and not to expoſe him to the whole Church, and much leſs to the whole World, without a plain neceſſity, How many thouſand Ruptures would be prevented in Chriſtian Societies? But inſtead of regularly admoniſhing and reproving thoſe irregular and idle Tatlers (as the Apoſtle calls them) who make it their buſineſs to ſow Jealouſies, to make and widen Breaches amongſt Brethen.

Direction III. Let all Chriſtians govern their Tongues, and keep them under the command of the law of kindneſs in their mutual converſes with one another. *A ſoft anſwer* (ſaith *Solomon*) Prov. 15. 1. *turneth away wrath; but grievous words ſtir up anger*: Hard to hard will never do well: How eaſily did *Abigail* diſarm angry *David* by a gentle Apology? What more boiſterous than the Wind? Yet a gentle Rain will allay it. It may be ſtrongly preſumed that a meek and gentle anſwer will more eaſily allay the Paſſions of a Godly Man, than of one that is both ungodly and full of Enmity towards us; and yet ſometimes it hath done the latter. A company of vain wicked Men having inflamed their Blood in a Tavern at *Boſton* in *New-England*, and ſeeing that Reverend, Meek, and Holy Miniſter of Chriſt, Mr. *Cotton* coming along the Street, one of them tells his Companions, *I'll go* (ſaith he) *and put a Trick upon the old* Cotton; down he goes, and croſſing his way, whiſpers theſe words into his Ear, *Cotton* (ſaid he) *thou art an old Fool*: Mr. *Cotton* replied, *I confeſs I am ſo; the Lord make both me and thee wiſer than we are, even wiſe to ſalvation*: He relates this Paſſage to his wicked Companions, which caſt a great damp upon their Spirits in the midſt of a Frolick: What peaceful Societies ſhould we have, if our Lips tranſgreſſed not the Laws of Love and Kindneſs.

Direction IV. Reſpectful Deportments to thoſe that are beneath us in Gifts or Eſtates, is an excellent conſervative of Church-Peace. Lofty and contemptuous Carriages towards thoſe that are beneath us in either reſpect, is a frequent occaſion of bitter Jars and Animoſities. The Apoſtle chargeth it upon the *Corinthians*, *That no one be puffed up for one againſt another; for who maketh thee to differ from another?* 1 Cor. 4 6, 7. What reſpectful Language did Holy Mr. *Brewen* give to his own godly Servants? Remember, Chriſtians, that there is neither Rich nor Poor, Bond nor Free, but all are one in Chriſt Jeſus. This indeed deſtroys not the civil differences God hath made between one and another. Grace will teach the godly Servant to give double Honour to a Religious Maſter or Miſtreſs, the private Chriſtian to a godly Magiſtrate or Miniſter. It will teach the People to know them which labour among them, and are over them in the Lord, and admoniſh them, and to eſteem them very highly in love for their Works ſake, and to be at peace among themſelves, 1 *Theſſ.* 5. 12, 13. and it will alſo teach Superiors to condeſcend to Men of low degree, and not to think of themſelves above what they ought, but *with all lowlineſs, meekneſs, and long-ſuffering to forbear one another in love, keeping* (this way) *the unity of the ſpirit in the bond of peace*, *Eph.* 4. 2, 3.

Direction V. This gentle Language and reſpectful Deportment, would naturally and conſtantly flow from the uniting Grace of Wiſdom, Humility, and Love, were they more exalted in the Hearts of Chriſtians.

Wiſdom would allay thoſe unchriſtian Heats, *Prov.* 17. 27. a Man of Underſtanding is of an excellent Spirit, ſo we render it, but the *Hebrew* ſignifies a cool Spirit; *the wiſdom that is from above is gentle and eaſie to be intreated*, James 3. 17.

Humility takes away the fewel from the fire of Contention; only from Pride cometh Contention, *Prov.* 13. 10. How dearly hath Pride, eſpecially Spiritual Pride, coſt the Churches of Chriſt?

Love is the very Cement of Societies, the Fountain of Peace and Unity; it thinketh no evil, 1 *Cor.* 13. puts the faireſt ſenſe upon doubtful Words and Actions, it beareth all things. *Love me* (ſaith *Auſtin*) *and reprove me as thou pleaſeſt*: 'Tis a radical Grace, bearing the fruits of Peace and Unity upon it.

Direction VI. Be of a Chriſt-like forgiving Spirit one towards another, *Eph.* 4. 31, 32. *Let all bitterneſs and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, as God for Chriſt's ſake hath forgiven you.* Hath thy Brother offended thee? how apt art thou alſo to offend thy Brother? and which is infinitely more, how often doſt thou every day grieve and offend Jeſus Chriſt, who yet freely forgives all thy Offences? Remember Friend, that an unforgiving is a ſad ſign of an unforgiven Perſon. They that have found Mercy, Pity and Forgiveneſs, ſhould of all Men in the World be moſt ready to ſhew it.

Direction VII. Be deeply affected with the miſchievous effects and conſequents of Schiſms and Diviſions in the Societies of the Saints, and let nothing beneath a plain neceſſity divide you from Communion one with another; hold it faſt till you can hold it no longer without Sin. At the fire of your Contentions your Enemies warm their hands, and ſay, aha, ſo would we have it: Your Prayers are obſtructed, *Mat.* 5. 24. *Firſt be reconciled to thy brother, and then come and offer thy gift.* Edification is hindred: Feveriſh bodies thrive not, *Eph* 4. 15. *God is provoked* to remove his gracious Preſence from among you. Be of one Mind (ſaith the Apoſtle) *live in peace, and the God of peace ſhall be with you*, 1 *Cor.* 13. 11. implying that their Contentions would deprive them of his bleſſed company with them. The glory of your Society is clouded; *if ye* *have bitter envyings and ſtrife in your hearts, glory not, James* 3. 14. Glory not in your Church Privileges, perſonal Gifts and Attainments; whatever you think of your ſelves you are not ſuch Chriſtians as you vogue your ſelves for, living in a Sin ſo directly contrary to Chriſtianity. The name of Chriſt is diſhonoured. You are taken out of the World, to be a People for his Name, that is, for his Honour; but there's little credit to the Name of Chriſt from a dividing, wrangling People. The alluring beauty of Chriſtianity, by which the Church gains upon the World, *Acts* 2. 46, 47. is ſullied and defaced, and thereby (as I noted before) Converſion hindred, and a new Stone, as it were, rolled over the Graves of poor Sinners, to keep them down in their impenitency: Tremble therefore at the thoughts of Diviſions and Separations. St. *Auguſtine* notes three Sins ſeverely puniſhed in Scripture. The Golden Calf, with the Sword; *Jehoiakim's* cutting the Sacred Roll, with a dreadful Captivity; but the Schiſm of *Korah*, and his Accomplices, with the Earth's opening her Mouth and ſwallowing them up quick.

Direction VIII. Let all Church-Members ſee that they have Union with Chriſt, evidencing it ſelf in daily ſweet Communion with him. Lines drawn from a Circumference come neareſt to one another in the Center. When God intends to make the Hearts of Men one, he firſt makes them new, *Ezek.* 11. 19. *I will give them one heart, and I will put a new ſpirit within you.* And the more any renewed Heart taſtes the ſweetneſs of Communion with God, by ſo much it is diſpoſed for Unity and Peace with his People. Our frowardneſs and peeviſhneſs plainly diſcovers all is not well betwixt God and us. Nothing ſo oppoſite to, or abhorred by a Soul that enjoys ſweet Peace and Communion with Chriſt, than to live in ſinful Jars and Contentions with his People. Return therefore to the Primitive Spirit of Love and Unity; forbear one another; forgive one another; mortifie your dividing Luſts; cheriſh your uniting Graces; *mark them which cauſe diviſions and offences, contrary to the doctrine ye have learned, and avoid them,* Rom. 16. 17. In a Word, and that the Word of the Apoſtle in the Text, *I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you, but that ye be perfectly joined together in the ſame mind, and in the ſame judgment.*

BRITISH MUSEUM 26 AP 88

A
TABLE of SCRIPTURES
Opened or Vindicated in the First VOLUME.

Genesis. Page.
GEn. 18. 19. 225
44. 10. 329
48. 15. 92
2. 7. 498
46. 26. 491
1. 24, 27. 495
18. 2. 500
2. 2. 502
3. 6. 625
17. 7. 767
Exodus.
Exod. 23. 21. 299
7. 1. 498
33. 18, 19, 20. 592
6. 3. 656
32. 22. 657
Leviticus.
Levit. 1. 4. 51
16. 12, 13, 14. 57
16. 21. 29
Numbers.
Numb. 24. 2. 413
24. 17. 594
23. 21. 780
23. 19. 694
Deuteronomy.
Deut. 8. 16. 180
9. 12. 373
12. 8, 9. 324
21. 23. 128
34. 10. 37
18. 10, 11. 559
28. 25. 645
28. 65, 66, 67. 649
32. 19. 679
32. 4. 695
Joſhua.
Joſh. 24. 11, 12. 649
23. 14. 691
1 *Samuel.*
1 Sam. 2. 25. 35
24. 16. 152
28. 19. 573
4. 13. 617
27. 1. 656
4. 11. 679
27. 1. 695
2 *Samuel.*
2 Sam. 12. 7, 8. 385
23. 5. 660
15. 31. 691
1 *Kings.*
1 King. 8. 18. 383
1. 6. 542
18. 17. 591
14. 13. 621
2 *Kings.*
2 King. 3. 11. 575
17. 25. 649
2 *Chronicles.*
2 Chron. 36. 12. 26
20. 2, 3. 647
Job.
Job. 4. 21. 333
9. 33. 33
14. 14. 206
21. 4. 313
21. 12. 376
22. 21. 198
30. 4, 5. 146
32. 9. 118
36. 8, 9. 404
42. 5. 410
39. 17. 497
10. 1. 534
7. 16. 547
7. 9, 10. 578
14. 14. 583

Pſalm. Page.
Pſal. 18. 6, 7. 384
19. 7. 40
19. 17. 409
22. 1. 168
22. 2. 170
27. 4. 339
30. 7. 375
31. 5. 184
32. 1. 55
32. 1, 2. 380
39. 11. 174
40. 7, 8. 23
45. 2. 307
45. 7. 302
45. 7. 257
45. 14, 15. 334
45. 15. 391
47. 5. 210
49. 14. 395
51. 6. 227
68. 17. 211
73. 4. 394
78. 25. 99
78. 34. 282
97. 10. 269
97. 11. 319
97. 11. 376
97. 11. 418
103. 10. 379
103. 11. 55
110. 3. 71
119. 56. 224
119. 60. 469
130. 2, 3. 312
139. 16. 281
110. 4. 272
139, 15, 16. 492
51, 3. 499
8. 5, 6. 525
87. 7. 551
17. 15. 593
119. 59. 638
Proverbs.
Prov. 4. 18. 45
8. 36. 254
16. 6. 438
23. 22. 157
28. 24. 156
30. 8. 436
4. 18. 517
17. 16. 519
21. 16. 598
23. 14. 620
28. 1. 669
Eccleſiaſtes.
Eccleſ. 3. 16. 120
3. 21. 161
7. 9. 145
12. 7. 496
3. 19, 20, 21. 506
12. 6. 515
6. 22. 541
12, 1, 2. 628
8. 8. 640
Canticles.
Cant. 2. 7. 276
2. 3. 329
3. 6. 60
3. 11. 255
4. 9. 335
5. 9. 406
5. 16. 332
6. 5. 200
4. 11. 18
4. 8. 590
2. 7. 791
Iſaiah.
Iſai. 14. 6. 150

Page.
12. 1. 270
27. 4. 266
29. 1, 4. 428
41. 17. 172
42. 5, 6, 7. 11
43. 25. 378
45. 11. 383
49. 2, 3, 4, 5. 10
50. 5. 11, 178
50. 10. 171
50. ult. 66
53. 3. 6
53. 5. 302
53. 3. 194, 225
53. 11. 225
53. 12. 9
55. 7. 275
55. 10, 11. 399
61. 1. 316
62. 6. 95
63. 7, 8. 225
64. 6. 50
65. 1. 278
51. 12. 519
53. 12. 527
26. 19. 582
57. 15. 613
8. 12, 13. 644
51. 12, 13. 647
41. 10. 658
26. 20. 676
Jeremiah.
Jer. 2. 13. 377
8. 1. 192
18. 11. 146
23. 6. 299
31. 24. 403
31. 33. 403
32. 40. 266
7. 31, 32. 598
5. 6. 658
32. 40. 660
32. 40. 697
Lamentations.
Lam. 4. 21. 103
4. 12. 654
3. 39, 40. 782
Ezekiel.
Ezek. 13. 18. 396
33. 31, 32. 468
36. 25. 280
36. 27. 282
33. 11. 635
21. 3. 653
5. 1, 2, 3. 681
Daniel.
Dan. 2. 17. 41
2. 17. 384
7. 13, 14. 211
9. 24. 329
11. 33, 34. 231
12. 3. 612
Hoſea.
Hoſ. 2. 6. 230
3. 3. 30
11. 4. 74
11. 4. 273
13. 5, 6. 61
Amos.
Amos. 6. 13. 376
8. 11, 12. 520
6. 3. 646
3. 3. 790
Jonah.
Jon. 3. 9, 10. 679
Micah.
Mic. 6. 6. 22

Nahum. Page.
Nahum. 1. 5, 6. 601
Habakkuk.
Hab. 3. 16. 680
3. 17. 698
Zephaniah.
Zeph. 2. 2. 678
2. 1, 2. 680
Haggai.
Hag. 2. 7. 336
Zechariah.
Zech. 2. 8. 262
11. 15. 44
12. 10. 124, 56
12. 10. 416
12. 1. 502
4. 3, 4. 560
4. 2, 3, 4, 12. 612
2. 5. 681
Malachi.
Mal. 1. 13. 282
3. 12. 339
3. 16. 671
3. 17. 681
Matthew.
Matth. 2. 13. 87
3. 9. 395
5. 40. 31
6. 12. 151
7. 7. 383
7. 22. 395
8. 4. 181
8. 11. 337
11. 27. 44, 3
11. 28. 38
11. 29. 432
11. 25. 471
12. 44, 45. 389
13. 3, 4. 39
13. 45, 46. 273
13. 19. 469
21. 21. 396
21. 32. 272
22. 31. 192
25. 35, 40. 261
26. 40. 104
27. 46. 165
27. 52. 204
28. 2, 3. 203
28. 6. 202
8. 11, 12. 508
12. 36. 517
10. 28. 522
22. 32. 523
26. 41. 540
27. 52, 53. 576
16. 26. 607
18. 10. 613
7. 13, 14. 624
10. 33. 662
Mark.
Mark 9. 44. 310
9. 44. 440
8. 35. 662
Luke.
Luke. 1. 35. 19
1. 72. 327
2. 25. 374
4. 12, 34. 88
5. 31. 316
9. 62. 406
10. 17, 18. 44
11. 21. 467
13. 33. 117
14. 28. 290
15. 24. 280
15. 24. 279

Page.
16. 8. 284
16. 24. 175
22. 22. 178
22. 41. 101
22. 66. 117
23. 23. 112
23. 27. 121
23. 34. 148
23. 38. 132
23. 43. 159
23. 46. 177
24. 45. 44
9. 24. 531
1. 74. 655
12. 20. 510
12. 50. 596
16. 7, 10. 611
12. 23. 618
16. 8. 622
18. 11, 12. 633
John.
John 1. 12. 285
1. 13. 284
1. 14. 18, 84
1. 16. 304
1. 12, 13. 426
1. 29. 55
3. 8. 281
3. 8. 422
3. 88. 457
3. 34. 299
3. 36. 293
4. 14. 280
4. 29. 309
5. 24. 460
5. 26. 258
5. 31. 26
5. 40. 276
5. 40. 315
5. 43. 26
6. 27. 23
6. 29. 180
6. 44. 271
6. 44. 315
6. 37. 324
6. 45. 402
6. 57. 258
7. 17. 403
8. 36. 74
8. 36. 386
8. 42. 24
8. 58. 53
9. 4. 24
10. 29. 277
10. 30. 7
11. 26. 279
12. 27. 105
13. 14. 84
14. 3. 162
14. 19. 260
14. 26. 410
15. 22. 462
16. 8. 45
16. 10. 179
16. 8, 9. 316
16. 13. 251
16. 9. 399
16. 32. 139
17. 11. 91
17. 19. 27
17. 22. 413
17. 23. 256
19. 27. 154
19. 30. 177
19. 40, 41. 188
20. 17. 306
20. 17. 209

4.

		Page.
	4. 24.	511
	4. 14.	524
	21. 15.	539
	Acts.	
Act.	2. 23.	15. 127
	2. 24.	128
	3. 22.	37
	4. 12.	35
	4. 12.	300
	4. 28.	109
	9. 5.	258
	10. 42.	218
	15. 9.	299
	16. 29.	298
	19. 9.	44
	3. 8.	495
	7. 55, 56.	546
	26. 18.	622
	15. 11.	745
	Romans.	
Rom.	1. 4.	204
	1. 21.	3
	2. 14.	443
	2. 9.	463
	2. 15.	161
	3. 25, 26.	63
	3. 24.	266
	3. 22.	459
	4. 5.	289
	5. 8.	379
	5. 8, 9, 10.	16
	5. 10.	197
	5. 15. 17.	67
	6. 5.	208
	6. 5.	257
	6. 4.	273
	6. 5, 6, 7, 8.	430
	6. 2.	440
	6. 13, 14.	434
	6. 21.	427
	6. *ult.*	404
	7. 9.	394
	8. 3.	20. 83.
	8. 4.	179
	8. 10, 11.	205
	8. 11.	258
	8. 2.	258
	8. 11.	319
	8. 2.	415
	8. 5, 6.	417
	8. 14.	417
	8. 13.	430, 431
	8. 28.	79
	8. 32.	15, 16
	8. 34.	141
	8. 35. 38. 39.	260
	9. 13.	14
	10. 3.	275
	10. 3.	294
	11. 29.	274
	12. 1.	30
	13. 11.	393
	1. 9.	511
	13. 11.	516
	8. 10.	545
	9. 22.	600
	8. 13.	626
	8. 28.	693
	1 Corinthians.	
1 Cor.	1. 30.	449
	1. 2.	259
	1. 21.	266
	1. 30.	259
	2. 2.	1
	2. 2.	328
	2. 7.	340
	2. 14.	38
	2. 14, 15.	44
	3. 7.	277
	3. 7.	398
	3. 16, 17.	280
	3. 22.	360
	3. 22, 23.	320
	4. 7.	253
	4. 11.	89
	4. 13.	384
	6. 2.	232
	6. 11.	252
	6. 17.	257
	7. 22.	388
	8. 5.	34
	9. 24.	439
	9. 27.	268
	11. 29.	31
	11. 30.	73
	12. 11.	414
	12. 26, 27.	416
	12. 28.	40
	12. 31.	111
	15. 17.	203
	15. 20.	204
	15. 11.	288
	15. 24.	264
	15. 43, 44.	206
	15. 45, 46.	510
	9. 27.	541
	12. 9, 10.	674
	2 Corinthians.	
2. Cor.	3. 12.	39
	3. 16.	407
	3. 18.	408
	4. 3, 4.	45
	4. 6.	282
	4. 7.	267
	4. 3, 4.	396.
	4. 3, 4.	465
	4. 6.	420
	5. 5.	185
	5. 14.	274
	5. 6. 8.	162
	5. 17.	419
	5. 18, 19.	197
	5. 21.	62
	5. 5.	422
	6. 1.	300
	8. 9.	306
	10. 4, 5.	266
	10. 4, 5.	273
	10. 5.	71
	10. 4.	276
	7. 11.	500
	5. 2.	536
	5. 8.	546
	12, 2, 3.	546
	5. 8.	582
	4. 3, 4.	619
	Galatians.	
Gal.	2. 20.	304
	3. 13.	61
	3. 23.	297
	4. 4.	64. 66
	4. 4, 5.	392
	4. 6, 7.	414
	4. 29.	89
	5. 3.	87
	5. 6.	299
	5. 16.	73
	5. 17.	285
	5. 17.	228
	5. 24.	429
	5. 25.	223
	6. 22, 23.	424
	3. 13.	635
	4. 29.	654
	3. 1.	733
	2, 3, 4.	754
	Ephesians.	
Eph.	1. 10.	260
	1. 13.	27
	1. 22.	76
	1. 22, 23.	260.
	1. 6.	381
	1. 7.	278
	1. 18.	466
	1. 19, 20.	272
	2. 1.	278
	2. 10.	273
	2. 10.	281
	2. 12.	390
	2. 12.	395
	2. 1, 2, 3.	421
	2. 13.	382
	3. 8.	305
	3. 10.	2
	3. 17.	290
	4. 7.	327
	4. 15, 16.	257
	5. 2.	54
	5. 8.	226
	5. 14.	452
	5. 31, 32.	303
	6. 1.	156
	6. 32.	257
	1. 4.	526
	5. 29.	534
	2. 12.	628
	5. 16.	637
	6. 13, 14.	663
	Philippians.	
Philip.	1. 6.	180
	1. 29.	135
	1. 29.	274
	1. 29.	372
	2. 8.	63
	2. 9.	201
	2. 12.	70
	2. 15.	444
	3. 8.	275
	3. 9.	304.
	3. 3.	2
	3. 11.	208
	3. 12.	278
	3. 12.	443
	3. 21.	22
	4. 19.	306
	1. 21.	668
	Colossians.	
Col.	1. 2. 4.	258
	1. 14.	132
	1. 17.	77
	1. 17.	333
	1. 18.	204
	1. 19.	332
	1. 27.	293
	2. 6.	301
	2. 13.	279
	2. 14.	387
	3. 3.	422
	3. 10.	2
	3. 11.	305
	3. 15.	74
	2. 6, 7.	725
	1 Thessalonians.	
1. Thes.	1. 5, 6.	250
	1. 10.	195
	4. 16.	220
	5. 23.	281
	2. 7.	739
	2 Thessalonians.	
2. Thes.	1. 10.	372
	3. 5.	70
	1. 9.	603
	1 Timothy.	
1 Tim.	2. 5.	32
	3. 16.	18
	5. 4.	156
	5. 6.	284
	6. 9.	111
	6. 17.	17
	5. 8.	537
	1. 15	778
	2 Timothy.	
2. Tim.	1, 9.	12
	2. 19.	141. 227
	2, 19.	443
	1. 7.	652
	4. 6.	663
	2. 11, 12.	707
	Titus.	
Tit.	2. 10.	373
	3. 8.	254
	Hebrews.	
Heb.	1. 3.	519
	1. 14.	78
	2. 14.	387
	2. 9.	21
	2. 16.	18. 21
	2. 17.	20
	3. 14.	257
	3. 14.	393
	4. 3.	318
	5. 2.	324
	5. 8.	445
	5. 14.	285
	7. 25.	57
	7. 25.	334
	7. 26.	28
	7. 29.	28
	7. 27.	29
	9. 14.	53
	9. 24.	36
	10. 11.	215
	10. 14.	52
	10. 14.	258
	10. 20.	36
	10. 27.	310
	11. 6.	314
	11. 26.	372
	11. 40.	54
	12. 8.	387
	12. 24.	58
	12. 24.	335
	11. 13.	548
	12. 23.	550
	18. 19, 20, 21.	550
	13. 5.	569
	4. 2.	629
	3. 15.	639
	James.	
Jam.	1. 4.	144
	1. 18.	421
	4. 5.	153
	4. 12.	371
	2. 26.	495
	2. 24.	721
	1 Peter.	
1 Pet.	1. 2.	251
	1. 2.	414
	1. 5.	435
	1. 19.	53
	2. 2.	285
	2. 4.	252
	2. 22, 23.	154
	3. 13.	150
	3. 18.	390
	4. 4.	277
	4. 4.	421
	5. 8.	512
	3. 19.	597
	1. 18, 19.	610
	5. 8.	611
	2 Peter.	
2 Pet.	1. 4.	280
	1. 4.	438
	1. 13, 14.	543
	2. 4, 5, 6.	682
	1 John.	
1 Joh.	1. 7.	55
	1. 9.	65
	2. 1, 2.	60
	2. 6.	442
	2. 6:	449
	2. 27.	294
	3. 2.	69
	3. 7.	253
	3. 7.	291
	3. 9.	281
	3. 24.	412
	4. 10.	14
	5. 9.	287
	5. 11.	281
	5. 21.	739
	5. 13.	788
	Jude.	
Jud.	*ver.* 6.	140
	6.	265
	12.	456
	21.	300
	16.	720
	Revelation.	
Rev.	1. 13.	54
	2. 7.	252
	2. 10.	78
	3. 2.	423
	3. 10.	186
	3. 20.	513
	6. 9, 10.	520
	5. 6.	58
	5. 6.	335
	21. 9.	334
	22. 2.	4

BRITISH 26 AP 86 MUSEUM

AN
Alphabetical TABLE
OF THE
PRINCIPAL THINGS
CONTAINED IN
This Firſt Volume.

A.

Page.
ABilities *of Men to uſe God's Means, what, and how far* 46
Abortives *Spiritual whence they are* 401
Abſurdity *of Believers Sins* 261
Abuſe, *Chriſt abuſed in a Court of Judicature* 117
Acceſſories *to the Saints happineſs, what* 69
Accommodation *of the Body, a Snare to the Soul* 207
Accounts *of our time kept in Heaven* 267
Accuſations *of Conſcience what they are* 309
Acceptation *with God, what it is* 382
Acceptation *with God, what it includes* Ibid.
Acceptance, *none without Chriſt* 385
Activity *for the World, what it ſpeaks* 395
Activity *of Chriſt our Pattern* 446
Adoption, *Civil and Spiritual* 66
Adoration *of God's Juſtice and Mercy in Chriſt's death* 99, 141
Advancement *of the Humane Nature by its Union with the ſecond Perſon* 20
Adventures *of Faith how great* 275
Adverſaries *to the Union of the two Natures in Chriſt, who, and how* 21
Advocate, *none like Chriſt, in five reſpects* 335
Affections, *how bewitcht by Sin* 409
Affections, *how moved by remembring Chriſt* 98
Afflictions, *four things to be ſtudied in them* 80. *How they provoke to Holineſs* 232
Agony *of Chriſt in the Garden, whether preternatural* 104
  The Effects of it 104, 105
Ambaſſadors *of Chriſt their Dignity* 264
Amyntas *his interceſſion for his Brother* Æſchylys 58
Acts *of the Spirit ſixfold in Converſion* 315
Appetite, *wanton Appetites removed* 175
Apology, *none left to them that periſh under Goſpels-offers* 17, 85
Apoſtolical *Dignity, what it was* 108
Application, *what it imports* 250
Application *of Chriſt the end of Ordinances* 251
Application *of Chriſt of equal latitude with God's election and Chriſt's death* 251
Apologies *cut off from Goſpel Deſpiſers* 267
Approbation *of Chriſt implied in Faith* 287
Anointing *how it teacheth* 294
All-ſufficiency *of Chriſt for all our wants* 315

Page.
Altogether *lovely, Chriſt only ſo* 232
Apoſtacy *an inexcuſable Sin* 389
Annihilation *better than Damnation* 425
Aptitude *of the Sacrament to refreſh the memory of Chriſt* 99
Arminians *ſenſe of Juſtification rejected* 292
Arraignment *of Chriſt at* Pilate's *Bar, an evidence Believers are never caſt at God's Bar* 120
Articles *of Peace with God what they are* 198
  How ſad not to be compriſed in thoſe Articles Ibid.
Aſcenſion *of Chriſt to Heaven opened* 210
  The terms of Chriſt's Aſcenſion Ibid. *The reaſon and ends of it* 211, 212
Aſcriptions *of Praiſe to Chriſt for all our Mercies, how reaſonable* 36
Aſſent *implied in ſaving Faith* 287
Aſſent, *three Degrees thereof* Ibid.
Aſſent, *how diſcovered to be true* 295
Aſſumption *of our Nature, opened* 19. *Our Nature was aſſumed integrally* 20. *And with all its natural Infirmities* Ibid. *Reaſons of Chriſt's aſſuming our Nature* 21
Averſion *from God how diſcovered* 276
Awakening *out of ſecurity, how great a Mercy it is to the Souls of Men* 396
Apoſtacy *of unregenerate Profeſſors not to be wondered at* 538
Afflictions, *the wiſdom of God in laying them on his People* 539
Afflictions *to be born patiently* 606
Actions *to be conſidered phyſically and morally* 611
Atheiſm, *one way to loſe the Soul* 628
Antinomianiſm, *the riſe and growth of it* 770

B.

BAckſliding *an inexcuſable Sin* 321
Beauty *of holineſs very great* 406
Believers *more than know themſelves ſo* 294
Believers *why uncomfortable* Ibid.
Believers *Advancement, how great* 372
Believers *their general Aſſembly* 319
Believers *have Chriſt for their Altar* 384
Believers *ſhould have a free Spirit* 389
Believers *in what manner brought to God* 391

The TABLE.

Page.
Believers *warranted, and incouraged to commit their Souls into Chriſt's hands at death* 183
Believers *under higheſt Obligations to ſet themſelves apart for Chriſt* 30
Believers *immediately received into glory upon their diſſolution* 162. *Four Arguments to evince it* Ibid.
Believing *the immediate duty of weary Souls* 318
Benefits *of Chriſt how conveyed to us* 253
Blaſphemous *Suggeſtions, how beſt cured* 90
Blindneſs *of Mind what it is* 466
Blindneſs *ſpiritual what it includes* Ibid.
Blindneſs *of Mind evidenced ſix ways* 467
Blindneſs *of Mind what it excludes* 466
Blinding *artifices of Satan, what,* 468
Blood *of Chriſt its dignity* 379
Blood *of Chriſt of infinite value* 130. *How it cools and eaſes a diſtreſſed Conſcience* Ibid. *How ſaid to have it cry againſt us* 60
Bodies *of Sinners how ſmitten by death* 456
Bodies *of Saints intended to be made glorious pieces, and how that appears* 205. *How to be diſpoſed, uſed and ordered* 207. *The due honour of our Bodies to be preſerved, and why* 207
Boldneſs *of Saints in Prayer* 383
Boſom *of God, what is, and what is not there,* 6, &c.
Breach *made between us and God by Sin, how dreadful* 33
Bread *the excellency of it* 97
Burden *of Chriſt's Sufferings, how great it was* 172, 173
Burdenſome *nature of ſin opened* 309
Burden of *Sin why it muſt be felt* 311
Burial, *Chriſt's dead Body had a decent, tho' not a pompous* Burial 189. *Three Reaſons why Chriſt muſt have a* Burial Ib. *Chriſt's* Burial *obſcure as to the manner of its performance by his Friends* Ibid. *Chriſt's Funeral is adorned by ſeveral famous Miracles from Heaven* 190. *Decent and mournful* Burials *laudable among Chriſtians* 191
Breath, *what it is* 514
Body, *a great Evil to be exceſſively careful of it* 532
Body, *how we may offend in defect of love to it* 540
Believers, *their Mourning time but ſhort* 549
Believers, *that they are not bound to confeſs their ſins, an* Antinomian *Error.* 778

C.

CAre *of Chriſtians over Chriſt's honour* 373
Care *of Chriſt over his Church and Miniſters* 46. *His* Care *for it manifeſted in Sacramental appointment many ways* 99
Care *of Chriſt for his natural Relations* 154, 155
Carnal *Relations admoniſhed* 276
Charity *to Saints ſtrongly urged* 261
Cauſes *of Spiritual Life twofold* 454
Change *made by Death very great* 183
Children *how dear to Parents* 155. *Nothing of Chriſt in rebellious Children* 157. *Five Queries to convict ſuch* 157. *Six Conſiderations to humble diſobedient* Children 158. *And* Children *preſented with a famous Pattern* 155. *Conſcientious* Children *to be incouraged* 159
Chriſt *tranſcendent in Holineſs* 443
Chriſt *outbids all other Offerers* 273
Chriſt *the Mercy of Mercies* 327
Chriſt, *Eight things in him attractive* 299
Chriſt *communicates all bleſſings to us* 305
Chriſt *makes haſte in extremity* 311
Chriſt's *burden exceeding heavy* 301
Chriſt *the only Phyſician* 321

Page.
Chriſt *qualified as foretold* 329
Chriſt *an incomparable Friend* 335
Chriſt *comprehenſive of all that is lovely* 336
Chriſt *the deſire of all Nations, and how* 337
Chriſt *the Lord of Glory* 340
Chriſt's *Glory two-fold* 371
Chriſt *the only Comfort of Saints* 375
Chriſt *ſhould be precious to Saints* 385
Chriſt, *an invitation to ſtudy him* 4
Chriſt's *delights in the Father's boſom infinite* 7
Chriſt *had no ſorrows or wants in the Father's boſom* Ib.
Chriſt's *Self-denial in leaving the Father's boſom for us* Ib.
Chriſt's *excellency* 4
Chriſt *made Fleſh, what it imports* 18
Chriſt *is true God* 38
Chriſt *the Original of all Light* 39 *The firſt receptacle of all Power* Ibid. *The manner of his providential influence* 79
Chriſt *is moſt excellent Soul-food* 99
Chriſt *and his Blood never grow ſtale* 101
  His love beyond all compariſon 99
Chriſt *hath finiſhed Redemption-work* 179
  How he hath wrought it out in ſix Particulars 178. *A Character of Chriſt's excellency* 190
Chriſt's *glorious Majeſty* 216
Chriſtians *no troublers of the World* 436
Chriſtians, *why void of Comfort* 376
Church *ſafe, and why* 216
Circumſpection *how neceſſary* 472
Circumciſion *a great abaſement to Chriſt, and that two ways* 86
Civility *no Evidence of Grace* 427
Communion *with Chriſt twofold* 303
Communion *with Chriſt in what it conſiſts* Ibid.
Communion *with Chriſt a great Myſtery* 305
Communion *with Chriſt admirable* 306
Communion *with Saints how pleaſant* 307
Communion *with God kills Sin* 438
Coming *to Chriſt what it includes* 314
Comfortable *indeed that he who aſſumed our Nature is God* 22
Commiſſion *of Chriſt great ſecurity to our Faith* 26
Committing *the Soul to Chriſt, implies ſix great things in* 183. *Seven excellent grounds of encouragment to this laſt and great Work* 184
Concourſe, *or Co-operation of both Natures in Chriſts Mediatory Works* 35
Condemnation *twofold* 458
Condeſcenſion *of God in the Goſpel* 265
Confeſſion, *when, and why our Duty* 118
Confidence *in Men a folly* 112
Conſcience *how over-born by Fleſhly Intereſts* Ibid. *Rules to prevent it* Ibid. *It's inward troubles dreadful* 120
Conſecration *of Chriſt, what it is* 28
Conſent *included in Faith* 288
Conſolation *what it is* 374
Conſolation, *three kinds thereof* Ibid.
Conſolation, *three ingredients thereof* Ibid.
Congruity *of Divine drawings with the Will of Man* 272
Conſcience *the Offices thereof* 309
Confidence *without ground, what* 394
Contempts *of the World contemned* 384
Company, *the very beſt ſometimes a burden* 106
Contentation *of Chriſt in a low Eſtate* 448
Conſtancy *in Religion urg'd* 135
Content *preſſed upon Converts* 256
Content *with our preſent State how Rational* 69
Converſion *introductive to all Mercies* 355
Converſion *how Illuſtrated* 273

The TABLE.

Page.
Converſion, *i'ts ſtupendious effects* 277
Conviction *precedaneous to Faith* 297
Conviction *the firſt Work of the Spirit* 415
Companions *in Sin to be abandoned* 405
Corruption *of Nature Diſcovered* 276
Covenant *of Redemption* 10. *The Form, Fæderates, and performance of that Covenant opened* Ibid. *The New Covenant, how Chriſt's Death confirmed and ratified it* 200
Court *that tried Chriſt had no Authority ſo to do* 117
Croſs *of Chriſt, three ſweet Conſiderations to bear it chearfully* 131
The Croſs *of Chriſt a dignified Croſs* 135
Cup, *what it ſignifies in Scripture* 103. *What the paſſing of it is* Ibid.
Curſe, *That may prove the ſoreſt Curſe from which Men promiſe themſelves much Content* 111
Chriſt, *the death of Chriſt is the death of Death* 596
Conſcience *the Whip that Laſhes the Soul in Hell* 601
Conſcience, *what ſhift Men make to keep them quiet under guilt* 604
Cares *of the World the Cauſe of the Loſs of Souls* 626
Chriſt *an unvaluable Mercy to the World* 635
Carnal *Reaſonings to be ſubjected to Faith* 671
Covenants, *the conditionality of the New Covenant* 757

D

DAmned, *their dreadful State opened* 309
Damnation *how aggravated* 396
Danger *of Refuſing Chriſt* 300
Danger *of Falſe confidence* 396
Death *and deadneſs how differenced* 418
Death *on what account dreadful* 310
Death *how made ſweet* 262
Death *of Chriſt, it's deſign and end* 390
Death *Spiritual what it is* 454
Death *fairly overcome, and that in its own Territories, by the Reſurrection of Chriſt* 207
Death *of the Croſs, what it was, opened in Six Properties* 127. *The manner of Crucifying* 129. *Why Chriſt was Crucified* Ibid.
Death, *Chriſt choſe to meet it in a praying poſture* 102. *Chriſt's Death the worſt death for kind* 127
Death, *not to be feared by Believers* 207. *Their Duty to long for it* 70. *Souls not ordinarily wrought on at Death* 163. *Choice encouragements to Believers againſt the Fear of Death* 192
Defect, *The finiſhing of Chriſt's Work, how great a Relief againſt the* Defects *that attend our Works* 179
Dejections *of Saints groundleſs* 393
Delight *of Chriſt in the Father's boſom, how great, pure, and conſtant* 6. *How tranſcendent to all other delights in the World* 7
Deliverance *from wrath obtained by Chriſt, is free, full, peculiar, wonderful* 195. *Three Signs of a Soul* delivered *from wrath to come* 196
Decrees *of God how executed* 414
Degrees *of Faith, the leaſt precious* 295
Deliverance *from Sin what a Mercy* 404
Delight *in God eminent in Chriſt* 447
Deſpair *in our ſelves neceſſary* 297
Deſpair *not of carnal Relations* 277
Deſires *after Chriſt examined* 339
Deſires *after Chriſt include Bleſſings* Ibid.
Deſertion, *Chriſt deſerted by his Father in time of greateſt need* 166
Deſertions *either abſolute, or reſpective* 166. *Reſpective* Deſertions *of four ſorts* Ibid. *How Chriſt was not deſerted*, *opened in ſix particulars* Ibid. *In what ſenſe Chriſt was* deſerted, *opened in five particulars* 167. Two *ſpecial ends of God's forſaking Chriſt* Ibid. 167. *Chriſt's* Deſertion *more afflictive than all his other Sufferings, five Reaſons for it* 168. *Every time we Sin, we deſerve to be eternally deſerted* Ibid.
Deſertion *the greateſt Miſery* 169. *Chriſts* deſertion *the Believers comfort* Ibid.
Deſpiſing *Chriſt, how intolerable to the Father* 17
Difficulty *of Faith diſcovered* 294
Dignity *of Saints whence inferred* 260
Directions *about Faith Six* 301
Directions *to inflame deſires* 340
Dignity *of Chriſt proclaimed and defended by one of his greateſt Enemies* 133
Diſcourſes *of Heaven ſweet in the way* 392
Diſeaſes *of the Soul, what they are* 332
Diſcouragements *in godlineſs unreaſonable* 406
Divine *authority of Scriptures* 399
Doctrine *of Chriſt the moſt excellent* Doctrine 2, *Its knowledge ſufficient to our Salvation* 3
Doctrines, *what their proper teſt* 41
Dominion *of Sin cured by Chriſt* 323
Dominion *of Sin deſtroyed in Saints* 387
Dominion *of Sin, wherein it conſiſts* 431
Drawings *of God, what they are* 272
Drawings *of God, opened five ways* Ibid.
Duties *no evidence of Grace* 427
Duties, *even the beſt, need Chriſt's Sacrifice to procure their acceptance* 51
Duties *of Children to their Parents, in ſix particulars opened* 155
Dying *Parents preſented with a Pattern* 96
Divine Love, *the ſtrength of it* 537
Dye, *how we may come to be willing to Dye* 547
Death *deſtroys not the relation to the Body* 581
Dying *Men, how prejudicial to them to be diſtracted with earthly things* 584
Death *better than Life to Believers* 587
Death, *what Saints are freed from by it, in 7 particulars* 591
Damned, *their torment in Hell without mitigation or ceſſation* 602
Diviſions *give ſcandal to the World* 792
Diviſions *the way to heal them* 794

E

EFficacy *of the Goſpel, how great* 397
Efficacy *of Preaching, whence it is* 266
Embryos *Spiritual, what they are* 401
Empty, *They that are full of Grace, may be empty of the Creature* 89
End *of the new Creature twofold* 422
Ends *of Chriſts death principally four, what they are, opened at large* 195
Enemies *to Souls, who are ſo* 396
Enemies *of Chriſt, Objects of Pity* 150. *They that continue ſo, periſh inexcuſably* 152
Enemy, *how dreadful an Enemy God is* 198
Enemies *of Saints not to be feared* 217
Engagements *to Obedience, what* 464
Engage *not ſin in our own Strength* 439
Engage, *When Men firſt engage in a way of Sin, they know not where they ſhall ſtop* 110. *How dangerous to* engage *againſt Perſons or Ways, till ſatisfied they are wicked.* 150
Engliſh *preaching its Encomium* 463
Enjoyment *of God Mans chief good* 390
Entertainment *of Chriſt in Heaven moſt magnificent and glorious* 211

Page.
Errors *about the* Meſſiah, *which blinded the* Jews *in his days* 149. *Six* Errors *about the Hypoſtatical Union* 21
Eſteem *nothing lovely but Chriſt* 335
Eſteem *of Chriſt for Believers great* 13
Evening, *to find Mercy in the evening of our Life, how great a Mercy* 164
Evidences, *five* Evidences *of our Reſurrection to eternal Life* 208
Evidences *that Chriſt hath compleated and finiſhed Redemption-work* 179
Evidences *of Spiritual Death* 454
Evidences *of Carnal ſecurity* 394
Evidences *of Perſons unreconciled* 268
Evidences *of the power of the word* 397
Evidences *of the Spirit in us* 415
Evidences *of Mortification* 434, 441
Examples *Motives of Faith* 316
Examples *uſed in Mortification* 440
Examples *of the World not to be imitated* 472
Exaltation *of Chriſt, how he is to be conſidered therein* 201. *What were the grounds of it* Ibid. *What the Comforts reſulting from it* 202
Extent *of Chriſts Kingdom large* 337
Expectations *of wrath terrible* 310
Expectation *implied in Faith* 315
Eyes *opened two ways* 471
Enemies *to Souls, Five ſorts of Men are ſo* 605
Earthly *treaſure, how poor a comfort for a Man to leave much behind him, and carry his ſins with him* Ibid.
Experiences *of Gods care to be recorded.* 669
Errors, *their Cauſes, and Remedies.* 721

F

Faith, *its ſubject, act, and enemies* 274
Faith *conſidered two ways* 291
Faith, *whether in two Faculties* 288
Faith, *its Encomium above other Graces* 291
Faith *juſtifies not as a work* 292
Faith *juſtifies as an applying inſtrument* 293
Faith *precious in the leaſt degree* 296
Faith *of Papiſts an abſurd Faith* Ibid.
Faith *its Antecedents, Concomitants, and Conſequents* 297
Faith *is not the Souls reſt* 319
Faith, *how great a Mercy to Men* 459
Faith *its inſtrumentality in Mortification* 438
Faith, *the Neceſſity of it to pardon and peace* 51. *Its power to thaw, and melt the heart* 124. *Heart-melting acts of* Faith 124. *How it appears that* Faith *is a rarity in the World* 125
Faith *the proper inſtrument to raiſe affections* 124
Fall *of* Adam *how aggravated* 265
Falſe *joy the only joy of carnal Men* 394
Falſe *joy twofold* 395
Father, *how aſtoniſhing his love was in giving Chriſt for us* 15. *How ſtrongly he willed our Salvation* 16
Fears *of Death how cured* 319
Fear *of Creatures how expelled* 80
Fellowſhip *with Chriſt our dignity* 302
Fellowſhip *with Chriſt not natural* 305
Fellowſhip *of Saints advantagious* 436
Filth *of Sin what, and how removed* 319
Folly *of Self-righteouſneſs* 325
Following *of Chriſt the Saints duty* 327
Forerunner, *in what ſenſe Chriſt is ſo* 210
Forgetfulneſs *of Chriſt foreſeen by him* 100. *What an evil to* forget *Chriſt* Ibid.
Forgiveneſs *with God for the worſt of Sinners demonſtrated* 129. *To* forgive *Enemies, and beg* forgiveneſs *for them, is Chriſt-like* 152. *What fraternal* Forgiveneſs *is not* Ib. *What it is* 153. *The excellencies of it* Ibid.
Forgiveneſs *is with God for ſuch as perſecute Chriſt and his ways ignorantly* 151. *What divine* Forgiveneſs *is* 151. *Four Arguments to prove the poſſibility of* Forgiveneſs *to the Penitent Sinner* Ibid. *The certainty of Pardon for humbled Sinners* 152
Forſake, *God may for a time* forſake *his deareſt Children* 170. *A twofold Admonition for ſuch a time* 170, 171
Foundation, *What cauſe all Profeſſors have to examine it* 123
Freedom *from the rigor of the Law* 387
Freedom *from guilt, what a privilege* Ibid.
Freedom *from the firſt Covenant* 413
Free-grace, *and full Satisfaction conſiſtent* 266
Friend, *Chriſt betrayed by a pretended* Friend 107
Fruſtration *of the Goſpel how* 396
Fulneſs *of Chriſt's ſaving Power* 405
Future *ſtate of happineſs, or miſery after this life, evidenced by five Arguments* 160, &c.
Food, *earthly Food not ſuitable for Souls* 617
Fear, *the kinds and nature of it opened* 645
Fear, *ſinful fear wherein it lyes* 646
Fear, *natural, ſinful, religious, the various uſes of it in governing the World* 648
Fear, *the Cauſes of ſinful fear* 650
Fear, *The Effects of ſlaviſh fear* 655
Fear, *rules to cure our ſinful fears* 659
Faithfulneſs *of God opened* 691
Faithfulneſs *of God in his Providences conſidered* 693

G.

Generality *of Men in the way to Hell* 396
Gethſemane, *what it ſignifies, and where that Garden is ſituate* 102
Gift, *Chriſt the beſt* gift *that ever God gave* 14
Gifts *of the Spirit twofold* 413
Gifts *no evidences of Grace* 427
Given, *how Chriſt was* given *by the Father* 14. *How the* giving *of Chriſt was the higheſt manifeſtation of the Father's Love.* 5
Glory *of the Saints will be very great* 372
God, *what hand he has about Sin* 127
Goſpels *ſtrange ſucceſs, whence it is* 409
Goſpel *an invaluable Mercy* 399
Goſpel, *why ſo unſucceſsful* 396
Goſpel *Embaſſy, what it implies* 264
Goſpel, *why ineffectual to Men* 277
Goſpels *ſcope to bring Men to believe* 292
Goſpel, *its power to awaken Men* 397
Goſpel, *its enlightning efficacy* 398
Goſpel, *its wounding power* Ibid.
Goſpel, *how it turns the heart* Ibid.
Goſpel, *its power not in it ſelf* Ibid.
Goſpel *efficacy not in the Inſtrument* Ibid.
Goſpel *in every Part preſſes mortification* 432
Goſpel *Boundaries muſt be preſerved* 433
Goſpel *falſly charged as the cauſe of Diſcord* 150
Government *of Chriſt, how ſad and dangerous to refuſe it* 75. *Our great concernment to underſtand whoſe* Government *we are under* Ibid.
Grace, *the riches of it in remiſſion* 379
Grace, *the vile abuſe of it taxed* 380
Grace, *one drop of it better than a ſea of Gifts* 111
Grave, *A Believer carries ſix incomparable Privileges with him to the* Grave, *and what they are* 193
Great *and Learned Men greateſt Enemies to Chriſt* 118
Grieving *the Spirit the Sin of Believers* 414

The TABLE.

Page.
Guilt *incurred in times of tentation* 464
Guilt *only relieved by the Blood of Chriſt* 319
Grace *cannot be acted here without ſome corruption* 564
Guilt *accompanies impenitent Men to judgment* 599

H.

Habits *of Grace inſpired, not acquired* 280
Habits *of Grace how aſſiſted* 433
Habitude *of Faith to Goſpel-terms* 288
Hand *of God, what it is* 183
Happy *Eſtate of pardoned Souls* 380
Happineſs *of Saints, objective, ſubjective, and formal, what, and how they differ* 68, 69
Happineſs *of Saints above all Men* 391
Heart *of Chriſt heavy at his death, ſhould make ours the lighter when we die* 106. *Hardneſs of* Heart *how dangerous a Symptom* 125. *Brokenneſs of* Heart *how great a Mercy* 126
Heart, *its deceitfulneſs opened* 401
Harmony *of the Spirit's motions* 415
Heaven *will be ſurprizingly glorious to Believers* 163
Heaven *no Heaven to the Unregenerate* 424
Heavenly *mindedneſs what it infers* 417
Heavenly *mindedneſs connotes Grace* 428
Hell, *the terrour of it* 175
Hell *torments how aggravated* 310
Holineſs *of God the rule and pattern of our Holineſs in four Particulars* 31
Holineſs *the Image and Glory of God* 199. *The beſt evidence for Heaven* 31, 199. *A ſpring of comfort in the way thither.* Ibid. *Awful Majeſty in it,* 235. *The diſcriminating Mark* 224. *Urged upon the Redeemed by many great Arguments* 223
Holineſs *of Chriſt our Pattern* 444
Holineſs *of Chriſt ſixfold* Ibid.
Honour, *how Saints are engaged to honour Chriſt* 85. *Four ſpecial ways of honouring Chriſt.* 85, 86
Honour *of Religion, on what it depends* 438
Hour *of Death, by what ſweetned* Ibid.
Hour, *the ninth Hour what it was, and how the day was divided by the* Jews 167
Humility *of Chriſt exemplary* 448
Humiliation *of Chriſt, when it began and ended* 168
Husband, *none like Chriſt* 334
Hypocriſie, *wherein it lies* 440
Hypocrites *are twice dead* 456
Hippocrates *his opinion of the Soul* 524
Heaven, *earneſts of it vouchſafed on earth* 546
Holy *Men ought not to entertain diſmal thoughts of their diſſolution* 583
Hypocriſie *the cauſe of the ruin of many* Souls 633

I.

JAr, *A dreadful Jar betwixt God and us, evinc'd by Chriſts Meditation* 33
Jealous, *what Cauſe Profeſſors have to be ſo* 140
Ignorance *the cauſe of ſecurity* 395
Ignorance *of Chriſt, matter of Humiliation* 3. *Natural*
Ignorance *of Men implied in Chriſt's Prophetical Office* 38
Ignorance, *the cauſe of enmity to Chriſt,* 149. *Two ſorts of* Ignorance Ibid.
Ignorant *encouraged to wait on Chriſt on three grounds* 46
Reaſons why the Jews *were ignorant who Chriſt was, tho' they heard his Miracles* 149
Imitation *of Chriſt, how neceſſary* 442
Imitation *of Chriſt, what it compriſeth* Ibid.
Illuſtrations *of the myſtical Union* 20

Page
Illumination *antecedent to Faith* 297
Immortality *the priviledge of Grace* 260
Imitation *of Chriſt preſſed* 30
Improve *Chriſt to your own reſt* 322
Impoſſibility *of coming without drawing* 271
Impoſſibility *of Salvation to ſome* 409
Implantation *into Chriſt neceſſary* 431
Implacable *Spirits oppoſite to Chriſt* 152
Importunity *in Prayer warrantable* 95
Impoſſibility *of Salvation to them that know not Chriſt* 70
Impotency *of man to reconcile himſelf* Ibid.
Imputed *righteouſneſs vindicated* 291
Inability *to return to God diſcovered* 391
Inexcuſableneſs *of Chriſt deſpiſers* 254
Inability *of nature to produce Grace* 283
Ineffectualneſs *of the Word a ſore Judgment* 399
Incongruity *of carnal ways to Saints* 427
Indiſpoſedneſs *of Man to come to Chriſt* 409
Influence *of Chriſt's death into our glory* 392
Infuſion *of Spiritual Life inſtantaneous* 281
Infidelity *how unreaſonable* 26
Infirmities *of our Nature tenderly ſenſed by Chriſt* 22
Ingratitude *of the World to Chriſt how vile* 88
Inheritance *purchaſed by Chriſt, what, and how great* 68
How needful to clear our title to this Inheritance 70
Inheritance *of Saints how ſecured* 307
Inherence *of ſin, when, and how cured* 323
Inferior *things ſhould not ſatisfie Saints* 330
Innocency *of Saints will be vindicated* 136
Inoffenſive *life of Chriſt* 447
Inſtrumentality *for Service, whence* 437
Inſtitution *of Ordinances Chriſt's Prerogative* 96
Inſtruments *uſed by Chriſt in governing the World* 78
Inſupportableneſs *of Affliction to ſome* 438
Intereſt *in Chriſt how evinced* 308
Intereſt *in Chriſt the ground of Peace* 318
Interceſſion *of Chriſt moſt valid* 58
What it is, and by what acts he performs it 57, &c.
Whether it be Vocal, or only Efficacious 58
Interpoſition *of our ſelves betwixt Chriſt and his diſhonour, how reaſonable* 36
Intereſt *in Chriſt our great concernment* 208
Invitations *of Chriſt to weary Souls* 316
Inward *troubles infeſt the beſt hearts* 387
Judas, *who and what he was* 107. *What the true Motives that inſtigated him to that ſin were* 109. *His fearful End* Ibid.
Judgment *committed to Chriſt* 219
Evidences of a Judgment *to come* Ibid. *What a great Day it will be, and why* 220. *The Properties of it* Ibid.
It is for Chriſt's honour 221
Juſtice *it ſelf diſcharges the Believer* 65, 221
Joy *of Saints a rational* joy 389
Juſtice *unſatiſfied bars Heaven* 391
Juſtification *evidenced by Sanctification* 443
Immortality *of the Soul owned by Heathens* 523
Judgment day, *the certainty of it* 607
Intereſt *in Chriſt cures fear* 667
Juſtification *makes a change in the ſtate of a Perſon* 775
Indignation, *that there are Seaſons appointed by God to pour out his* indignation *on the World.* 678
Judgments, *National Judgments beneficial to God's People* 679
Judgments, *God uſually premoniſheth the World of them before they come* 682

K.

Page.

Keep *the evil of Sin in your eye.* 439
Keep *the Sufferings of Chriſt before you* 440
Keep *the ſufferings of the damned before you* Ibid.
King, *what manner of* King *Chriſt is to the Saints* 76
Kingly *Power of Chriſt exerciſed over Believers* 71
Kingdom *of Chriſt in the Soul how obtained* 72. *How Chriſt adminiſters his ſpiritual* Kingdom, *opened in five Acts thereof* 73. *Spiritual Privileges of Chriſt's* Kingdom 74. *Five diſcoveries of our ſubjection to Chriſt's* Kingdom 75
Know, *Some* know *Chriſt, yet as to themſelves better they did not* 3
Knowledge *of Chriſt the very Kernel of Scripture* 2. *Fundamental to all Graces, Duties and Comforts* Ibid. *Very profound, noble and ſweet* Ibid. *Preferr'd to all other* Knowledge 3. *Not to be concealed by the Diſpenſers of it* 4. *To whom we muſt go for* Knowledge 46. *Eminent* Knowledge, *how it aggravates Sin* 110
Knowledge *of ſpiritual things twofold* 294
Knowledge *of intereſt a ground of peace* 375
Knowledge *ſpiritual excellent* 410
Knowledge *of the Creatures vanity* 439
Knowledge *aggravates ſin three ways* 462
Knowledge *ſecures none from Hell* 463
Knowledge *improved againſt* Knowledge 469
Knox, *his Prediction of the death of the Lord of* Grange. 571

L.

Lamentations *for the Unregenerate* 456
Law, *its efficacy on the Conſcience* 318
Law, *what need to pray for good Laws, and good Executioners of them* 120
Lazineſs *in Prayer condemned* 106
Leadings *of the Spirit, what* 407
Learned *Men why Chriſtleſs* 409
Leaving, *our fears of God's final* leaving *us, how cured* 169
Leſſons, *Twelve taught by God* 404
Liberty *purchaſed by Chriſt* 386
Liberty *of two ſorts* 388
Liberty *of Believers wonderful* Ibid.
Liberty *of Believers, its Properties* Ibid.
Liberty *muſt be maintained* 389
Liberty, *a Motive to come to Chriſt* 390
Life *Spiritual, what it is* 279
Life *Spiritual, its excellency* 280
Life *Spiritual ſtill growing* 281
Life *Spiritual in all the faculties* Ibid.
Life *Natural, Political, Theological* 284
Life *of Believers how comfortable* 377
Life, *how Chriſt was humbled in his* Life, *opened in divers particulars* 86
Light, *Divine* Light *infuſed by Chriſt* 39. *Three excellent Properties of it* 45. *Three great differences betwixt common and ſaving* Light 46. *A caution againſt unthankfulneſs for, and abuſe of* Light 47
Little *words, yea Syllables and Letters, how great a weight may hang on them* 18
Lives, *their preſervation the effect of Chriſt's care, and watchful Providence* 79
Longing *to be with Chriſt, its ground* 373
Love *of Chriſt wonderful* 372
Love, *how worthy Chriſt is of our* Love 8. *Wherein God's* Love *was chiefly manifeſted* 33, 176. *The* Love *of the Father and Son, not to be compared, but admired* 27. *Chriſt's* Love *to the Saints the faireſt pattern* 31. *The ardency of Chriſt's* Love *to Sinners* 34. *Saints obliged to* Love *Chriſt* 85. *The great evidence of the ſtrength of Chriſt's* Love 82
Lovelineſs *of Chriſt in all reſpects* 336
Lovelineſs *of Creatures derivative* Ibid.
Lovely, *nothing is ſo in oppoſition to Chriſt* Ibid.
Loſs *of the Soul irreparable* 618
Love *of God, a man may be ſtrongly perſwaded of it, and yet not be pardoned* 777

M.

Manner *of the Spirits work various* 415
Marks *of right inward troubles* 311
Marks *of ſaving Faith* 298
Marks *of the New Creature* 427
Marks *of Perſons given by the Father to Chriſt* 13
Five Marks *to diſcover the Subjects of Chriſt's Kingdom* 75. *No* Marks *of Grace more dangerous, than thoſe that come neareſt true ones* 123
Matter *of duty no evidence of Grace* 414
Means *of Mortification* 431
Mediator, *Chriſt is ſo according to both his Natures* 34. *What the import of the Word is* 33. *Five things implied in Chriſt's being a* Mediator 33. *Chriſt the true and only* Mediator, *evinced by three Arguments* 34. *How dangerous to join any other* Mediators *with Chriſt* 35
Mediums *of communion with Chriſt* 305
Mediocrity *in outwards eligible* 436
Meekneſs *under abuſes Chriſt-like* 152. *How dangerous to abuſe meek Spirits* 154. *A pattern of* Meekneſs *propoſed* Ibid.
Meeting *of Saints in Heaven joyſul* 391
Meltings *in duty twofold* 417
Memory *of Sins paſt how revived* 310
Mercies *of Believers brought forth with great difficulty* 132
Mercy *to be under Chriſt's cure* 325
Mercies *of two ſorts* 307
Mercy, *Chriſt is the Mercy of Mercy, evidenced in twelve reſpects* Ibid.
Mercy *not to be expected out of Chriſt* 330
Method *of cure a reſtraint from ſin* 325
Mind *influenced by God* 408
Miniſters, *the beſt rule to meaſure them and their Doctrine by* 41. *Their eſſential Qualifications* Ibid. *A ſerious Caution to* Miniſters 4. *How dangerous to deſpiſe Chriſt's* Miniſters 26. *How daring a Sin to invade the Office of the* Miniſtry, *and why God permits it* Ibid. *Neceſſity of a ſtanding* Miniſtry *urged* 40
Miniſtry *removed, a ſore judgment* 265
Miniſters *obliged to faithfulneſs* 264
Miniſters *unduly treated* 268
Miniſters *muſt mind their own eſtates* Ibid.
Mirth *of unregenerate groundleſs* 460
Miſery *of the ignorant opened in divers particulars* 45
Mortification *painful work* 432
Mortification *proves intereſt in Chriſt* 430
Mortification *what it imports* Ibid.
Mortification *why called crucifying* 431
Mortification *the method of Salvation* 433
Mortification *requires affliction* 435
Moſes *and Chriſt compared* 37
Motions *of Sin in the beſt Saints* 387
Motives *to Faith* 299
Motives *tend to enflame Deſires* 339
Motives *ſix to come to Chriſt* 381
Motives *to imitate Chriſt* 451
Myſterious *way of Regeneration* 281
Man *not to be feared* 519

Man

Page.

Man *the peculiar care of God* 615

Means *of Salvation precious* 617

N.

National *rejection of Chriſt dangerous* 338

Nature, *our nature not united to Chriſt conſubſtantially, phyſically, or myſtically* 19

Natures *pride in what diſcovered* 275

Natures *current croſs to Chriſt* Ibid.

Natural *and ſpiritual affections how they may be diſtinguiſhed* 417

Neceſſity *of a Prieſt evinced* 49

Neceſſity *of divine teachings* 407

Neceſſity *of Mortification* 433

Neceſſity *of the new Creature* 424

New *creature conſiſts in two things* 412

New *creature proves intereſt in Chriſt* 420

New *creature, why Grace is ſo called* Ibid.

New *creature exceeding beautiful* 422

New *creature, its deſignation* Ibid.

New *creature immortal, and how ſo* 423

New *creature, its heavenly tendency* Ibid.

New *creature, its activity* Ibid.

New *creature, in whom undiſcernable* 426

New *creation, in what it reſembles the old, open'd in many reſpects* 420

New *Chriſtians are ſo in three reſpects* 421

Night, *Chriſt's laſt* night *on earth how employed* 97, 102

Number *of real Chriſtians ſmall* 436

O.

Obedience *to Chriſt muſt be univerſal* 38 *Evidential of our intereſt in him* 75

Obedience *the end of ſpiritual life* 282

Obedience, *whence its excellency* Ibid.

Obedience *of Chriſt our pattern* 445

Obedience *to the Law as our rule* 386

Object *formal of Faith, what it is* 287

Oblation *of Chriſt the fountain of our beſt mercies* 56. *The matter of Chriſt's* Oblation, *his own Soul and Body* 53. *The preciouſneſs of that* Oblation Ibid.

Obligations *to holineſs from God the Father* 224. *From Chriſt* 226. *From the Spirit* Ibid. *From our ſelves* 227. *From our Enemies* 229

Obſtacles *to glory how removed* 392

Occaſions *not to be given to corruption* 435

Occaſions *of Sin muſt be cut off* 439

Offers *of Chriſt, what they include* 300

Offer *of Chriſt intire and compleat* 289

Offer *of Chriſt, in what manner* Ibid.

Offices *of Chriſt how ſuitable* 333

Offices, *what Offices Chriſt was ſealed to* 24

Oil *of gladneſs, what it notes* 302

Old *men in an unconverted State, objects of great Pity* 164

Opinions *about Faith divers* 292

Opinions *juſtly rejected* 436

Operations *of the Goſpel various* 397

Oppoſition *to Chriſt knowingly, how dreadful* 150

Oppoſition *of Satan to the Goſpel* 385

Oppoſition *of Fleſh and Spirit, what* 418

Oppoſition *to Sin twofold* 433

Ordinances *of Chriſt, their great Efficacy, and whence it ariſes* 27. *No power to operate on the heart in themſelves* 44. *Not to be deſpiſed* 213

Ordinances, *why to be attended* 278

Ornaments *of nature what, and how to be denied for Chriſt* 275

Page.

Overplus *of merit in Chriſt's ſatisfaction, whence it is* 66

Outward *troubles how cured* 324

Obſervations *about the riſe and increaſe of Errors* 713

P.

Pain, *there may be much* Pain, *but no curſe in a Believer's death* 130

Pains *of Chriſt how great on the Croſs* 172. *In three reſpects greater than what the Damned feel in Hell* 173

Pardon, *God no loſer in pardoning the greateſt Sinners* 65

Parents *Prayers for their Children, how beneficial* 96

Patience *of Chriſt, almighty patience* 144 *Excellent Properties of* Patience Ibid. *The grounds and reaſons of Chriſt's* Patience 145. *Eight excellent helps to* Patience 146

Pattern, *Chriſt's deſertion the* Pattern *of ours, in ſix reſpects* 169

Patterns *of holineſs, who are ſo* 232

Pauſes *made in Converſion* 274

Penance *no act of Mortification* 431

Perfection *twofold, Subjective, and Effective, both found in Chriſt* 177

Perſecution *followed Chriſt from the Cradle to the Croſs* 86. *The greateſt Piety exempts not from it* 89

Perſecutors *warned of danger* 262

Perſon *of Chriſt extraordinary* 29

Phyſician, *none like Chriſt* 324

Pilate, *who and what he was* 118

Pleas *for converting Souls* 255

Pleaſures *of the ſpiritual life* 280

Pleaſures *of Sin coſt dear* 309

Pleaſure, *none in carnal men* 455

Pledge *of glory, what is ſo* 414

Policy *of Satan in chuſing Inſtruments* 111

Policy *of Satan in what diſcovered* 373

Poverty *of Chriſt how great* 87

Powers *of the Soul twofold* 412

Power *of Sin gradually weakned* 431

Prayer, *a proper means to increaſe knowledge* 41

Prayers *of Saints preſented by Chriſt* 58. *Chriſt's laſt* Prayer *what it was for the matter of it* 103. *What for quality* 104. *A ſingular relief againſt troubles to pray* 105

Prayer *how prevalent* 383

Prayers *of Saints deſirable* 384

Prayer *evidential of the Spirit* 416

Prayerleſs *perſons unregenerate* 428

Predication *of the Properties of each nature in* concreto, *proper* 20

Preferment *ſpiritual by union with Chriſt* 8

Prejudices *againſt Religion for its Profeſſor's ſake, how unjuſt* 111

Preſumption *falſly pretended* 316

Preſumption *a general Sin* 393

Practical *nature of God's teaching* 411

Prieſthood *of Chriſt implies ſix things* 48. *The neceſſity of it evinced upon a double ground* 49. *He appears before God for us* 62

Price, *what Chriſt's death being ſo called implies* Ibid.

Principles *of Mortification what* 433

Probabilities *cf mercy incourag'd* 407

Properties *of each Nature diſtinct, notwithſtanding the hypoſtatical union in Chriſt* 20

Proper *Sins to be eſpecially eyed* 404

Promiſes *of Temporals how ſecured* 331

Prophet, *Chriſt is ſo* 37. *The internal and principal part of his Prophetical Office opened* 43

Propoſitions *about applying Chriſt* 250

Proſperity,

The TABLE.

Page.

Proſperity, *the ready way to attain it* 80. *Five things to be ſtudied in it* 81

Proverb *of* Sparta 155. *Jewiſh one* 87. *One uſed in* Galens *time* 135

Providence, *its general influx on all Creatures, and their motion* 77. *Chriſt rules the* Providential *Kingdom by ſeven acts,* 77. *Its over-ruling wicked Counſel* 77, 78, 134.

Purchaſe, *Chriſt's blood purchaſed a rich inheritance for the Saints* 68

Purity *of Conſcience, how needful* 438

Purpoſes *accepted by God* 384

Parents *ought to Pray for their Children* 509

Priſon, *why Hell is ſo called* 598

Pleaſures *of ſin dear bought* 602

Pardon *of ſin, what an invaluable Mercy* 603

Preſumption *the way to Deſtruction* 627

Pleas *for ſlaviſh fear anſwered* 672

Q

Qualifications *of Miniſters* 264

Qualities *of the New Creature* 422

Quickning *two ſorts* 279

Quickning *the Spirits Work in order to Union with Chriſt* 279

Quickning *a ſupernatural work* 282

Quietneſs *of Men, what it argues* 395

R

Readineſs *in God to grant Prayer* 383

Receiving *Chriſt the vital act* 286

Receiving *Chriſt, what it imports* Ibid.

Reconciliation *with God what* 265

Reconciliation *wonderful* Ibid.

Reconciliation *with God, its nature, medium, continuation, properties and terms, opened* 197. *Why effected by Death* 198

Reconciled *Perſons their duties* 270

Redemption *of Souls coſtly* 65. *The finiſhing of it by Chriſt neceſſary on a three fold account* 178

Regenerate, *their duties* 425

Rejecting *knowledge dangerous* 5

Rejecting *Chriſt moſt fatal* 35

Religion *preciſe and ſtrict* 443

Religion *falſly charged* 450

Religion *Chriſtian incomparably ſweet and ſatisfying to the Conſcience* 50. *What cauſe Men have to bleſs God for it* 51

Reluctance *of Nature how owned* 273

Remembrance *of Chriſt what it is, opened at large* 98 *What it includes* Ibid. *Its uſefulneſs* 99

Remiſſion *the Saints priviledge* 378

Remiſſion, *What it is* Ibid.

Remiſſion, *none without Chriſt* 380

Renovation *of Nature* 420

Repreſent *Chriſt as he is* 436

Reſpect *due to Miniſters, and why* 264

Reſt *coming by Faith ſweet* 318

Reſt *of Believers preſent, and how* 319

Reſt, *no expectation of* reſt, *till we have done working and ſinning* 218. *Four things break a Saints* Reſt *on Earth* Ibid.

Reſurrection *of Chriſt, the certainty of it* 203, *The abſurdities following the denial of it* Ibid. *The manner of it opened in many particulars* Ibid. &c. *It was the* Reſurrection *of the Saints Head and Repreſentative* 204

Page

Reſurrection *of Saints the effect of Chriſts* Reſurrection *three ways* 205. *The agreement of our* Reſurrection *with Chriſt's opened in five particulars* 205, 206

Retracting *what we have profeſſed or done for Chriſt, condemned by Pilates example* 135

Revelations *of Gods Will by Jeſus Chriſt various* 39. *Gradual,* Ibid. *Plain,* Ibid. *Powerful,* Ibid. *Affectionate,* 40. *Pure,* Ibid. *Perfect* Ibid.

Riches *of Chriſt, how great,* 307

Righteouſneſs *connected with Holineſs* 253

Righteouſneſs, *how dangerous to join any thing of our own with Chriſt's in point of juſtification* 66

Right *to glory Chriſt's purchaſe* 322

Rome *ſhall feel the force of Prayer* 380

Rods *of affliction the Saints lot* 387

Rules *of two ſorts* 443

Rules *to diſcern the Spirit in us* 414

Rule, *No Man a* Rule *to others* 443

Reſurrection *how comfortable to Believers* 540

Redeemer *precious to Believers* 616

Redeeming *the time, what it means* 637

S

Sacrament *a ſpecial Pledge of Chriſt's care and love* 99

Sacrament-*ſeaſons, heart-melting ſeaſons* 100

Sacramental *Bread and Wine, whence their Excellency* 97

Saints, *their ſecurity for Salvation, from whence it is* 95

Saints *have real communion with Chriſt* 303

Saints *honourable on what account* 306

Sanctification *of Chriſt reſpects us* 29. *Our* Sanctification *the beſt evidence of our intereſt in a Sanctified Jeſus* 31

Satans *great deſign opened* 320

Satans *power deſtroyed* 387

Satans *policy wherein ſeen* 400

Satisfaction, *none ſhort of Glory* 392

Satisfaction *to God neceſſary to our reconciliation* 49 *God ſtood upon full* Satisfaction Ibid. *No mere Man can* ſatisfie *God.* Ibid. *Chriſt's Death made full* Satisfaction *for ſin* 62 *What divine* Satisfaction *is* Ibid. *Five things imported in the* Satisfaction *of Chriſt.* Ibid. *Errors about the* ſatisfaction *of Chriſt refuted* 64. *Divers Objections anſwered about it* 64, 65. *All thoughts of* Satisfying *God by our ſelves to be abandoned* 66

Sealing *of Chriſt, what it imports* 24. *How God the Father ſealed him* 25. *Why Chriſt muſt be* Sealed *before he would act as Mediator* Ibid. *How many ways the Spirit ſeals us* 27. *His* Sealing *us an evidence of Chriſt's being ſealed for us* Ibid.

Secrets *of God opened to Saints* 383

Security *of Believers argued from Chriſt's Mediation* 36

Selfiſhneſs *an odious Sin* 306

Self-denial *of Chriſt for us* 8. *For Chriſt how reaſonable* Ibid.

Sentence *given againſt Chriſt what it was, opened in ſix particulars.* 119. *In what manner Chriſt received his* Sentence 120

Services *accidentally done for Chriſt unacceptable* 134

Signs *of divine teaching* 410

Signs *in the Sacrament of the Supper are of three ſorts* 99

Sins *evil not ſeen at firſt* 404

Sin *is long a dying in the beſt* 434

Sin yields *neither profit nor pleaſure* 440

Sin *againſt the Spirit miſtaken* 317

Sins *of Believers moſt piercing* 385

Sin, *an infinite evil in it, and how that appears* 65. *The horrid nature of Sin opened* 174

Sit-

Page.

Sitting *at God's right hand, what it imports, opened in ſeven* particulars 215. *The Saints* ſitting *with Chriſt, what an Advancement to them* 216. *Chriſt to be eyed in Prayer, as* ſitting *at God's right hand* 217. *Chriſt did not* ſit *till he had finiſhed his work, nor muſt we* 218
Skill *bred by experience what* 312
Small *things accepted by God* 383
Small *remnant in Chriſt* 426
Society *we may have with ſuch here, whom we ſhall have no Society with in Heaven* 111
Sorrow, *what is,* 122. *Diſtinguiſhed into habitual, actual, natural, ſupernatural* Ibid.
Sorrows *of the Soul not quickly over* 319
Souls, *how glorious they will be* 163. *Their ſympathy with their Bodies, and their Bodies with them* 162
Souls *of great value* 392
Sound *of the Goſpel ſweet* 317
Spirit, *weighty conſideration to keep Saints from grieving the Spirit* 213
Spirit *taken two ways* 413
Spirit *the bond of Union* Ibid.
Spirit *works Arbitraily in us* 414
Spirit *works variouſly in Men* Ibid.
Spirits *threefold power in converſion* 399
Spiritual *Sickneſs a Mercy* 317
Stability *the reſult of Mortification* 437
Sting *of Death pluckt out by Chriſt* 388
Striving *ineffectual, when ſo* 404
Subſtance *of Chriſt's Mediatory Kingdom, and the manner of adminiſtration diſtinguſhed* 54
Subſtitution *of Chriſt in our room as our Sacrifice neceſſary* 49, 54. *The excellency and eternal efficacy of this Sacrifice opened* 52
Succeſs *of Chriſt's intereſt in the World unqueſtionable* 136
Succeſs *of the word to be waited for* 284
Sufferings *for Chriſt honourable* 372
Sufferings *of Chriſt how great* 172. *Their Relation to us* 62. *They may affect natural hearts, for three Reaſons* 122
Sufferings *for Chriſt how glorious,* 196, 217. *Different from thoſe for ſin in the World to come* 196
Stoop, *how low a* ſtoop *Chriſt made to recover us* 82
Surety, *Chriſt is ſo, and what his being ſo imports* 33
Supports *under defects of obedience* 452
Spports *under Spiritual troubles what, and whence they are* 314
Sweetneſs *of Religion in application* 252
Sympathy *a Mark of the Spirit* 415
Sympathy *of Chriſt with all that were burdened with ſin, or ſorrow* 88
Symptoms *of a deſperate State* 325
Soul *of Divine original* 493
Soul *a vital Spiritual ſubſtance* 495
Soul *immortal* 496
Soul *Separated immediately capable of bleſſedneſs* 507
Souls, *how all are equal* 508
Sin *an unnatural evil* 509
Satan's *malice againſt the Souls of Men* 512
Soul *and Body how united* 514
Soul, *its immortality proved by ſeveral arguments* 522
Satan's *enmity to the Soul, the reaſon of it* 530
Soul *tenderly affected to the Body* 534
Souls, *whether any have forewarning of their ſeparation* 570
Souls, *when ſeparate, whether they have any intercourſe with Men* 573
Soul, *the invaluable worth of it* 608

T.

Page.

Teachings *of God twofold* 403
Teachings *of God neceſſary* 402
Teachings *of God not oppoſed to Man's* 403
Teachings *of God infallible* 407
Teachings *of God clear* Ibid.
Teachings *of God permanent* 408
Teachings *of God harmonical* 410
Tears, *what they are* 122. *A double fountain of* tears *opened* 122
Temptations *not removed here* 386
Temptations *of Chriſt, fierce, various and tedious* 88. *The great relief in* temptation 90. *Suitable* temptations *greatly hazard our ruin* 110
Tenderneſs *of Conſcience* 441
Terms *on which Chriſt is offered* 288
Thief *on the Croſs, his wonderful converſion* 163. *His example incourages none to delay converſion* 164
Things *paſt, preſent and to come, ours* 320
Thirſt, *proper and figurative* 171. *A great affliction* 172. *Chriſts attributed to a double cauſe* Ibid.
Thirſt *in Hell, what it is* 175. *Saints ſhall never thirſt in Heaven* Ibid.
Thoughts *of Death how ſweetned* 392
Throne, *how the Saints are Confeſſors with Chriſt upon his* Throne 232
Time *of converſion in the hand of the Spirit* 399
Time *of Chriſt's Incarnation exactly agreeable to the Promiſes* 329
Time, *the preciouſneſs of it, and whence it reſults* 161
Title *affixed to the Croſs of Chriſt, what it was, opened in ſix properties of it* 133. *The Providence of God in the draught of Chriſt's* Title *remarkable in five things* 134
Trial *of Chriſt for his Life, how managed* 112, &c. *No man knows his own ſpiritual ſtrength, till it be put to the* trial 353
Trials *of our union with Chriſt* 262
Trials *of Spiritual Life* 285
Troubles *of Conſcience great* 310
Troubles *for Sin wean the heart* 311
Troubles *for Sin prevent falls* 312
Troubles *for Sin make Chriſt ſweet* 311
Troubles *for Sin tried* Ibid.
Truſt. *The Father and Son mutually* truſt *each other* 13. *All our concerns are to be* truſted *in the hands of Chriſt* 80
Truſt *in Man, how vain and fooliſh* 112

V.

VExing *the Spirit* 440
Vicegerency *of Chriſt's Sufferings* 62
Viſions *not to be expected* 403
Unbelief *unreaſonable* 254
Unbelief *the damning Sin* 293
Unbelievers *their ſad eſtate* 377
Unbelievers *under Condemnation* 457
Unbelief, *the evil thereof* 459
Unbelievers, *where death will land them* 163
Underſtanding, *what it is, and how opened* 44. *The proper Office of Chriſt* 43. *Four things implied in opening the* Underſtanding Ibid. *&c. Opening the* Underſtanding *effected inſtrumentally by the Word and Spirit* 44
Unition *ſuppoſed to Union* 279
Union *with Chriſt how illuſtrated* 257
Union *with Chriſt no fancy* Ibid.
Union *with Chriſt, what it is not* 259

Page.

Union *myſtical, what it is* 259

Union *ingages to godlineſs* 263

Union *the ground of acceptation* 379

Union *fundamental to benefits* 405

Union *perſonal is extraordinary* 19. *How conſerved when Chriſt was in the Grave* 20. *How needful it is that Chriſt have* Union *with our Perſons, as well as Natures* 22

Unprincipled *Profeſſors will become Apoſtates* 110

Unreconciled *exhorted* 270

Unregenerate *in a ſad ſtate* 284, 285

Unworthineſs *no bar to Faith* 331

Voice *of God never heard by ſome* 411

Voluntary *motions of Souls to Chriſt* 315

Upbraid, *how thoſe that periſh under the Goſpel will be* upbraided *by Jews, Pagans and Devils* 85

Uſes *that God will make of the Saints example in the day of Judgment* Ibid. *Four* Uſes *he makes of it in this World.* Ibid.

Upbraidings *of Conſcience, what* 310

Uſefulneſs *of the Law is great* 318

Viſion *of God, what it is* 593

Unbelief, *they that dye in unbelief, immediatly ſent to Hell* 598

Unity *amongſt Believers a deſirable Mercy* 790

Unity, *what it is* Ibid.

Unchangeableneſs *of God a refuge in time of trouble* 695

W.

Wants *relieved by union with Chriſt* 262

Wants *of Saints provided for* 306

Want *of outwards quietly born* 330

Wants *not to be feared* 385

Weak *ones incouraged from Chriſt's Prophetical Office* 40

Weak *Chriſtians aſſiſted, may out-act the ſtrongeſt* 191

Weanedneſs *from the World, how effected* 70

Will *and Teſtament of Chriſt what* 200. *What it contains for Believers* Ibid.

Will, *how allured by God* 408

Page.

Willingneſs *to die, what it ſignifies in carnal Men* 395

Wiſdom *of God, what a Monument it hath raiſed to it ſelf in our Redemption* 22

Witneſſes *ſuborned againſt Chriſt, and that by a Court of Judicature* 117

Wonderfull *preſervation of Grace* 423

Work *of Grace ſupernatural* 426

Work *of new Creatures what* 428

Work, *The* work *Chriſt finiſhed a moſt difficult work* 178. *A precious* work 178. *How Chriſt finiſhed this* work, *opened in four Particulars* 178, 179. *Chriſt's* work *in us will be finiſhed, and how that can be evidenced* 180. *How neceſſary is a* working *life for God* Ibid. *Chriſtians muſt finiſh their* work, *as Chriſt did his* 181. *Three rouſing Conſiderations to ſuch whoſe* work *is not finiſhed, when they die, as Chriſt's was* 181, 182

Workings *of the Word when ſlight* 400, 401

World, *its damping efficacy* 401

World, *what a Potent Conqueror* 111

Wrath *due to Sin, how great* 404

Wrath *of God, how dreadful* 123 *Chriſt's Soul felt the* wrath *of God, the aggravated* wrath *of God* 173. *How Chriſt delivered the Elect from it* 195

World, *its Origin* 491

Will *hath freedom and liberty* 498

Wrath *of God the principal part of the Miſery of Hell* 602

Way *to Hell diſcovered* 620

Wiſdom *of God muſt be improved in difficult Caſes* 691

Y.

Young *ones exhorted to begin with God betimes* 165. *Six Arguments to perſwade to Religion in* Youth Ibid.

Z.

Zaleucus, *his famous example of Juſtice mixt with Mercy* 65

Zeal *improved againſt* zeal 469

BRITISH 26 AP 88 MUSEUM

The End of the TABLE.